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# Institution of Christian

Religion, written in Latine

by *M. John Caluine*, and translated into English according to the

Authors last edition, with sundry Tables  
to finde the principall matters entreated  
of in this booke, and also the declaration  
of places of Scripture therein expounded, by

*THOMAS NORTON.*

Whereunto there are newly added

in the margent of the booke, notes containing in briebe the substance of the  
matter handled in each section.



AT LONDON

Printed by H. Middleton, for W. Norton.

*Anno Dom. 1587.*



~~When~~ when you are in health remember god can  
throw sende sickness

Entruste Into the hande of god thou

Take to thy carer that thou bee nogylle  
yodo to thy selfe

~~The~~ take ~~to thy~~ that  
the institution of christian

that thou bee no soweringe

no, nor lyinge nor no false doling

nor no Comtombnes for yf thou bee

At my selfe deplunge it with some to might  
Why on thou All pite and solge

Woe come from ~~com~~ praye to  
god, thy onle to ane

THE EMERSON J. J. THE EMERSON J. J.  
in on



RBR  
C168

## T.N. THE TRANSLATOR TO THE READER.



Good Reader, here is now offered you the fourth time printed in English. *M. Caluines* booke of the institution of Christian Religion, a booke of great labour to the author, and of great profit to the Church of God. *M. Caluine* first wrote it when he was a yong man, a booke of smal volume, and since that season he hath at sundrie times published it with newe encreases, still protesting at euery edition himselfe to bee one of those *qui scribendo proficiunt, & proficiendo scribunt*, which with their writing doe growe in profit, and with their profit, doe proceede in writing. At length hauing in many his other workes trauailed about exposition of sundry bookes of the Scriptures, and in the same finding occasion to discourse of sundry common places and matters of doctrine, which being handled according to the occasions of the text that were offered him and not in any other Methode, were not so ready for the readers vse, hee therefore entred into this purpose to enlarge this booke of Institutions, and therein to treat of al those titles and common places largely, with this entent, that whensoever any occasion fell in his other bookes to treat of any such cause, he would not newly amplifie his bookes of commentaries and expositions therewith, but referre his reader wholie to this storehouse and treasure of that sort of diuine learning. As age and weakenesse grewe vpon him, so hee hastened his labour, and according to his petition to God, he in manner ended his life with his worke, for he liued not long after. So great a iewell was meete to be made most beneficiall that is to say, applied to most common vse. Therefore in the very beginning of the Queenes maiesties most blessed reigne, I translated it out of Latine into English, for the commoditie of the church of Christ, at the speciall request of my deere friends of worthy memory *Reginald Wolfe* and *Edward Whitchurch*, the one her Maiesties Printer for the Hebrew, Greeke, & Latine tongues the other her highnes printer of the bookes of common Prayer. I performed my worke in the house of my said friende *Edward Whitchurch*, a man well known of vpright heart and dealing, an auncient zealous Gospeller, as plaine and true a friend as euer I knewe liuing, and as desirous to doe any thing to common good, specially by the aduancement of true religion. At my said first edition of this booke, I considered howe the author thereof had of long time purposely labored to write the same most exactly, and to packe great plentie of matter in small roome of wordes, yea and those so circumspectly and precisely ordered, to auoid the cauillations of such, as for enmitie to the truth therein conteyned, would gladly seeke & abuse all aduantages which might be found by any ouersight in penning of it, that the sentēces were thereby become so full as



## The preface.

nothing might well be added without idle superfluity, and againe so nicely pared that nothing could be minished without taking away some necessarie substance of matter therein expressed. This manner of writing, beside the peculiar tearmes of artes and figures, and the difficulty of the matters themselves, being throughout interlaced with the schoolemens cōtrouersies, made a great hardnes in the authors owne booke, in that tongue wherein otherwise he is both plentifull and easie, insomuch that it sufficeth not to reade him once, vnlesse you can be content to reade in vaine. This consideration encombred me with great doubtfullnesse for the whole order and frame of my translation. If I should follow the wordes, I sawe that of necessity the hardnesse in the translation must needes be greater than was in the tongue wherein it was originally written. If I shoulde leaue the course of wordes, and graunt my selfe liberty after the natural manner of my owne tongue, to say that in English which I conceaued to be his meaning in Latine, I plainly perceiued howe hardely I might escape error, and on the other side in this matter of faith and religion, howe perilous it was to erre. For I durst not presume to warrant my selfe to haue his meaning without his wordes. And they that wote what it is to translate well and faithfully, specially in matters of religiō, do know that not the onely grāmaticall construction of words sufficeth, but the very building & order to obserue all advantages of vehemence or grace, by placing or accent of wordes, maketh much to the true setting forth of a writers minde. In the ende, I rested vpon this determination, to followe the words so neere as the phrase of the English tongue woulde suffer mee. Which purpose I so perfourmed, that if the English booke were printed in such paper and letter as the Latine is, it should not excede the Latine in quantitie. Whereby, beside all other commodities that a faithfull translation of so good a worke may bring, this one benefite is moreouer provided for such as are desirous to attaine some knowledge of the Latine tongue (which is at this time to be wished in many of those men for whose profession this booke most fitly serueth) that they shall not finde any more English than shall suffice to construe the Latine withall, except in such fewe places, where the great difference of the phrases of the languages enforced me: so that comparing the one with the other, they shall both profit in good matter, and furnish themselves with vnderstanding of that speech, wherein the greatest treasures of knowledge are disclosed. In the doing hereof, I did not onely trust mine owne wit or ability, but examined my whole doing from sentence to sentence throughout the whole booke with conference and overlooking of such learned men, as my translation being allowed by their iudgement, I did both satisfie mine owne conscience that I had done truly, and their approving of it might be a good warrant to the reader, that nothing should herein be deliuered him but sound, vnmingled, and vncorrupted doctrine, euen in such sort as the author himselfe had first framed it. All that I wrote, the graue, learned, and vertuous man M. *David Whithed* (whome I name with honorable remembrance) did among other, compare with the Latine, examining euery sentence throughout the whole booke. Beside all this, I priuately required many and generally all men with whome I euer had any talke of this matter, that



that if they found any thing either not truly translated, or not plainly Englished, they would enforme me thereof, promising either to satisfie them or to amend it. Since which time I haue not bene aduertised by any man of any thing which they would require to be altered. Neither had I my selfe, by reason of my profession being otherwise occupied any leasure to peruse it. And that is the cause, why not onely at the second and thirde time but also at this impression, you haue no change at all in the worke, but altogether as it was before. In deede I perceiued many men wel minded and studious of this booke, to require a table for their ease and furtherance. Their honest desire I haue fulfilled in the second edition, and haue added thereto a plentiful full table, which is also here inserted which I haue translated out of the Latine, wherein the principall matters discoursed in this booke are named by their due titles in order of Alphabet, and vnder euery title is set forth a brieve summe of the whole doctrine taught in this booke concerning the matter belonging to that title or common place: and therewith is added the Booke, Chapter, and Section or diuision of the Chapter, where the same doctrine is more largely expressed and proued. And for the redier finding thereof, I haue caused the number of the Chapters to bee set vpon euery leafe in the booke, and quoted the Sections also by their due numbers with the vsuall figures of Algorisme. And now at this last publishing, my friendes by whose charge it is now newly imprinted in a Romane letter and smaller volume, with diuerse other Tables, which since my second edition were gathered by *M. Marlorate*, to be translated and here added for your benefite. Moreouer, whereas in the first edition the euill maner of my scribling hand, the enterlining of my Copy, and some other causes well known among workemen of that faculty, made very many faults to passe the Printer, I haue in the second impression caused the booke to be composed by the printed copy, and corrected by the written: whereby it must needs be that it was much more truly done than the other was, as I my selfe doe knowe about three hundred faults amended. And nowe at this last Printing, the cōposing after a printed copy bringeth some ease, & the diligēce vsed about the correction, hauing bene right faithfully looked vnto, it cānot be but much more truly set forth. This also is performed, y the volume being smaller, with a letter faire & legible, it is of more easie price, that it may be of more common vse, and so to more large communicating of so great a treasure to those that desire Christian knowledge for instruction of their faith, and guiding of their duties. Thus on the printers behalfe and mine, your ease and commoditie (good Readers) is provided for. Nowe resteth your owne diligence for your owne profite in studying it. To spend many wordes in commending the worke it selfe, were needlesse: yet thus much I thinke I may both not vntrely and not vainly say, that though many great learned men haue written bookes of common places of our religion, as *Melanchton*, *Sarcerius*, and other, whose workes are verie good and profitable to the Church of God: yet by the consenting iudgement of those that vnderstand the same, there is none to be compared to this worke of *Caluine*, both for his substantiall sufficiencie of doctrine, the sound declaration of truth in articles of our religion, the large and learned confirmation of the same, and the most deepe and strong

## The preface.

confutation of all olde and newe heresies: so that (the holy Scriptures excepted) this is one of the most profitable bookes for all students of Christiā diuinitie. Wherein (good Readers) as I am glad for the glory of God, and for your benefite, that you may haue this profite of my trauel, so I beseech you let me haue this vse of your gentlenesse, that my doings may be construed to such good end as I haue meant them: and that if any thing mislike you by reason of hardnesse, or any other cause that may seeme to be my default, you will not forthwith condemne the work, but read it oft: in which doing you will finde (as many haue confessed to me that they haue found by experience) that those things which at the first reading shall displease you for hardnesse, shall be found so easie as so hard matter would suffer, and for the most part more easie than some other phraze which should with greater loosenesse and smother sliding away deceiue your vnderstanding. I confesse indeede it is not finely and pleasantly written, nor carieth with it such delitefull grace of spech as some great wise men haue bestowed vpon some foolisher thinges, yet it containeth sound trueth set sooth with faithfull plainnesse without wrong done to the authors meaning: and so if you accept and vse it, you shal not faile to haue great profit thereby, and I shall thinke my labour verie well imployed.

Thomas Norton.



# TO THE MOST MIGHTY AND NOBLE PRINCE, FRANCISCE THE MOST CHRISTIAN KING THE French King his soueraigne Lord, Iohn Cal- uine wisheth peace and sal- uation in Christ.



Hen I did first see my hande to this worke, I thought nothing lesse (most noble King) than to write anie thing that afterward shoulde be presented to your maiestie. Onelie my mind was to reach certaine introductions, wherby they that are toucht with some zeale of religion might be instructed to true godlines. And this trauaile I tooke principallie for my contrimen the Frenchmen, of whom I understood very manie to hunger & thirst for Christ, but I saw verie few that had rightlie receiued so much as anie litle knowledge of him. And that this was my meaning, the booke it selfe declarsh, being framed after a simple and plaine maner of teaching. But when I perceiued, that the furious rage of some wicked men hath so farre preuailed in your realme, that in it there is no roome for soūd doctrine: I thought I should do a thing worth my tra-uaile, all in one worke both to giue an instruction for them, and to declare a confession to you: wherebie ye may learne what maner of doctrine that is against which those furio-ous men burne in so great rage, who at this daie trouble your realme with sword & fire. For I will not feare to confesse, that I haue in this worke comprehended in manner the summe of that selfe same doctrine against which they crie out, that is ought to be puni-shed with prisonment, banishment, condemnation without iudgement, and with fire, that is ought to be chased awaie by land and sea. I knowe in deede with how hainous informa-tions they haue filled your minde and eares, so make our cause most hatefull vnto you: but this of your clemencie ought you to weight, that there shalbe no innocence, neither in wordes nor deedes, if it may be enough to accuse. Truelie if anie, to bring the same in hatred shall alledge that this doctrine whereof I nowe go about so yeelde account vnto you, hath beene long ago condemned by consent of all degrees, and attained by manie iudgements alreadie giuen in iudicial courts, al that he saith shal amount to no more but that it hath partlie bin violentlie throwen downe by the banding & power of the aduer-saries thereof, & partlie bin traiterouslie & fraudulentlie oppressed with their lies and suttile practises & sleanders. Herein is violence, shewed that without hearing the cause, blodie sentences are pronounced against it: herein is fraud, that it is without deserving ac-cused of sedition & euil doing. And that none may thinke that we wrongfullie cōplaine of these things, you your selfe can beare vs witnes, most noble king, with how lying slan-ders it is daileie accused vnto you: as, that it tendeth to no other ende but to writh from kings their sceprers out of their hander, to throwe downe all iudges seates and iudge-ments, to subuerre all orders and ciuil gouernments, to trouble the peace and quiet of the people, to abolish all lawes, to vndoe all proprieties and possessions, finallie to turne all thinges upside downe. And yet you heare the smallest portion. For horrible thinges they spread abroad among the people, which if they were true, the whole wrolde might wortheilie iudge it with the maintainers thereof, worthe of a thousand fiers and gallows. Who can now maruell that a common hatred is kindled against it, where such most wrongfull accusations are belceued? Lo, this is the cause that all degrees agree & conspire



to the condemning of us & our doctrine. They that sit to iudge, being vanisshed with this affection pronounce for sentences their foreconceiued determinations: which they brought from home with them: and thinke that they haue well enough discharged their dueties, if they commaund no man to be drawen to execution, but such as are found guilty either by their owne confession or by sufficient witness. But of what fault? of that condemned doctrine, say they. But by what lawe condemned? Herein should haue stand the succour of defence for them, not to denie the doctrine it selfe, but to maintaine it for true. But here is all libertie once to mutter, utterly cut off from vs.

Wherefore I doe not vniustly require, most victorious King, that it may please you to take into your owne hand the whole hearing of the cause which hitherto hath bene troublesomely handled or rather carelesly tossed without all order of lawe, more by ourragious heate than iudiciall grauitie. Neither yet thinke, that I here goe about to make mine owne priuate defense, whereby I may procure to my selfe a safe returne into my native countrie, to which although I beare such affection of natural loue as becommeth me: yet as the case nowe is, I nor misconcentedly want it. But I take vpon mee the common cause of all the godly, yea and the cause of Christ himselfe, which at this day hauing bene by all meanes torne & troden downe in your kingdome, lieth as it were in dispaired case, and that in deede rather by the tyrannie of certaine Pharises than by your owne knowledge. But how that cometh to passe, it is not here needefull to tell: truly it lieth in greas distres. For thus farre haue the vngodly preuailed, that the truth of Christ, if it be not destroyed being chased away and scattered abroad, yet it lieth hidden as buried and vregarded: as for the silly poore Church, it is either wasted with cruel slaughters, and so driuen away with banishments, or dismayed with threats and terrors, that it dare not once open her mouth. And yet still they continue with such rage & fiercenes as they are wont, thrusting strongly against the wall already bending and the ruine which themselves haue made. In the meane time no man steppeth forth, to set him selfe in defense against such furies. And they, if there be any such, that will most of all seeme to fauour the trueth, say no more but that it were good to pardon the error and unskilfulnesse of ignorant men. For thus the good natured men forsooth do speake, calling that error and unskilfulnesse which they know to be the most certaine trueth of God: calling them ignorant men, whose wit they see that Christ hath not so despised but that he hath vouchsafed to communicate to them the mysterie, of his heavenly wisdom. So much are all ashamed of the Gospel. It shalbe your office (most noble King) not to turne away your eares nor your minde from so iust a defense: specially when so great a matter is in question: namely how the glorie of God may be maintained safe in earth, how the truth of God may keepe her honor, howe Christ may haue his kingdome preserued whole among vs. This is a matter worthis for your eares, worthy for your iudgement, worthy for your royal throne. For, euen this thought maketh a true king to acknowledge himselfe in the gouernance of his kingdome to be the minister of God. Neither doth he now use a kingdome but a robbrie which reigneth not to this end that he may serue the glorie of God. And he is deceiued that looketh for a long prosperitie of that kingdome, which is not ruled by the scepter of God, that is, by his holy word: forasmuch as the heavenly Oracle can not prove vaine, whereby it is proclaimed, that the people shalbe scattered abroad where prophetic faileth. Neither ought the contempt of our basenesse to withdraw you from this purpose. We verily knowe right well, howe poore and abiect silly men wee bee, namely in the sight of God miserable sinners, in the sight of men most despised persons, yea and (if you will) certaine excrements and outcastes of the worlde,

world, or what soeuer viler thing may be named: so that there remaineth nothing for us to glorie vpon before God, but his onely mercie whereby we are without any our deserving receiued into the hope of eternall saluation: and before men, nothing but our weakenes, which among them is taken for a most great shame to confesse so much as in countenance. But our doctrine must be aduanced hie aboue all glorie of the world, must stand vnmquishable aboue all power: because it is not ours, but the doctrine of the liuing God and of his Christ, whome the Father hath appointed king to beare rule euen from sea to sea, and from the riuers euen to the endes of the earth: and so to beare rule, that striking the whole earth with the onely rod of his mouth, he may breake it with all the iron and brasen strength, with all the golden and siluer glistering thereof, as it were potters vessels: as the prophetes prophetic of the roialtie of his kingdome. Our aduersaries in deede do crie out to the contrarie, and say that we falsly presende the worde of God, whereof we be most wicked corrupters. But how this is not onely a malicious slander, but also a notable shamelesnes, you your selfe by reading our confession, may according to your wijsdoms iudge. Yes here it is also good to say somewhat, either to moue you to willingnesse and heedfulnesse, or at the least to prepare you a way to the reading of it. Paul, when he willed all prophetic to be framed to the agreeableness of faith, hath set a most sure rule whereby the expounding of Scripture ought to be tried. Now if our doctrine be examined by this rule of faith, the victorie is already in our hands. For what doth better or more filie agree with faith, than to acknowledge our selues naked of al verue, that of God we may be clothed: empty of al good, that of him we may be filled: the bondseruants of sin, that of him we may be made free: blind that of him we may be enlightened: lame, that of him we may be made streight: feeble, that of him we may be upheld: so take from our selues al matter of glorying, that he alone may be glorious on hie, & in him we may glorie? When we say these & such like things, they interrupt vs & crie out, that by this meane is ouerthrowen f vnto not what blinde light of nature, fained preparations, free will, vnto meritorious of eternal saluation, together with their supererogations: because they cannot abide that the whole praise and glorie of all goodnes, verue, righteousness, and wijsdomes should remaine in God. But we read not that they were blamed that haue drawen too much out of the fountaine of liuing water: on the contrarie side they are sharpely rebuked which haue digged to themselves pittes, broken pittes, which are not able to holde water. Againe, what is more agreeable with faith, than to promise to themselves that God will be to them a fauourable Father, where Christ is acknowledged to be a brother and procurer of fauour: than assuredly to looke for all things ioyfull and prosperous at his hand, whose vnspokeable loue toward vs hath proceeded so farre, that he hath not spared his onely begotten soune, but that he gaue him for vs: than to rest in sure looking for saluation & eternall life, where we thinke vpon Christ giuen of the Father, in whom such treasures are hidden? Here they steppe in against vs, and crie out that this certaintie of assistance is not without arrogancie & presumption. But at nothing of our selues, so all things ought we to presume of God: and we are for none other reason spoiled of vaine glorie, but that we should learne to glorie in the Lorde. What is there more? Consider (most mightie Prince) all the parts of our cause, and thinke that we are worse than any kinde of wicked men, vnlesse you plainly finde that we are in trouble and railed at, because we put our trust in the liuing God: because we beleene that this is the eternall life, to knowe one true God, and him whome he hath sent Jesus Christ. For this hope, some of vs are bounde in irons, some are whipped, some are

Dan. 2. 32.  
Esa. 11. 4.  
Psal. 2. 9

Rom. 12. 6.

Iere. 2. 13.

Rom. 8. 32.

1. Tim. 4. 10.  
Iohn. 17. 3.

caried



carried about in mockage. some are condemned without iudgement, some are most cruelly tormented, some escape away by flight: but all are distressed with trouble, all are most terrible accused, some with slanders, and handled in most hainous wise. Now look upon our aduersaries (I speake of the degree of Priestes, at whose becke and will the other exercise enimitie against vs) and consider with me a little while, with what zeal they be carried. As for the true religion, which is taught in the scriptures, and which ought to be holden certaine among all men, they easilie giue leaue both to themselves and other to be ignorant of it, to neglect and despise it: and they thinke that it maketh small matter what euerie man beleue or not beleene concerning God and Christ, so that he do with an vnexpressed faith (as they call it) submit his mind to the iudgement of the Church: neither are they much mooued, if it happen that the glorie of God bee defiled with manifest blasphemies, so that no man lift up his finger against the supremacie of the Apostolike see, and authoritie of our holie mother the Church. Why therefore doe they with so great crueltie and fiercenesse fight for the Masse, Purgatorie, Pilgrimages and such trifles, so farre forth, that they say that without moste expressed faith (as I may so call it) of these thinges, godlinesse can not stande, whereas yet they prove not that any of these thinges come out of the word of God: Why so, but because their belly is their God, their kitchen is their religion: which beeing taken away, they thinke that they shall not onely be no Christians, but also no men: For though some of them do plentifully glut themselves, & other some line with gnawing of poore crustes, yet they line all of one Pot, which without these warming helpes should not onely waxe colde, but also throughlie freeze. Therefore how much more euerie of them is carefull for his belly, so much more earnest warrier he is for their faith. Finallie they all endeavour themselves to this, to keepe still either both kingdome safe, and their bellie full: but of pure zeale none of them sheweth anie token, be it neuer so little. Neither yet so doe they cease to slander our doctrine, and by all the colour: that they can, to accuse and defame it, whereby they may bring it into hatred or suspicion. They call it new, and lately forged: they cauilt that it is doubtfull, & vncertaine: they demaunde by what miracles it is confirmed: they aske whether it be meete that it should preuaile against the consent of so many holie fathers, and the most ancient custome: they presse upon vs to confesse it to be schismaticall, which moueth warre against the Church, or that the Church hath lien dead in manie ages in which no such thing hath beene heard of. Last of all they saie that there neede no arguments, for (saie they) it maie by the fruites be iudged of what sort it is, namelie which hath bred so hugie a heape of sects, so manie stormes of seditions, so great licentiousnes of vices. Truelie full easie it is for them, to triumph upon a forsaken cause before the light beleeuing & ignorant multitude. But if wee might also haue our turn likewise allowed vs to speake, verilie this sharp heat would soone be cooled wherwith they do so with ful mouth & as licentiouslie as unpunishedly some against vs.

First, whereas they call it newe, they do great wrong to God, whose holie worde deserued not to be accused of newnesse. To them in deede I nothing doubt that it is newe, to whome Christe is newe, & his Gospell is newe. But they which knewe that preaching of Paul to be olde, that Iesus Christ died for our sinners, and rose againe for our iustification, shall finde nothing new among vs. Whereas it hath long lyen hidden unknown, and buried: that is the fault of the vnzodlinesse of men. Now sith it is by the bountifullnesse of God restored to vs, is ought at least by right of full restitution of receiue againe the title of auncientie.

Out of the same fontaine of ignorance springeth this, that they take it for  
doubts.



# To the French king.

doubtfull and uncertaine. This verily is it which the Lord by his prophet complaineth, *Esa. 1. 3.* that the ox knewe his owner, and the asse his masters stall, but his people knew not him. But howsoever they mocke at the uncertaintie of it: if they were driven to seale their owne doctrine with their owne blood, or with losse of their life, men might see how much they see by it. But farre other is our affiance, which dreads neither the terrors of death, nor yet the very iudgement seate of God.

Whereas they require miracles of vs, they deale unreasonably with vs. For we coine no newe Gospell, but holde fast the selfe same Gospell for confirming of the trueneth whereof all the miracles do serue that euer Christ and his Apostles haue done. But this thing they haue speciall about vs, that they can euen to this day confirme their faith with continuall miracles. Yea but rather they alleadge miracles, which may weaken a minde otherwise wel stablished: they are so either trifling and werthy to be laughed at, or vain & lying. And yet, although they were neuer so monstrous, they ought not to haue ben of any value against the worde of God: forasmuch as the name of God ought both in euerie place & at euerie time to be hallowed, whether it be by miracles or by naturall order of things. This false colour might peraduenture haue made the better shewe, if the Scripture did not informe vs of the lawfull end and use of miracles. For, Marke teacheth that the signes which followed the preaching of the Apostles were set forth for the confirming of it: *Mar. 16. 20.* Likewise Luke also saith that the Lorde did beare witnesse to the worde of his grace, when signes and wonders were shewed by the handes of the Apostles. *Act. 14. 3: Heb. 2. 4.* Wherewith wholly agreeth that saying of the Apostle, that when the Gospell was preached, saluation was confirmed by this, that the Lord did beare witnesse to it with signes, and wonders, and diuers powers. But those things which we heare to be the sealings of the Gospell, shal we turne to the destroying of the credit of the Gospell: those thinges which are appointed onely to stablish the trueneth, shal we apply to confirming of lyes? Therefore it is meete that the doctrine, which (as the Euangelist saith) goeth before miracles, bee first examined and tried. If that be allowed, then it may lawfully take confirmation of miracles. But of a true doctrine (as Christ teacheth) this is the marke, if it tende not to the seeking of the glorie of men, but of God. Sith Christ affirmeth this to be the prooffe of doctrine, miracles are wrongfully esteemed which are drawn to any other ende than to glorifie the name of God alone. And we ought to remember that Sathan hath his miracles, which although they be iuggling deceites rather than true powers, yet are such as may deceiue the ignorant & unskilful. Magicians & enchanters haue bin alwaies famous in miracles: wonderfull miracles haue rowished idolatrie: which yet do not proue to vs, that the superstition of Magicians & idolaters is lawfull. And with this bawling ramage in old time the Donatists did shake the simplicitie of the cemon people, for that they excelled in miracles. Therefore we do now make the same answer to our aduersaries, which Augustine then made to the Donatistes: that the Lord hath made vs ware against such miracle workers, when he foretolde that there should come false prophets, which with lying signes & diuerse wonders, should if it were possible bring the elect into error. And Paul hath giuen warning that the kingdom of Antichrist should be with all power, & signes, & lying wonders. But these miracles (say they) are done not of idols, nor of sorcerers, nor of false prophets, but of the Saints. As though we knew not that this is the craft of sata, to transfigure himself into an angel of light. In old time the Egyptians worshipped Jeremy which was buried among the, with sacrifices & other diuine honors. Did not they abuse the holie prophet of God to idolatrie? And yet by such worshipping of his tomb, they obtained that they thought the healing of the stinging of the ser

In Ioh. tract. 23

Mar. 24. 24.

1. Thes. 2. 9.

2. Cor. 11. 14.

Hieron. in prefa.  
Ierem.

pents to be the iust reward thereof. What shall we say: but that this hath beene and euer shall be the most iust vengeance of God, to send strength of illusion to them that haue not receiued the loue of truth, that they may betwene lying? Therefore we want not miracles, and those certaine, and not subiect to caviellations. As for miracles which they bring forth for themselves, they are meere illusions of Saten, forasmuch as they lead awaie the people from the true worshipping of their God to vanitie.

Moreover, they doe slanderouslie set the Fathers against vs (I meane the auncient Fathers & the writers of the age as yet more vncorrupted) as though they had them for maintainers of their vngodlinesse, by whose authoritie if the debate were to bee ended, the better part of the victorie (to speake euen most modestlie) would bende to our side. But whereas manie things haue beene excellen:lie well and wiselie written of those Fathers, & in some things, that hath happened to them which is wont to happen to men: these good naturall children forsooth, according to the rightnesse that they haue, both of wit, iudgement, and minde, doe worship inlie their fautes and errors: and those things which are well spoken, they either marke not, or saie as if they knewe them not, or do corrupt them: so as a man may saie that their care was altogether to gather dung in the golde of the Fathers. Then they oppresse vs with importunate crying out against vs, as despisers and enemies of the Fathers. But wee doe so not despiise them, that if it were the matter of my present purpose, I coulde verie easilie prooue by their consenting voices, the greater part of these things that we say at this daie. But we so reade their writings, that we alwaie remember that all things are ours, to serue vs, not to haue dominion ouer vs: and that wee are Christes alone, whome we must obeie in all things without exception. Who so keepeth not this choise, shall haue nothing certaine in Religion: forasmuch as those holie men were ignorant of manie things, do oftentimes strine one with another, yea and sometimes fight with themselves. Not without cause (saie they) we are warned of Salomō, that we passe not the old boundes which our Fathers haue set. But there is not all one rule in the bounding of fieldes, and the obediencie of Faith, which ought to bee so framed that it forget her people and the house of her father. If they haue so great delight to vse allegories, why doe they not rather expound the Apostles, than anie other, to be their fathers, whose appointed bounds it is not lawfull to plucke vp: for so did Hierome expounde it, whose wordes they haue registred among their Canons, But if they wil haue the bounds of the same fathers, whom they meane, to be stedfastlie kept: why do they so oft as they list, so licentiouslie passe them? Of the number of the fathers: were they, of whom the one said, that our God eateth not, nor drinketh, & that therefore he needeth neither cups nor dishes: the other saide, that the holy things require not gold, & that those things please not with gold, which are not bought with gold. Therefore they passe the bound, which are in the holie things so much delighted with golde, silver, iorie, marble, precious stones and filkes, and thinke that God is not rightlie worshipped, unless altogether they bee dissoluelie set out with exquisite gorgeoufnesse, or rather with ourragious excesse. A Father was hee, which saide, that he therefore did freeleie eat flesh on the day in which other abstained, because hee was a Christian. Therefore they passe the boundes, when they accuse the soule that tasteth flesh in lent. Fathers were they, of whō the one said that a Monk which laboreth not with his handes, is iudged as euill as a violent taker, or (if you wil) a robber: the other said, that it is not lawfull for monkes to liue of other mens good, although they be continuallie busied in contemplations, in Prayers, in studie. This bound also they haue passed, when they placed the idle & barrell-bellies of Monkes in stewes & brothhouses

2. The. 2. 17.

1. Cor. 3. 21.

Prov. 22. 28.

Psal. 45. 1.

Acacius Tripart. hist. lib. 11. c. 16.  
Ambrosi. de of. sic. lib. 2. c. 28.

Spyridion tripart. hist. lib. 1. cap. 10.  
Tripart. hist. li. 8. cap. 1.  
August. de opere monach. c. 17



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to be fasted with other mens substance. A Father was he, which said, that it is a horrible abomination to see any image painted, either of Christ or of any saint in the temples of Christians. Neither was this pronounced by the mouth of one man alone, but also decreed by an Ecclesiastical Councell, that that which is worshipped should not be painted on walles. They are farre from holding themselves within these boundes, when they leave not one corner without images. An other Father counselled, that hauing done the dutie of naturall kindenesse toward the dead in burying them, we should let them rest. These boundes they breake, when they cast into men a continuall carefulnesse of the dead. One of the Fathers was he, which testifieth that the substance of bread and wine in the sacrament of the supper so remaineth and ceaseth not, as in the Lorde Christ remaineth the substance and nature of man ioyned with the substance of God. Therefore they passe measure, which saine that after the words of the Lord rehearsed, the substance of bread and wine ceaseth, that it may be transubstantiate into his body and blood. Fathers were they which as they deliuered to the whole Church but one sacrament of Thankes-giving, and as they debarred from it wicked and hainous euill doers: so did greenously condemne all those which being present, did not communicate of it. Howe farre haue they remoued those bounds, when they fill not only Churches, but also priuate houses with their masses, and admit all men to looke vpon them, and euery man so much more gladly as hee more largely payeth, howe vncleane and wicked so euer they be: but allure no man to faith in Christ and faithfull communicating of the Sacraments: yea rather doe boastingly set out to sale their owne worke for the gráce and merite of Christ? Fathers were they, of whom the one decreed, that they should be altogether debarred from the vse of the holy Supper of Christ, which holding themselves contented with partaking of the one kinde, abstained from the other. And the other Father stoutly maintaineth, that to the Christian people the blood of the Lord ought not to be denied, for the confession whereof they are commanded to shedde their owne blood. These bounds also they haue taken away, when they haue by an inuiolable law commaunded the selfe same thing which the one of these Fathers punished with excommunication, and the other re- prooved with a strong reason. A Father was he, which affirmed it to be rashnes to deter- mine any thing of a doubtfull matter on the one side or the other, without cleare and euident witnessings of the Scripture. This bound they forgot, when they stablished so many constitutions, so many canons, so many maiesterly determinations, without any word of God. A father was he, which among other heresies reproched Montanus with this, that he was the first that had charged men with lawes of fastings. This bound also they haue farre passed, when they commanded fasting with most straight lawes. A father was he, which denied that marriage ought to be forbidden to ministers of the Church, and pro- nounced a mans lying with his owne wife to be chastiie: and fathers were they, which agreed to his authoritie. Beyond these bounds haue they gone, when they seuerely enioy- ned unmarried life to their sacrificers. A Father was he which indged, that onely Christ ought to be heard, of whom it is said, Heare him: and that we ought not to haue regard, what other men which were before vs, haue saide or done, but what Christ (which is the first of all) hath commaunded. This bound neither do they appoint to themselves, nor do suffer other to haue it appointed them, when they set both ouer themselves and other any maiesters whatsoeuer they be, rather than Christ. A Father was he, which affirmed that the Church ought not to set it selfe before Christ, because he alway iudged truly: but the iudges of the Church, as men, are commonly decciued. They breaking through this bound also, sticketh not to affirme that the whole authoritie of the Scripture hangeth vpon the

Epiphani. in c.  
pist. ab Hier.  
verba.  
Concil. Eliberti.  
cap. 36.

Ambro. de Abra.  
lib. 1. cap. 9.  
Gelasius Pap. in  
Concil. Roma.

Chrysost. in 1.  
ca. Ephes.  
Calix. Papa de  
consecra. dist. 2.

Gelasius canon.  
Comperimus.  
De consecra.  
dist. 2.

Cyprian. episto. 2.  
lib. 1. de Lapsis.

August. lib. 2. de  
peccat. mer. cap.  
vlt.

Apol. ecclesie.  
hist. lib. 5. cap. 12

Paphnutius. tri-  
par. hist. lib. 2.  
cap. 14.

Cyprian. epist. 2.  
lib. 2.

August. cap. 2.  
contra Crescon.  
grammat.

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awordment of the church. All the Fathers haue with one heart accursed, and with one mouth pronounced it abhominable, that the holie Worde of God should bee ensangled with the subtilties of Sophisters, and bawlingers of Logicians. Doe they holde themselves within these boundes, when they goe abouts nothing else in their whole life, but with endlesse strifes, and more than sophisticall trabbles to wrappe and encombe the simplicitie of the Scripture? so that if the fathers were nowe raised to life againe, and should heare such an art of bawling, which these men call Speculative Diuinitie, they would beleeue that nothing lesse is done than anie disputation had of God. But my talke should spread it self beyond due bounde, if I would reckon vp how boldlie these men shake of the yoke of the Fathers, whose obedient children they would seeme to bee. Truelie both moneths and yeeves would bee too little for me. And yet they are of so extreame and desperate shamelesnesse, that they dare blame vs for that wee like not to passe the ancient boundes.

But now whereas they cal vs to custome, they nothing preuaile. For wee should be moste vniuersitie dealt with, if we should be drinen to yeeld to custome. Truelie if the iudgements of men were right, Custome should be taken of the good. But it oftentimes happeneth that men doe otherwise. For, that which is scene to bee done of manie, by and by obtreinet the right of a Custome. But the state of men hath scarcelie at any time bene in so good case, that the better thinges pleased the greater number. Therefore for the most part of the priuate vices of manie hath bene made a publike error, or rather a common consent of vices, which now these good men would haue to stand for a law. Who so haue eyes do see that not onelie one sea of euilles hath overflowed, many poisonous pestilences haue innaded the worlde, that all thinges runne headlong to ruine: so that either the manners of men must be utterlie despaired, or we must lay hand vnto, or rather vse violence vpon so great euils. And remedie is by no other reason drinen away, but because we haue now long time accustomed vs to euilles. But bee it that publike error haue place in matters of common weale: yet in the kindome of God his onelie truth is to be heard and regarded, to which by no succeeding course of yeares, by no custome, by no conspired agreement, may any prescription be limited. So in olde time Esay taught the cleit of God, that they should not say Conspiring, to all thinges in which the people said Conspiring: that is to say, that they should not conspire together to the wicked agreement of the people, nor should feare and dreade the peoples feare: but rather that they should sanctifie the Lorde of hostes, and he should be their feare and dread. Now therefore let them as much as they list obiect against vs both passed and present ages, if we sanctify the Lorde of hostes, we will not bee much afraid. For whether it bee that many ages haue consented to like vngodlinesse, hee is strong to take vengeance to the third and fourth generation: or if the whole worlde together conspire into one selfe same wickednesse, hee hath by experience taught what is the end of them that offende with the multitude, when hee did with a generall overflowing destroy the whole kinde of men, preseruing Noe with a small house, which should be by his faith beeing but one man condemne the whole worlde. Finaltie an euill custome, is none other than a common pestilence, in which they doe neuer thelesse die that die with companie of a multitude. Moreouer they ought to haue considered that which Cyprian saith in certaine places, that they which sinne by ignorance, although they cannot cleare themselves from all fault, yet may seeme after some manner excusable: but who so obstinately refuse the truth offered by the grace of God, they haue nothing to pretend for their excuse.

Decret. dist. 8.  
ca. fi. Ex. de con-  
fuet.

Esa. 8. 12.

Gen. 7. 1.  
Heb. 11. 7.

Epist. 3. lib. 1. &  
in epist. ad Lu-  
lian. de hare.  
baptiz.



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As for their double horned argument, they do not drive us to so hard a streight with it, to compell us to confesse, that either the Church hath line dead a certaine time, or that we haue controuersy against the Church. Truelie the Church of Christe hath lined and shall line, so long as Christ shall raigne at the right hand of the Father: by whose hande she is upholden, by whose succour she is defended, by whose power she keepeth her safe- tie. For hee will vndoubtedlie performe that which he hath once promised, that he will bee present with his euen vntill the ending of the worlde. Against it now wee haue no Matth. 28. 20.  
waue at all. For we do with one consent together with all the people of the faithfull ho- nour and worship the one God and Christ the Lorde, in like sort as he hath alway beene worshipped of all the godlie. But they themselues not a litle way erre from the truch, when they acknowledge no Church, but which they see with present eie, and go about to compasse it about with those boundes in which it is not enclosed. Vpon these pointes hangerh our controuersie: first that they affirme that the forme of the Church is alway appearing and to bee seene: then, that they set the same forme in the sce of the church of Rome, and in the order of their prelates. Wee on the contrarie side affirme, both that the Church may consist of no appearing forme, and that the forme it selfe is not contained in that outward shining shew, which they foolishlie haue in admiration, but hath a far other mark, namely the pure preaching of the word of God, and the right mi- nistration of sacraments. They are in a rage, vntlesse the church may be alwaies pointed out with a finger. But how oft happened it in the people of the Iewes to bee so deformed, that there appeared no forme at all? What forme thinke we to haue shined, when Helias 1. Kings. 19. 12.  
bewailed that he alone was left? How long since the comming of Christ hath it lien hidde without forme? How since that time hath it bin so oppressed with wars, seditions, and he- resies, that it shined out on no side? If they had lined at that time, would they haue beleue- ned that ther was any church: but it was said to Helias, that there were persecuted seuē thousand men, which had not bowed their knee before Baal. Neither ought it to be dou- ful to vs but that Christ hath alway reigned in earth since he ascended into heauen. But if the godly had then sought any discernable form with their eyes, should they not by & by haue bin discouraged? And verily Hylarie accommedit euen atreadie in his time for a most great fault, that being occupied with the foolish admiration of the dignitie of by- shops, they marked not a deadly pestilence lurking vnder that visor. For thus he saith: Contra Auxen- tium.  
One thing I warn you, beware of antichrist: for you are ill taken with the loue of walli: ye do ill worship the church of God in houses & building: vnder them yee do ill dwel in the name of peace. It is doubtful that in those Antichrist shal sit Mountaines & woods & lakes, & prisons, & caues are safer for me. For in these the prophets, when they were either abiding or thrown into them, did propheticie. But what doth the worlde at this day honor in his horned byshop, but that it thinketh them to be holie prelates of religion, whome it seeth to bee heades ouer great Cities? A way therefore vwith such foolishhe esteeming. But rather les vs leane this to the Lorde, forasmuch as hee alone know- 2. Tim. 2. 19.  
eth who bee his, and sometime also takeh away from the sight of men the outwarde knowledg of his Chnrch. That is (I graunt) a horrible vengeance of God vppon the earth. But if the wickednesse of men so deserue, why doe wee seeke to with- stande the iust vengeance of GOD? In such wise the Lorde hath in times past taken vengeance of the vnthankfulnessse of men. For because they would not receiue his trueth, and had quenched his light, hee suffered them beeing blinded in sense, both to bee mocked vwith lyes full of absurditie, and to bee drowned in deepe darknesse, so that there was no face of the true Church to be seene.

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Yet in the meane time he saued his both beeing scattered abroade and lying hidden in the middest of errors and darknesse, from destruction. And no maruell. For he can skill to saue both in the verie confusion of Babylon, and in the flame of the burning ouen. But where as they would haue the forme of the church to be iudged by. I wrote not what vaine pompous shew: how perillous that is, I wil rather point vnto than declare, least I should draw out my tale into infinite length. The Pope (say they) which holdeth the Apostolike see, and the Bishops that are annointed and consecrate by him, so that they be trimmed with fillets and miters, doe represent the church, and ought to be taken for the Church: and therefore they cannot erre. How so? because they are pastors of the Church, and consecrate to the Lord. And were not Aaron and the other rulers of Israel also Pastors? But Aaron and his sonnes after that they were made priests, did yet erre when they made the calfe. After this reason, why shoulde not the foure hundred Prophetes which lyed to Achab, haue represented the Church? But the Church was on Michas side, beeing indeede but one man alone, and vnraged, but out of whose mouth came truth. Did not the false Prophetes in resemblance beare both the name and face of the Church, when they did with one violent assault rise vp against Ieremy, and with threatening boasted that it was not possible that the lawe shoulde perish from the priest, counsell from the wiseman, the word from the Prophet? Ieremy alone was sent against the whole companie of the Prophetes, to declare from the Lorde, that it shoulde come to passe, that the law shoulde perish from the Priest, counsell from the wiseman, and the worde from the Prophet. Did not such a glistering shew shine in that Counsell which the Bishops, Scribes, and Pharisees assembled, to take aduise together for the killing of Christ? Now let them goe and sticke fast in the outward visour, that they may make Christ and all the prophetes of God, schismatikes: and on the other side make the ministers of Satan, the instruments of the holie ghost. If they speake as they thinke, let them faithfullie answer me, in what nation & place they thinke that the Church remained since the time that by the decree of the Councell at Basile, Eugenius was thrust downe and deprived from the estate of Pope, and Aymee set in his place. They cannot, though they would burst for it, deny that the Councell, for so much as concerneth outward solemnities, was lawfull, and summoned not onelie of one Pope, but of two. Eugenius was there condemned of schisme, rebellion, and obstinacie, with the whole flocke of Cardinallies and Bishops, which had with him practised the dissolution of the Councell. Yet afterward being borne up by the fauour of Princes, he recovered his papacie safe againe. That election of Aymee, which had bene orderly made by the authoritie of a generall and holie Synode, vanished away in a smoke: sauing in as hee himselfe was appeased with a Cardinalls hat, as it were a barking dog with a peece of bread cast vnto him. Out of the bosome of these heretikes, rebelles, and obstinates, are proceeded all the Popes, Cardinals, Bishops, Abbots and priestes that haue bene since. Heere they are taken and can goe no further. For, to whether side will they giue the name of the Church? will they denie that the councell was generall, which wanted nothing to the outward maiestie: namely, which being solemnelie summoned by two bulles, and well framed in the order of all thinges, continued in the same dignitie to the last end? Will they confesse Eugenius with all his company a schismatike, by whom they are all sanctified? Therefore either let them otherwise define the forme of the church, or they all as manie as are of them shall be of vs accounted schismatikes, which willingly and willinglie haue bene ordered of heretikes. If it had neuer before bene knowne, that the church is not bound to outward pompes, they themselves may bee to

Exod. 31.4

1. King. 22.11.  
Iere. 18.18.



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as a large prooffe, which vnder that glorious title of the Church haue so long so proudly boasted themselves, whereas yet they were the deadly pestilences of the Church. I speake not of their maners, and those tragicall doings wherewith their whole life swarmeth full: because they say that they be the Pharisees which are to be heard, not to be followed. But if ye will spare some of your leasure to read our writing, you shall plainly know that the very doctrine, the doctrine it selfe, for the which they say that they be the church is a deadlie butcherie of soules, the firebrand, ruine, and destruction of the Church.

Finally they doe not vprightlie enough, when they doe spitefully rehearse howe great troubles, vproves, and contentions the preaching of our doctrine hath drawn with it, & what fruires it now beareth in many. For the blame of these evils is unworthilie laid vpon it which ought rather to haue bin imputed to the malice of Satan. This is as it were a certaine naturall proprietie of the worde of God, that whensoever it riseth vp, Satan is neuer quiet or sleeping. This is the most sure and most trustie marke, whereby it is discerned from lying doctrines, which doe easily shewe forth themselves when they are receiued with fauorable eares of all men, and are heard of the world reioycing at them. So in certaine ages past, when all things were drowned in deepe darkenesse, the Lord of this world made a sport and a play in maner of all men, and lay idle and tooke his pleasure like a certaine Sardanapalus in sound peace. For, what should he else doe but laugh and plaie being in quiet and peaceable possession of his kingdome? But when the light shining from aboue somewhat scattered abroad his darknes, whe that strong mā troubled and assailed his kingdome, then he began to shake off his wonted drowynesse, & hastilie to arme himselfe. And first he stirred vp the force of men, whereby he might violently oppresse the truerth beginning to shine. By which when he nothing preuailed, hee turned to subtilie entrappings. He stirred vp dissensions and disagreements of doctrines by his Catabaptists, and other monstrous lewde men, whereby he might darken it and at length utterly quench it. And now he continueth to assaile it with both engines. For he traueleth both by the force and power of men to plucke vp that seede: and with his darrell (as much as in him lieth) to choke it, that it may not growe and beare fruit. But all this he doth in vaine, if we heare the warning of God, which both hath long before opened his castles vnto vs, that he should not take vs vnnare, and hath armed vs with sufficient defences against all his engines. But howe great maliciousnes is it to lay vpon the worde of God, the hatred either of the seditions, which naughty & rebellious men do stirre vp, or of the sectes which deceiuers doe raise against it? Yet it is no newe exāple. Elias was asked whether it were not he that troubled Israel, Christ was esteemed of the Iewes a seditious mā. The Apostles were accused of making a cōmōtion amōg the people. What other thing doe they which at this daie do father vpon vs all the troubles, vproves and contentions that boile vp against vs? But what is to be answered to such, Elias hath taught vs: namelie that it is not we that scatter errors or stirre vp vproves: but it is they themselves that wraastle against the power of God. But as that one thing alone is sufficient to beate backe their rashnesse, so againe we ought to meete with the weakenes of other, who oftentimes happen to be moued with such offences, and in their dismayng to wauer. But let them, to the ende that they may not faint with this dismayng and be discouraged, knowe that the Apostles in their time felt by experience the same thinges that now happen vnto vs. There were vnlearned and vnstedfast men, which wrested to their owne destruction, those thinges that Paul had written by the inspiration of God, as Peter saith. There were despisers of God, which when they heard that sinne abounded

1. King. 18.

2. Pet. 3. 16.  
Rom. 6. 1. & 15.

# The Preface

so the end that grace might more abound, by and by objected, *Wee will then abide in sinne, that grace may abound.* When they heard that the faithfull are not under the lawe, they by and by answered, *We will then sinne, because we are not under the lawe, but under grace.* There were that accused him as an exhorter to euil. There enured principally many false Apostles to destroy the churches which he had builded. Some by enuy & cōtention, and not purelye, yea and maliciouslie preached the Gospel, thinking to adde more affliction to his bandes. Somewhere the Gospel not much profited. All sought their owne, and not the thinges of Iesus Christ. Some went backward, dogges to their vomits, and swine to their wallowing in the mire. The most part did draw the libertie of the Spirit to the licentiousnes of the flesh. Many brethren crept in, by whome there came afterwards great dangers to the godlie. Among the brethren themselves were many strifes raised up. What should the Apostles haue done in this case? Should they not either haue dissembled for a time, or rather altogether haue giuen ouer and forsaken the Gospel, which they sawe to be the seedplot of so manie contentions, the matter of so many dangers the occasion of so many offences? No. But for helpe in such distresses this came in their minde that Christ is the stone of stumbling and rocke of offence, set vnto the ruine and rising againe of manie, and for a signe that should be spokē against. With which assistance they being armed, went forward boldly through al dangers of vproves & offences. With the same thought we also ought to be upholden, forasmuch as Paul testifieth that this is the perpetual proprietie of the Gospel to be the sauer of death vnto death to them that perish, although it were ordeined to this vse that it should be the sauer of life vnto life, and the power of God vnto the saluation of the faithfull, which verilie we should also feelee, if we did not with our unthankfulness corrupt this so singular a benefite of God, and turne that to our owne destruction which ought to haue bin to vs the onely defence of our safetie.

But nowe I returne to you, my soueraigne Lord. Let those false reports nothing moue you, by which our aduersaries trauel to cast you in feare of vs, with saying that by this newe Gospel (for so they call it) nothing is hunted for and sought but fit occasion of seditions, and unpunished libertie of vices. For our God is not the author of diuision, but of peace: and the sonne of God is not the minister of sinne, which came to destroy all the workes of the Diuell. And we are unworthily accused of such desires, whereof we neuer gave any suspicion were it neuer so small. It is likely that wee forsooth doe praetise the overthrowing of kingdomes, of whome there hath neuer bin heard any one seditious word, whose life hath euer beene knowne quiet and simple, when we liued vnder you, and which nowe being chased from home, yet cease not to pray for all thinges prosperous to you and your kingdome. It is likely forsooth that we hunt for licentiousnesse of vices, in whose behauiours although many thinges may be found faultie, yet there is nothing wortheie of so great reproching: neither haue we with so ill successe (by the grace of God) profited in the Gospel, but that our life may be to these backbiters an examplar of chastitie, liberality, mercy, temperance, patience, modestie, and whatsoeuer other vertue. Verily it is by the prooffe it selfe euident that we doe vnfeignedly feare and worship God, forasmuch as we desire that his name be halowed both by our life our and death, & enuie it selfe is compelled to beare of some of vs a witness of innocence & ciuill vprighines, in whome this onelie thing was punished with death, which ought to haue bin accounted for a singular praise. But if any vnder pretence of the Gospel doe stirre up tumultes (as hitherto it hath not bin found that there haue bin any such in your Realme) if any pretends the libertie of the grace of God to defende the licentiousnesse of their vices (of

which

Philip. 1.15.

Luk. 2.34.

a. Cor. 2.16.



## To the French king.

which sort I haue known many) there be lawes & penaltie of lawes, by which they may according to their desertings be sharpe ly punished: yet so that in the meane time the Gospell of God be not euil spoken of for the wickednes of naughtie men. Thus haue you (O King) the venemous iniustice of the sclaunderers largely enough declred, that you may not with an eare of too easie beliefe bende to their reportes. I feare me also least it be too largely set out, for as much as this preface is in a maner come to the quantitie of a whole booke of defence, whereby I intended not to make a defense in deede, but onely to mollifie your mind aforehand to giue audience to the disclosing of our cause: which your minde, though it be now warmed away and estranged from vs, yea and enflamed against vs, yet we trust that we shalbe able to recouer the fauor therof, if you shal once haue wishous displeasure and troublous affection red ouer this our confession, which we will to be in steed of a defence for vs to your maiestie. But if the whisperings of the malicious do so possesse your eares, that there is no place for accused men to speake for themselves: and if those outrageous furies doe still with your winking at them, exercise crueltie with imprisoning, tormenting, cutting and burning: we shall in deede, as sheepe appointed to the slaughter, be brought to all extremities, yet so that in our patience we shall possesse our soules, and waite for the strong hand of the Lord: which shall without doubt be present in time, and stretch forth it selfe armed, both to deliuer the poore out of affliction, and to take vengeance on the despisers, which now triumph with so great assurednesse.

The Lords the King of Kinges stablish your throne with righteousnesse,  
and your seate with equitie, most noble King.

At Basile the first day of August, in the yeare

1556





## IOHN CALVINE TO THE READER.



T the first setting out of this worke , because I did not looke for that successe, which the Lord of his vnmeasurable goodnesse hath giuen, I had (as men vse to doe in smal workes) for the more part lightly passed it ouer. But when I vnderstood that it was receiued with that fauour of all the godly, which I neuer durst haue desired , much lesse haue hoped for : as I verilie felt in my heart that much more was giuen to me than I had deserued, so I thought it should be a great vnthakefulness if I should not at the least after my slender abilitie endeour to answere so fauorable affections toward me , and which of them selues prouoked my diligence. And this I attempted not onelie in the second setting forth of it : but howe oft since that time the worke hath bin imprinted, so oft hath it bin enriched with some encrease. But although I did not then repent me of the labor that I had imployed : yet I neuer held my selfe contented till it was disposed into that order which is now set before you. Now I trust I haue giuen you that which may be allowed by al your iudgements. Truly with how great endeour I haue applied my selfe to the doing of this seruice to the Church of God , I may bring forth for an euident witnesse, that this last winter, when I thought that the feuer Quartane had summoned me to death, howe much more the sickenes enforced vpon me, so much lesse I spared my selfe , till I might leaue this booke to ouerlie me, which might make some part of thankfull recopence to so gentle prouoking of the godly. I had rather in deed it had bene done sooner: but it is soone enough if well enough. And I shall then thinke that it is come abroad in good season, when I shall perceiue that it hath brought yet more plentifull fruite than it hath done heretofore to the Church of God. This is my onely desire. And truly full ill it were with me, if I did not holding my selfe contented with the allowance of God alone, despise the iudgements of men, whether they be the foolish and froward iudgements of the vnskilfull , or the wrongfull and malicious of the wicked. For although God hath throughly settled my minde to the endeour both of enlarging his kingdome, and of helping the common profit: and though I am cleare in mine owne conscience, and haue him selfe and the Angels to witnesse with me, that since I tooke vpon me the office of a teacher in the Church, I haue tended to none other purpose but  
that



## To the Reader.

that I might profite the Church in mainteining the pure doctrine of godlines: yet I thinke there is no man, that hath ben snatched at, bitten, & torne in sunder with mo slaunders than I. When my epistle was now in printing, I was certainly enformed that at *Augiburgh* where the assembly of the states of the Empire was holden, there was a rumor spread abroad of my reuolting to the Papacie, and the same was more greedily receiued in the courtes of Princes than was meete. This forsooth is their thankfulness who are not ignorant of many trialles had of my stedfastnes, which trialles as they shake off so foule a slaunder, so they should with al indifferent and gentle iudges haue defended me from it. But the Diuell with his whole route is deceived if in oppressing me with filthy lies, he thinke that by his vnjust dealing I shal be either the more discouraged or made the lesse diligent: because I trust that the Lord of his vnmeasurable goodnes will grant me that I may with euery sufferance continue in the course of his holy calling. Wherof I giue to the godly readers a newe prooffe in this setting forth of this Booke. Nowe in this trauell this was my purpose so to prepare and furnish them that be studious of holy diuinitie to the reading of the worde of God, that they may both haue an easie entrie into it, & go forward in it without stumbling: for I thinke that I haue in all points so knit vp together the summe of religion, & disposed the same in such order, that whosoever shall well haue it in minde, it shall not be harde for him to determine both what hee ought chiefly to seeke in the Scripture: and to what marke to apply whatsoever is contained in it. Therefore, this as it were a way being once made plaine, if I shal hereafter set forth any expositions of Scripture, because I shall not neede to enter into long disputations of articles of doctrine, and to wander out into common places: I wil alway knit them vp shortly. By this meane the godly reader shalbe eased of great paine & tediousnes, so that he come furnished aforehand with the knowledge of this present worke as with a necessarie instrument. But because the intent of this purpose, doth clearely as in mirrors appeare in so many commentaries of mine, I had rather to declare in deede what it is, than to set it out in wordes. Farewell frendly Reader, and if thou receiue any fruite of my labors, helpe me with thy prayers to God our Father.

*At Geneva the first day of August in the yeare 1559.*

Augustine in his vij. Epistle.

*I professe my selfe to be one of the number of them, which write  
in profiting, and profit in writing.*

# WHAT CHAPTERS ARE

contained in the Bookes of this Institution.

*In the first booke which intreateth of the knowledge of God the Creator: are contained xviij. Chapters.*



Ha the knowledge of God, & of our selues, are things conioyned: and howe they be linked the one with the other.

- 2 What it is to knowe God, and to what end tendeth y<sup>e</sup> knowledge of him.
- 3 That the knowledge of God is naturally planted in the minds of men.
- 4 That the same knowledge is either choked or corrupted, partly by ignorance, and partly by malice.
- 5 That the knowledge of God doeth shiningly appeare in the making of the worlde, and in the continuall gouernment thereof.
- 6 That to attaine to God the creator, it is needefull to haue the Scripture to be our guide and maistresse.
- 7 By what testimonie the Scripture ought to bee stablished, that is by the wignes of the holy Ghost, that the authority thereof may remaine certaine: And that it is a wicked inuention to say that the credit thereof doth hang vpon the iudgement of the Church.
- 8 That so farre as mans reason may beare, there are sufficient proofs to stablish the credit of the Scripture.
- 9 That those fantastick men, which forsaking Scripture, resort vnto reuelation, doe ouerthrowe all the principles of godlinesse.
- 10 That the Scripture, to correct all superstition, doth in comparifon set the

true God against al y<sup>e</sup> Gods of the Gentiles, reckoning him for none of them.

11 That it is vnlawful to attribute vnto God a visible forme, & that generally, they forsake God, so many as doe erect to themselves any images.

12 That God is seuerally discerned from idols, that he may be onely and wholly worshipped.

13 That there is taught in the Scriptures one essence of God from the very creation, which essence containeth in it three persons.

14 That the Scripture euen in the creation of the worlde, and of al thinges, doth by certaine markes put difference betweene the true God, and fained Gods.

15 What a one man was created: wherein there is intreated of the powers of the soule, and of the image of God, of freewill, and of the first integritie of nature.

16 That God by his power doth nourish and maintaine the worlde, which himselfe hath created, and by his providence doeth gouerne all the partes thereof.

17 Where to and to what end this doctrine is to be applied, that we may be certaine of the profit thereof.

18 That God doth so vse the seruice of wicked men, and so boweth their mindes to put his iudgement in execution, that yet still himselfe remaineth pure from all spot.

*In the second booke which entreateth of the knowledge of God the Redeemer in Christ, which knowledge was first opened to the fathers in the time of the lawe, and then to vs in the Gospell: are contained xviij. Chapters.*

- 1 **T**hat by Adams sinne and falling away, mankinde became accursed, & did degenerate from his first estate: wherein is entreated of originall sinne.
- 2 That



- 2 That man is now spoiled of the freedom of will, and made subiect to miserable bondage.
- 3 That out of the corrupt nature of mā proceedeth nothing but damnable.
- 4 How God worketh in the hearts of men.
- 5 A confutation of the obiections that are wont to be brought for the defence of freewill.
- 6 That man being lost must seeke for redemption in Christ.
- 7 That the lawe was giuen, not to holde still the people in it, but to nourish the hope of saluation in Christ vntill his comming.
- 8 An exposition of the morall lawe.
- 9 That Christe although hee was knowne to the Iewes vnder the law, yet was he deliuered onely by the Gospel.
- 10 Of the likenesse of the olde & new Testament.
- 11 Of the difference of the one Testament from the other.
- 12 That it behoued that Christe to perfourme the office of the Mediator, should be made man.
- 13 That Christe tooke vpon him the true substance of the flesh of man.
- 14 Howe the natures of the Mediator do make one person.
- 15 That we may knowe to what ende Christ was sent of his father, & what he brought vs: three things are principally to be considered in him, his propheticall office, his kingdome, & his priesthoode.
- 16 Howe Christ hath fulfilled the office of Redeemer, to purchase saluation for vs, wherein is entreated of his Death and resurrection, and his Ascending into heauen.
- 17 That it is truely and properly said, that Christ hath deserued Gods fauour and saluation for vs.

*In the thirde Booke which intreateth of the maner howe to receiue the grace of Christ, and what fruites come thereof to vs, and what effectes follow of it: are contained xxv. Chapters.*

- 1 **T**hat those things which are spoken of Christ doe profit vs, by secret working of the holy Ghost.
- 2 Of faith, wherein both is the definition of it, and the properties that it hath are declared.
- 3 That wee are regenerate by faith, wherein is intreated of repentance.
- 4 That all that the Sophisters babble in their schooles of penance, is far from the purenesse of the Gospell: where is entreated of confession & Satisfaction.
- 5 Of the supplying which they adde to satisfactiō, as pardons & purgatory.
- 6 Of the life of a Christian man. And first by what argumentes the Scripture exhorteth vs thereto.
- 7 The summe of a Christian life: where is entreated of y forsaking of our selues.
- 8 Of the bearing of the Crosse, which is a parte of the forsaking of our selues.
- 9 Of the meditatio of the life to come.
- 10 Howe we ought to vse this present life, and the helpes thereof.
- 11 Of the Iustificatio of faith, & first of the definitiō of the name & of y thing.
- 12 That to the ende we may be fully persuaded of the free iustification, we must lift vp our minds to the iudgement seate of God.
- 13 That there are two things to be marked in free iustification.
- 14 What is y beginning of iustificatio, and the continuall proceeding thereof.
- 15 That those things that are commonly boasted concerning the merites of workes, do ouerthrow as wel the prayse of God in giuing of righteousnesse, as also the assurcdnes of saluation.
- 16 A confutation of the slaunders, whereby the Papists goe about to bring this doctrine in hatred.
- 17 The agreement of the promises of the Lawe and the Gospell.

18 That

## The Table.

- 18 That of the reward, the rightcon-  
nes of workes is ill gathered.
- 19 Of Christian libertie.
- 20 Of prayer which is the cheefe ex-  
ercise of faith, and whereby wee daily re-  
ceiue the benefites of God.
- 21 Of the eternall election, whereby  
God hath predestinate some to saluati-  
on, some other to destruction.
- 22 A confirmation of this doctrine by

- the testimonies of Scripture.
- 23 A confutation of the slaunders,  
wherewith this doctrine hath alway  
beene vniustly charged.
- 24 That Election is stablished by the  
calling of G O D: and that the repro-  
bate doe bring vpon them selues the  
iust destruction, to which they are ap-  
pointed.
- 25 Of the last Resurrection.

*In the fourth booke which treateth of the outward meanes or helpes, whereby God  
callect vs into the followship of Christ, and holdeth vs in it:  
are contained 20. Chapters.*

- 1 **O**F the true Church with which wee  
ought to keepe vnitie, because it is  
the mother of all the godly.
- 2 A comparison of the false Churche  
with the true Church.
- 3 Of the teachers and ministers of the  
church, and of their election and office.
- 4 Of the state of the olde church, and  
of the maner of gouerning that was in  
vse before the papacie.
- 5 That the olde forme of government  
is vtterly ouerthrowne by the tyranny  
of the papacie.
- 6 Of the supremacie of y Sea of Rome.
- 7 Of the beginning and encreasing of  
the papacie of Rome, vntill it aduanced  
it selfe to this height, whereby both the  
libertie of the church hath beene op-  
pressed, and all the right gouernment  
thereof ouerthrowne.
- 8 Of the power of the church as tou-  
ching the articles of faith: and with  
howe vnbridled licentiousnesse it hath  
in the papacy bin wrested to corrupt al  
purenesse of doctrine.
- 9 Of counsellcs and of their autho-  
ritie.
- 10 Of the power in making of lawes  
wherein the pope and his haue vled a

- most cruell tyranny and butcherie vp-  
on soules.
- 11 Of the iurisdiction of the church  
and the abuse thereof, such as is seene  
in the papacy.
- 12 Of the discipline of the Church,  
whereof the cheefe vse is in the cen-  
sures and excommunication.
- 13 Of vowes, by rash promising where-  
of eche man hath miserably entangled  
himselfe.
- 14 Of Sacraments.
- 15 Of baptisme.
- 16 That the baptisme of Infantes doth  
very well agree with the institution of  
Christ, and the nature of the signe.
- 17 Of the holy Supper of Christe: and  
what is auailcth vs.
- 18 Of the popish Masse, by which sa-  
crlidge the supper of Christ hath not  
onely bin prophaned, but also brought  
to nought.
- 19 Of the five falsehe named Sacra-  
ments: where is declared, that the other  
five which haue bin hitherto common-  
ly taken for sacraments, are not Sacra-  
ments: and then is shewed what maner  
of thinges they be.
- 20 Of ciuill gouernement.

F I N I S.



# THE FIRST BOOKE OF THE INSTITVTION OF CHRISTIAN RELIGION, which intreateth of the knowledge of God the Creator.

## The first Chapter.

*That the knowledge of God, and of our selues, are things conioyned:  
and how they be linked the one with the other.*



HE whole summe in a manner of all our wisdom, which onely ought to be accompted true and perfect wisdom, consisteth in two partes, that is to saye, the knowledge of God, and of our selues. But whereas these two knowledges be with many bondes linked together: yet whether goeth before or engendreth the other, it is hard to discerne For, first no man can looke vpon him selfe, but he must needes by and by turne all his senses

*Whether wee consider our being, the giftes wherewith wee are endued, or the euils that are found in vs, wee are thereby led to the knowledge of God.*

to the beholding of God, in whome he liueth and is moued: because it is plaine, that those gifts wherewith wee be indued, are not of our selues, yea, euen that that we haue being is nothing els but an essence in the one God. Finally, by these good things that are as by dropmeale powred into vs from heauen, we are led as it were by certaine streames to the spring head. And so by our owne needinesse, better appeareth that infinite plentie of good things that abideth in God. Specially that miserable ruine, whereinto the fall of the first man hath throwne vs, compelleth vs to lift vp our eyes, not onely being foodelesse and hungrie, to craue from thence that which wee lacke, but also being awakened with feare, to learne humilitie. For as there is found in man a certaine worlde of all miseries, and since we haue ben spoyled of the diuine apparell, our shamefull nakednesse discloseth an infinite heape of filthie disgracements: it must needes be that euery man be pricked with knowledge in conscience of his owne unhappinesse to make him come at the least vnto some knowledge of God. So by the vnderstanding of our ignorance, vanitie, beggerie, weaknes, perversenes, & corruption, wee learne to reknowledge that no where else but in the Lorde abideth the true light of wisdom, sound vertue, perfect abundance of all good things, and puritie of righteousnes. And so by our owne euils wee are stirred to consider the good things of God: and we cannot earnestly aspire towarde him, vntill we beginne to mislike our selues. For of al me what one is there, that would not willingly rest in him selfe? yea, who doth not rest, so long as he knoweth not himselfe, that is to say, so long as he is contented with his own giftes, & ignorant or vnmindfull of his owne miserie? Therefore euery man is by the knowledge of himselfe, not onely pricked forward to seeke God, but also led as it were by the hand to finde him.

*Till wee haue considered the exact perfection of iustice, wisdom and all vertue, which is in God, we neuer knowe our vns perfection.*

2 Againe, it is certaine, that man neuer commeth vnto  $\gamma$  true knowledge of him selfe, vnlesse he hath first beholden the face of God, and from beholding thereof do descend to looke into himself. For (such is the pride that is naturally planted in vs) we alway thinke our selues righteous, innocent, wise and holy, vntill that with manifest proues wee be conuincd of our vnrighteousnesse, filthinesse, follie and vncleannes. But we are not conuincd thereof, if we looke vpon our selues only, and not vpon God also, who is the only rule whereby this iudgement ought to be tried. For because we are naturally inclined to hypocrisie, therefore a certaine vaine resemblance of righteousness doth abundantly content vs in stead of righteousness in deed. And because there appeareth nothing among vs, nor about vs,  $\gamma$  is not defiled with much filthines, therefore that which is somewhat lesse filthy pleaseth vs as though it were most pure, so long as we hold our selues within the boundes of mans vncleannesse. Like as the eye that is vsed to see nothing but blacke, thinketh that to be pure white, which yet is but darkish white, or browne. Yea, we may yet more plainly discern by our bodily sense how much wee are blinded in considering the powers of the soule. For if at midday we either looke downe vpon the ground, or behold those things that rounde about lye open before our eyes, then we thinke our selues to haue verie assured and peacing force of sight: but when wee looke vp to the sunne, and beholde it with fixed eyes, then that same sharpenes that was of great force vpon the ground, is with so great brightnesse by and by daseled and confounded, that we are compelled to confesse  $\gamma$  the same sharp sight which we had in considering earthly things, when it commeth to the sunne, is but meere dulnes. Euen so commeth it to passe in weying our spirituall good things. For while wee looke no further than the earth, so long being well contented with our owne righteousness, wisdom and strength, wee doe sweetely flatter our selues, and thinke vs in manner halfe gods. But if wee once begin to raise vp our thought vnto God, and to wey what a one he is, and how exact is the perfection of his righteousness, wisdom & power, after the rule whereof wee ought to be framed: then that which before did please vs in our selues with false pretence of righteousness, shall become lothsome to vs as greatest wickednesse: then that which did marueilously deceiue vs vnder colour of wisdom, shall stinke before vs as extreme follie: then that which did beare the face of strength, shall be proued to be most miserable weakenes. So slenderly doth that which in vs seemeth euen most perfect, answer in proportion to the purenes of God.

3 Hereof proceedeth that trembling and amasednes, wherewith the scripture in manie places reciteth that the holy men were stricken & astonished so oft as they perceiued the presence of God. For when we see  $\gamma$  they which in his absence did stand assured & vn moued, so sone as he discloseth his glory, begin so to quake & are so dismayd, that they fall down, yea are swallowed vp, & in maner as destroyed with feare of death: it is to be gathered thereby, that man is neuer sufficiently touched & inwardly moued with knowledge of his own basenes, vntill he haue compared himself to the maiestie of God. But of such dismayng we haue often examples both in the Iudges & in  $\gamma$  Prophets: so that this was a common saying among the people of God: Wee shall dye because

*The beholding of the maiestie of god maketh men to see their owne baseness.*

Iud. 13. 22.  
Isa. 66.  
Eze. 21.



because the Lord hath appeared vnto vs. And therefore the historie of *Iob*, to throw men down with knowledge of their own folly, weaknes, & vnclean-nes, bringeth alway his principall prooffe from describing Gods wisdom, strength & clenness. And that not without cause. For we see how *Abraham*, the neerer that he came to behold the glorie of God, the better acknowledged himselfe to be earth & dust. We see how *Elias* could not abide to tary his comming to him with vncouered face: so terrible is the beholding of him, And what may man do that is but corruption and a worme, when euen the Cherubins for verie feare must hide their faces? Euen this is it that the Prophet *Esaie* speaketh of: The Sunne shal blush, & the Moone shalbe ashamed, when the Lord of hostes shal raigne, that is to saye, when he displayeth his brightnes, and bringeth it nearer to sight, then in comparison thereof the brightest thing of al shalbe darkened. But howsoeuer the knowledge of God and of our selues, are with mutual knot linked together, yet the order of right reaching requireth that first wee intreat of the knowledge of God, and after come downe to speake of the knowledge of our selues.

Gen. 18. 17.  
1. King. 19. 13.  
Esa. 24. 23.  
Esa. 2. 10. & 19.

### The second Chapter.

*What it is to know God, and to what end sendeth the knowledge of him.*

I Meane by the knowledge of God, not onely that knowledge, whereby wee conceiue that there is some God, but also that, whereby we learne so much as behoueth vs to knowe of him, and as is profitable for his glorie: finally so much as is expedient. For, to speake properly, wee cannot saye that God is known where there is no religion nor godlinesse. But here I doe not yet touch that speciall kind of knowledge whereby those men that are in themselves reprobate and accursed do conceiue God the redeemer in Christ the mediator: but I speake onely of that first & simple maner of knowledge, whereunto the verie order of nature would haue led vs, if Adam had continued in state of innocencie. For although no man, sith mankind is in this ruine, can perceiue God to be either a father, or author of saluation, or in any wise fauourable, vnlesse Christ come as a meane to pacifie him towards vs: yet it is one thing to feele that God our maker doth by his power sustaine vs, by his prouidence gouerne vs, by his goodnesse nourish vs, and endue vs with all kindes of blessings: and another thing to embrace the grace of reconciliation offered vs in Christ. Whereas therefore the Lord first simply appeareth as wel by the making of the worlde, as by the generall doctrine of the scripture, to be the Creator, and then in the face of Christ to be the redeemer: hereupon arise two sortes of knowing him, of which the former is now to be intreated of, and then the other shal orderly folow in the place fit for it. For although our mind cannot conceiue y knowledge of God, but y it must giue to him some kind of worship, yet shal it not be sufficient simply to know that it is he onely that ought to be honored & worshipped of all men, vnlesse we be also perswaded that he is the fountaine of al good things, to the ende that we should seeke for nothing elsewhere but in him. I meane hereby, not onely for that as he hath once created this worlde, so by his infinite power hee sustaineth it, by his wisdom he gouerneth it, by his goodnes he preseruet it,

The knowledge whereby we conceiue that there is a God, that hee is the creator & preseruer of all things that are, and the only giuer of good things, breedeth godlines and obedience.

and specially mankind he ruleth by his righteousnes and iudgement, suffreth by his mercy, and sauegardeth by his defence: but also because there can no where be found any one drop either of wisdome, or of light, or of righteousnes, or of power, or of vprightnes, or of sincere truth, which floweth not from him, or whereof he is not the cause: to this end verily, that we should learne to looke for & craue all these things at his hand, and with thankesgeuing account them receiued of him. For this feeling of the powers of God is to vs a meere scholemaster of godlines, out of which springeth religion: Godlines I call a reuerence of God ioyned with loue of him which is procured by knowledge of his benefites. For men will neuer with willing obedience submit themselves to God, vntill they perceiue that they owe all things to him, that they are nourished by his fatherly care, that he is to them the author of all good things, so that nothing is to be sought elsewhere than in him. Yea, they will neuer yeld themselves truely & with all their heart wholly to him, vnles they assuredly beleue that in him is perfect felicitie reposed for them.

2 Therefore they do but trifle with vaine speculations, which in entreating of this question, do make it their purpose to discusse, what thing God is, where it rather behoueth vs to knowe what maner one he is, & what agreeth with his nature. For to what end serueth it to confesse as Epicure doth, that there is a God which doth onely delight himselfe with idlenesse, hauing no care of the world? Finally, what profiteth it to know such a God with whom we may haue nothing to do? But rather the knowledge of him ought to serue to this end, first to frame vs to feare and reuerence: then that by it guyding and teaching vs, we may learne to craue all good things at his hande, and to account them receiued of him. For how can any thought of God enter into thy mind, but that thou must therewithall by and by thinke, that forasmuch as thou art his creature, therefore thou art of right subiect & bound to his authoritie, that thou owest him thy life, y whatsoeuer thou enterprisest, whatsoeuer thou doest, ought to be directed to him? If this be true, then truely it foloweth that thy life is peruersely corrupted if it be not framed to obeying of him, forasmuch as his will ought to be our lawe to liue by. Again, thou canst not cleerely see him, but that thou must needes know that he is y fountaine & original of al good things, whereupon should growe both a desire to cleaue vnto him, and an assured trust in him, if mans owne corruptnesse did not drawe his minde from the right searching of him. For first of all, the godly mind doth not as by a dreame imagine to her selfe any God at aduenture, but stedfastly beholdeth the onely one and true God: and doeth not falsely forge of him whatsoeuer her selfe liketh, but is content to beleue him to be such a one as he discloseth himselfe, & doth alway with great diligence beware that with presumptuous rashnesse she passe not beyond his will, and so wander out of the way. And when shee so knoweth him, because shee vnderstandeth that he gouerneth all things, shee assuredly trusteth that he is her safe keeper and defender, and therefore wholly committeth her selfe to his faith, because she vnderstandeth that he is the author of all good things: therefore if any thing trouble her, or if she want any thing, by and by she flyeth to him for succour, looking for helpe at his hand. Because she is perswaded

*How the knowledge of diuers properties of God brought forth diuers verses in vs.*



ded that he is good and mercifull, therefore with assured confidence she resteth on him, and doubteth not in all her euils to finde ready remedie in his mercifull kindnesse. Because she knoweth him to be her Lord & father, therefore she determineth that he is worthie that she should in all things haue regard to his authoritie, reuerence his maiestie, procure the aduancement of his glorie, and obey his commaundements. Because shee seeth that hee is a righteous Iudge, and armed with his seueritie to punish sinners, therefore she alway setteth his iudgement seat before her eyes, and with feare of him withdraweth and restraineth her selfe from prouoking his wrath. Yet is shee not so affraid with the feeling of his iudgement, that shee would conuey her selfe from it, although there were away open to escape it: but rather she doth no lesse loue him, while he extendeth vengeance vpon the wicked, than while he is beneficial to the godly, forasmuch as shee vnderstandeth that it doth no lesse belong to his glorie that he hath in store punishment for the wicked and euil doers, than that he hath rewarde of eternall life for the righteous. Moreouer shee doeth not for onely feare of punishment reframe her selfe from sinning: but because shee loueth and reuerenceth him as her father, attendeth on him and honoureth him as her Lord, therefore although there were no hell at all, yet shee dreadeth his onely displeasure. Now behold what is the pure and true religion, euen faith ioyned with an earnest feare of God: so that feare may containe in it a willing reuerence, and draw with it a right forme of worshipping such as is appointed in the lawe. And this is the more heedefully to be noted, because all men generally do worship God, but fewe do reuerence him, while ech where is great pompous shewe in ceremonies, but the purenesse of heart is rare to be found.

3 Truly, they that iudge rightly, wil alway holde this for certaine, that there is grauen in the minds of men a certaine feeling of the Godhed, which neuer can be blotted out. Yea that this perswasion, that there is a God, is euē from their generation naturally planted in them, and deeply rooted within their bones, the verie obstinacie of the wicked is a substantiall witnes, which with their furious struing yet can neuer winde themselues out of the feare of God. Although *Diagoras* and such other do iest and laugh at all that hath in all ages beene beleued concerning religion: although *Dionysius* do scoffe at the heavenly iudgement: yet that is but a laughter from the teeth forward, because inwardly the worme of conscience gnaweth them much more sharply than all hot searing irons. I alleage not this; *Cicero* saith, that errors by continuance of time growe out of vse, & religion daily more and more encrease and waxeth better. For the world (as a litle hereafter we shall haue occasiō to shew) trauaileth as much as in it lieth to shake off al knowledge of God, & by al meanes to corrupt the worshipping of him. But this onely I say, that when the dull hardnesse, which the wicked doe desirously labour to get to despise God withall, doth lye pyningly in their heartes, yet the same feeling of God, which they would moſte of all desire to haue vtterly destroyed, liueth still, and sometime doth vtter it selfe: whereby wee gather that it is no such doctrine as is first to be learned in scholes, but such a one whereof euerie man is a teacher to himselfe euen from his mothers wombe, and such

*It is in vaine to knowe God of whom the most goddes haue a kind of feeling, vntlesse wee knowe him so that wee also worship him.*

a one as nature suffereth none to forget, although many bend all their endeavour to shake it out of their minde. Nowe, if all men be borne and doe liue to this ende, to knowe God, and the knowledge of God is but fickle and lightly vanishest away, vnlesse it proceede thus farre: it is euident, that they all swarue out of kinde from the lawe of their creation, that doe not direct to this marke al the whole thoughts and doings of their life. Of which the Philosophers themselues were not ignorant. For *Plato* ment nothing else, when he oftentimes taught, that the soueraigne good of the soule is the likenesse of God, when the soule hauing throughly conceived the knowledge of him is wholly transformed into him. Therefore verie aptly doth *Grillus* easen in *Plutarche*, where he affirmeth, that men, if religion be once taken from their life, are not only nothing better than brute beasts, but also many waies much more miserable, for that being subiect to so manie sortes of euils, they continually draw forth a troublefome vnquiet life: and therefore the worshipping of God is the onely thing that maketh them better than brute beasts, by which alone they aspire to immortalitie.

In Phedrone & theetereo.

### The third Chapter.

*That the knowledge of God is naturally planted in the mindes of men.*

*Why God hath imprinted some knowledge of himselfe in all mens mindes, as that all nations, euen idolaters themselues doe proue.*

*Cicero de nat. Deorum.*

**WE** hold it out of controuersie, that there is in the mind of man, euen by naturall instinct, a certaine feeling of the Godhead. For to the ende that no man shoulde flee to the pretence of ignorance, God himselfe hath planted in all men a certaine vnderstanding of his diuine maiestie, the remembrance whereof, with powring in nowe and then as it were newe drops, he continually reneweth: that when all, not one excepted, doe knowe that there is a God, and that he is their maker, they may all bee condemned by their owne testimonie, for that they haue not both worshipped him, and dedicated their life to his will. But truly if the not knowing of God bee any where to be found, it is likely that there can no where else be any example of it more than among the grossest sortes of peoples & fardest from ciuill order of humanitie. But (as the heathen man saith) there is no natiō so barbarous, no kind of people so sauage, in whom resteth not this perswasion that there is a God. And euen they that in other partes of their life seeme verie little to differ from brute beasts, yet do continually keepe a certaine seede of religion. So throughly hath this common principle possessed al mens mindes, & so fast it sticketh within all mens bowels. Sith then from the beginning of the world there hath bin no countrie, no citie, yea no house, that could be without religion, in this is emplied a certaine secret confession, that a feeling of Godhead is written in the hearts of al men. Yea, and idolatrie it selfe is a substantiall proofe of this perswasion. For we know how vnwillingly man abaseth himselfe to honor other creatures aboue himselfe. Therefore when hee had rather worship a blocke and a stone, than he woulde be thought to haue no God, it appeareth that this imprinted perswasion of God is of moste great force, which is impossible to be raced out of the mind of man, that it is much more easie to haue the affection of nature broken, as in deede it is broken when man from his owne naturall swelling pride of his owne will stoupeth downe



downe euen to the basest creatures to honor God.

2 Wherefore it is most vaine which some do say, that religion was deuised by the sotteltie and craft of a fewe, by this policie, to keepe the simple people in awe, whereas they themselues that procured other to worship God, beleueed nothing lesse than that there was any God at all. I graunt in deede that sottle men haue inuented many things in religion, whereby to bring the people to a reuerence, & cast them in a feare, to make their minds the more pliable to obedience: But this they coulde neuer haue brought to passe, vnlesse the mindes of men had beene already before hande perswaded that there was a God, out of which persuation as out of seede springeth that readie inclination to religion. Neither is it likely that euen they which sottely deceiued the simple sort with colour of religion, were them selues altogether without knowledge of God. For though in times past there haue beene some, and at this day there arise vp many that denye that there is any God: yet whether they will or no, they oftentimes feele that which they are desirous not to knowe. We read of none that euer did breake forth into more presumptuous and vnbridled despising of God, than *Cains Caligula*: yet none more miserably trembled when any token of Gods wrath appeared. And so against his will he quaked for feare of him whom of wilful purpose he endeououred to despise. And the same may a man commonly see to happen to such as he was. For the bolder despiser of God that any man is, the more is hee troubled at the verie noyse of the falling of a leafe. And whence commeth that, but from the reuengement of Gods maiestie, which doeth so much the more vehemently strike their consciences as they more labour to flie away from it? They doe in deede looke about for all the starting holes that may be, to hide themselues from the presence of the Lorde: but whether they will or no, they are still holden fast tyed. For howsoeuer sometime it seemeth to vanish away for a moment, yet it oft returneth again, and with newe assault doeth runne vpon them: so that the rest which they haue, if they haue any at all, from torment of conscience, is much like to the sleepe of drunkards or frantike men, which euen while they sleepe doe not quietly rest, because they are at euery moment vexed with horrible & dreadful dreames. Therefore the verie vngodly themselues serue for an example to proue that there alway liueth in al mens minds some knowledge of God.

*Yea, they which do most denie it, shew most that it cannot reasonably be denied.*

### The iiij. Chapter.

*That the same knowledge is either choked, or corrupted, partly by ignorance, and partly by malice.*

**B**Ut as experience teacheth that God hath sown the seede of religion in al men, so scarcely may be founde the hundredth man, that hauing it conceiued in his heart doeth cherish it, but no man in whom it ripeneth, so far is it of that any fruite appeareth in due time. Therefore whether it be that some become vaine in their owne superstitions, or that some doe of set purpose maliciously reuolt from God; yet all doe runne out of kinde from the true knowledge of him. So commeth it to passe that there remaineth no true godlinesse in the worlde. But whereas I said that some by error fall into superstition,

*The erroneous imagination which superstitious persons haue of God, cannot be excused, for that they are the cause of their owne blindness.*

stition, I meane not thereby as though their simplicitie might excuse them from blame, because the blindness that they haue, is commonly alway mingled both with proude vanitie, and with stubbornesse. Vanitie and the same ioyned with pride appeareth in this, that they miserable men both in the seeking of God do not climbe about themselves as they ought to haue done, but measure him according to the proportion of their owne fleshly dulnesse, and also neglecting the sound manner of searching for him, do curiously flie to vaine speculations. And so they conceiue him not such a one as he offereth himselfe, but do imagine him such a one as of their owne rash presumption they haue forged him. Which gulf being once opened, what way soeuer they stirre their feete, they must needs alway runne headlong into destruction. For whatsoeuer afterwarde they go about toward the worshipping or seruice of God, they cannot account it done to him, because they worship not him, but rather the deuise of their owne heart, and their owne dreame in stead of him. This peruersenes doth *Paul* expressly touch, where he saith, that they were made fooles when they coueted to be wise. He had before said, that they were made vaine in their imaginations: but least any man should thereby excuse them from blame, he addeth further, that they are worthily blinded because not contented with sobrietie, but presumptuously taking vpon them selues more than they ought, they wilfully bring darkness vpon them, yea with vaine and frowarde pride doe make themselves fooles. Whereupon followeth, that their foolishnesse is not excusable, whereof the cause is not onely vaine curiositie, but also a greedines to knowe more than is meete for them, ioyned with a false confidence.

Rom. 1. 22.

Psa. 13. 1.

*Malicious sinners are said to thinke there is no God, not as if they did precisely denie him to be, but because they labour to put off frō themselves all feeling of his pouer, which notwithstanding they cannot do.*

2 As for this that *Dauid* saith, that the wicked & mad men thinke in their hearts, that there is no God: First that is meant only of those that choking the light of nature, do of purpose make themselves senselesse, as wee shall see againe a litle hereafter. Euen as wee see that manie after that they haue ben hardened with boldnesse and custome of sinning, doe furiously put from them all the remembrance of God which yet is by very feeling of nature inwardly ministred vnto their mindes. Now *Dauid*, to make their madnesse the more detestable, bringeth them in as though they precisely denyed, that there is any God: although they take not from him his being, but because in taking frō him his iudgement & providence, they shut him vp idle in heauen. For whereas nothing lesse agreeth with  $\gamma$  nature of God, than to throw away the gouernement of the world, and leaue it to fortune, to winke at the finnes of men, so as they may liue in licentious outrage vnpunished: whosoever he be that quenching the feare of the heauenly iudgement, doth carelesly followe his owne affections, he denieth that there is a God. And this is the iust vengeance of God, to drawe a fatnesse ouer their hearts, so that the wicked when they haue once closed their eyes, euen in seeing may not see. And *Dauid* in an other place is the best expounder of his own meaning, where he saith: That the feare of God is not before the eyes of the wicked. Againe, that in their euil doings they proudly reioyce at themselves, because they persuaade themselves that God doth not looke vpō them. Therefore although they be compelled to acknowledge some God, yet they doe rob him of his

glorie

Psa. 30. 6 2.

Psa. 10. 11.



glorie in withdrawing from him his power. For as God (as *Paul* witnesseth) cannot denie himselfe, because he continually abyderth like himselfe: so is it truly said, that these men in faining God to be a dead and vaine image, doe denie God. Moreouer it is to be noted that although they wrastle against their own naturall feeling, and do desire not onely to shake out God from thence, but also to destroy him in heauen: yet their dull hardnesse can neuer so farre preuaile, but that God sometime draweth them backe to his iudgement seate. But forasmuch as they are not withholden with any feare from running violently against God: therefore it is certaine that there raigneth in them a brutish forgetfulness of God, so long as that blind pang of rage doth so forcibly carie them.

3 So is that vaine defense ouerthrowen, which many are wont to present for excuse of their superstition. For they thinke, that any deuotion to religion sufficeth, whatsoeuer it be, though it be neuer so much contrarie to order and trueth. But they consider not, that true religion ought to be framed according to the wil of God, as by a perpetual rule: and that God himselfe abideth alway like himselfe, and is no imagined Ghost or fantasie, that may be diuersly fashioned after euery mans liking. And truly we may plainly see with how lying deceits superstition mocketh God, while shee goeth about to do him pleasure. For catching hold of those things in a maner onely, which God hath testified that he careth not for, shee either contemptuously vseth, or openly refuseth those things that he appointeth and sayeth to be pleasant vnto him. Therefore whosoever do set vp newe inuented formes of worshipping God, they worship and honour their owne doting deuises: because they durst not so trifle with God, vnlesse they had first fained a God, agreeing with the follies of their trifling toyes. Wherefore the Apostle pronounceth, that that vnstaied and wandering opinion of the maiestie of God, is a verie not knowing of God. When (saith he) ye knewe not God, ye serued them that in nature were no gods. And in another place he saith that the Ephesians were without a God at such time as they strayed from y<sup>e</sup> right knowledge of the one God. And at least in this case, it differeth not much, whether thou beleue one God or many, because in both cases thou departest from and forsakest the true God: whome when thou hast once forsaken, there is nothing left with thee but a detestable Idol. It followeth therefore, that we must determine with Lactantius, that there is no lawfully allowable religion, but that which is ioyned with truth.

4 There is also a second fault, that they neither haue at any time any consideration of God, but against their wils, nor do approach towarde him, till for all their holding backe they be forcibly drawn to him: and euen then also they haue not a willing feare that proceedeth from reuerence of Gods maiestie, but onely a seruile & constrained feare, which the iudgement of God wringeth out of them: which iudgement because they cannot escape, therefore they dread it, but yet so as therewithall they abhorre it. And so that saying of Statius, that feare first made gods in the worlde, may be fitly spoken of vngodlinesse, and of this kind of vngodlinesse only. They that haue a minde abhorring from the iustice of God, doe heartily wish to haue his throne of

*God alloweth no deuotion but that which springeth fro the true knowledge of his name.*

*Gal. 4. 8.  
Eph. 2. 12.*

*God accepteth not their seruice who seeke him onely by feare in cases of extremitie, which neuertheless doth prouue that there was a seed of the knowledge of god which lay before suppressed in them.*

iudgement ouerthrowne, which they know to stand for punishment of offences against his iustice by which affectiō they warre against God, who cannot be without his iudgement. But when they vnderstande that his power impossible to bee auoided, hangeth ouer them: because they can neither by force remoue it, nor by flight escape it, therefore they feare it. So least they should in all things seeme to despise him, whose maiestie still presseth vpon them, they vse a certaine outward forme of religion, such as it is: but in the meane time they cease not to defile themselues with all kinde of vices, to ioyne outragious mischieses to mischieses, vntil they haue in al pointes violated the holy law of the Lord, & destroyed his whole righteousnes, or at least they are not so holden back with that fained feare of God, but y they sweetly rest in their sinnes, and flatter themselues, & had rather to follow the intemperance of their flesh than restraine it with the bridle of the holy Ghost. But forasmuch as the same is but a voyd and lying shadow of religion, yea scarcely worthy to be called a shadow: hereby againe is easily gathered, how much the true godlinesse, which is powred onely into the heartes of the faithfull, I meane that out of which religion springeth, doeth differ from this confused knowledge of God. And yet the hypocrites would obtaine by crooked compasses, to seeme nigh vnto God, whom they flye from. For whereas there ought to haue beene one continuall vnbroken course of obedience in their whole life, they in a manner in all their doings carelessly rebelling against him, labour with a few sacrifices to appease him. Whereas they ought to haue serued him with holinesse of life & syncerenes of heart, they inuent triflings & obseruances of no value, to procure his fauour withall: yea they do y more licentiouslie lie dulin their owne dregges, because they trust that they may be discharged against him with their own mockeries of propitiatorie satisfactions. Finally whereas their affiance ought to haue beene fastened in him, they neglecting him doe rest in themselues, or in creatures. At length they entangle themselues with such a heape of errors, that the darke mist of malice doeth choke, & at last vtterly quench those sparkes, that glimmeringly shined to make them see the glorie of God. Yet that seede still remaineth which can by no meane be plucked vp by the roote, to beleue that there is a certaine godhead: but the same seede is so corrupted, that it bringeth forth of it none other but verie euil fruites. Yea thereby is that which I trauaile to proue more certainly gathered, that there is a feeling of godhead naturally grauen in y hearts of men, forasmuch as the verie reprobate themselues are of necessitie enforced to cōfesse it. In quiet prosperitie they pleasantly mock at God, yea they are ful of talk & prating to diminish the greatnes of his power: but if once any desperation touch them, it stirreth them vp to seeke the same God, and ministreth them sodaine short prayers: by which it may appeare, that they were not vtterly ignorant of God, but that the same which ought sooner to haue beene vttered, was by obstinacie suppressed.

### The fifth Chapter.

*That the knowledge of God doth shiningly appeare in the making of the worlde and in the continual gouernement thereof.*

Moreover



**M**oreouer because the furthest ende of blessed life standeth in the knowledge of God: that the way to felicitie should be stopped to none, therefore God hath not onely planted in the mindes of men that seed of religion which we haue spoken of, but also hath so disclosed himselfe in the whole workmanship of the worlde, and daily so manifestly presenteth himselfe, that men cannot open their eyes but they must needes beholde him. His substance in deede is incomprehensible, so that his diuine maiestie farre surmounteth all mens senses: but he hath in all his workes grauen certaine markes of his glorie, and those so plaine and notably discernable, that the excuse of ignorance is taken away from men, be they neuer so grosse & dull witted. Therefore the Prophet rightfully cryeth out, that he is clothed with light as with a garment: as if he shoulde haue saide, that then he first began to come forth to be seene in visible apparel, since the time that he first displayed his ensignes in the creation of the worlde, by which euen now what way soeuer wee turne our eyes, he appeareth glorious vnto vs. In the same place also the same Prophet aptly cōpareth the heauens as they be displayed abroad, to his royal pauillion: he saith that he hath framed his parlours in the waters, that the clouds are his chariots, that he rideth vpon the wings of the windes, that the windes and lightnings are his swift messengers. And because the glorie of his power and wisdom doeth more fully shine aboue, therefore commonly the heauen is called his pallace. And first of all, what way soeuer thou turne thy eyes, there is no peece of the world be it neuer so small, wherein are not seene at least some sparkles of his glorie to shine. But as for this most large & beautiful frame, thou canst not with one viewe peruse the wide compasse of it, but that thou must needes be on euery side ouerwhelmed with the infinite force of the brightnes thereof. Wherefore the author of the Epistle to the *Hebrues* doth verie wel call the ages of the world the spectacle of inuisible things, for that the so orderly framing of the world serueth vs for a mirrour wherein we may behold God, which otherwise is inuisible. For which cause the Prophet assigneth to the heavenly creatures a language that all nations vnderstand, for that in them there is a more euident testification of the Godhead, than that it ought to escape the consideration of any nation be they neuer so dull. Which thing the Apostle declaring more plainly sayth, that there is disclosed vnto men so much as was behooueul to be known concerning God: because al men without exception, do thoroughly see his inuisible things euen to his verie power and Godhead, which they vnderstand by the creation of the world.

2 As for his wonderfull wisdom, there are innumerable proues both in heaven and in earth that witnesse it: I meane not onely that secreter sort of things, for the neerer marking whereof *Astrologie*, *Physicke*, & all natural Philosophy serueth, but euen those things that thrust themselves in sight of euery one, euen of the rudest vnlearned man, so that men cannot open their eyes but they must needes be witnesses of them. But truly they that haue digested, yea or but tasted the liberal arts, being holpen by the ayde thereof, doe proceede much further to looke into y secrets of Gods wisdom. Yet is there no man so hindred by lack of knowledge of those arts, but that he thoroughly seeth

*Gods power & Godhead shineth so cleere in the worlde, that it may be seene of all be they neuer so dull.*

*Psal. 104. 2.*

*Heb. 11. 3.*

*Psal. 119. 1.*

*Rom. 1. 19.*

*His wisdom, though the learned more neerely, yet the rudest may plainly enough perceiue.*

seeth abundantly enough of cunning workmanship in Gods works, to bring him in admiration of the workeman thereof. As for example to the searching out of the movings of the starres, appointing of their places, measuring of their distances, and noting of their properties, there needeth art & an exacter diligence: by which being thoroughly perceived, as the providence of God is the more manifestly disclosed, so it is convenient, that the mind rise somewhat the higher thereby to behold his glorie. But forasmuch as the unlearned people, yea, and the rudest sort of them, such as are furnished with the onely helpe of their eyes, cannot be ignorant of the excellencie of Gods cunning workmanship, which in this innumerable and yet so feuerally well ordered and disposed varietie doth of it selfe shewe forth it selfe: it is evident that there is no man to whom God doeth not largely open his wisdom. Likewise it requireth a singular sharpnes of wit, to wey with such cunning as *Galen* doth, the knitting together, the proportional agreement, the beautie, & vse in the frame of mans bodie: but by all mens confession, the body of man doth vtter in verie shew of it selfe so cunning a compacting together, that for it the maker of it may worthily be iudged wonderfull.

In libr. de vsu  
part.

*Wee neede not  
seeke farre for the  
knowledge of god  
while in our owne  
faces wee may see  
his.*

A. 17. 27.

Pla. 8. 5.

A. 17. 28.

*\* Their unthank-  
fulness is worthe  
of detestatione who  
ascribe the opera-  
tions of their bod-  
ies & soules in  
such wise to na-  
ture that they  
hide the power of  
God which wor-  
keth in them.*

3 And therefore certaine of the Philosophers in olde time did not with-  
our cause call man a little worlde, because he is a rare representation of the  
power, goodnesse and wisdom of God, and containeth in him selfe mira-  
cles ynough to occupie our mindes, if wee will be content to marke them.  
And for this reason *Paul*, after that he had saide that the verie blinde men  
may find out God by groping for him, by & by faith further, that he is not to  
be sought farre of, because all men doe feelee vndoubtedly within themselues  
the heavenly grace wherewith they be quickened. But if wee neede to go no  
further then our selues, to finde & take holde of God: what pardon shall his  
slothfulnesse deserue that wil not vouchsafe to descend into himselfe to find  
God? And the same is the reason why *David*, when he had shortly spoken in  
the aduancement of the wonderfull name & honour of God that do euery  
where gloriously shine, by & by crieth out: What is man that thou art mind-  
full of him? Againe, Out of the mouth of infants & sucking babes thou hast  
stablished strength. For so he pronounceth that not only in the whole kind of  
man is a mirror of the works of God, but also that the very infants while they  
yet hang on their mothers breastes, haue tongues eloquent enough to  
preach his glorie, so that there needeth no other orators. And therefore he  
doubteth not to set their mouthes in the vaward, as being strongly armed to  
subdue their madnesse that would according to their diuclish pride couer to  
extinguish the name of God. And hereupon riseth that which *Paul* alledgeth  
out of *Aratus*, that we are the offspring of God: because he garnishing vs with  
such excellencie, hath testified that he is our father. Like as euen by comon  
reason, and as it were by information of experience, the prophane Poets cal-  
led him the father of men. And truely no man will assentingly and willingly  
yeeld him selfe to serue God, but he that hauing tasted his fatherly loue, is  
mutually allured to loue and worship him.

4 \* And here is disclosed the foule vnthankfulness of men, which while  
they haue within themselues a workhouse gloriously furnished with innum-  
erable



merable workes of God, and also a shop stuffed with inestimable plentie of riches, and when they ought to burst forth into praising of him, are contrariwise puffed vp and doe swell with so much the greater pride. They feelee how diuerfly in marueilous wise God worketh in them: they are taught by experience it selfe, how great varietie of gifts they possesse by his liberalitie: whether they wil or no, they are enforced to knowe that these are the tokens of his godhead: and yet they suppress it close within them. Truly they neede not to go out of them selues, so that they would not in presumptuously taking vpon them selues that which is giuen from heauen, burie within the ground that which brightly giueth light to their minds to see God. But euen at this day the earth beareth many monsterous spirites, which sticke not to abuse the whole seede of godhead that is sown in mans nature, & to employ it to oppresse the name of God. How dereftable, I pray you, is this madnes, that man finding God a hundred times in his bodye and his soule, shoulde by the verie same pretence of excellencie deny that there is a God? They will not say, that they are by chaunce made different from brute beastes. But they pretende a cloke of nature, whom they account the maker of all things, and so do conuey God away. They see that exquisite workmanship in all their members, from their mouth and their eyes euen to the nailes of their toaes, and yet here also they put nature in place of God. But specially the so swift motions, the so excellent powers, the so rare giftes of the soule, doe represent a diuine nature that doeth not easily suffer it selfe to be hid: vnlesse the Epicureans like the Giants Cyclopes would (bearing them selues bold vpo this hie degree) outragiously make warre against God. Do the whole treasures of the heauenly wisdoms so meete together, to rule a worme of siue feete long: and shall the whole vniuersalitie of the worlde bee without this prerogatiue? First to agree that there is a certaine instrumentall thing that answereth to all the partes of man, doth so serue nothing at all to obscure the honour of God, that it rather doth more gloriously set it out. Let Epicure answer mee, what meeting of vndiuisible bodies, boyling the meate & drinke in man, doeth dispose parte into excrementes and parte into blood, and bringeth to passe that there is in all the members of man such an endeavouring to doe their office, euen as if so manie seuerall soules did by common aduise rule one bodie.

5 But I haue not now to doe with that flie offwine. I rather speake vnto them, that being giuen to subtelties, would by crooked conuenance with that cold saying of *Aristotle*, both to destroy the immortalitie of the soule, and also to take from God his right. For because there are instrumentall powers of the soule, by pretence thereof they bind the soule to the body, that it can not continue without the body, & with praises of nature they doe as much as in them is, suppress the name of God. But the powers of the soule are farre from being enclosed in those exercises that serue the body. For what pertaineth it to the body, for a man to measure the skie, to gather the number of the starres, to learne the greatnesse of one, to knowe what space they be distant one from another, with what swiftnesse or slownesse they go their courses, how many degrees they decline this way or y way? I graunt in deede that

*They obscure the  
glorie of God,  
who binde the  
soule in such sort  
vnto the body that  
they take from it  
those operations  
which depending  
not at all vpo cor-  
porall instruments  
do both shew the  
diuine nature of  
the soule, and the  
powerfull promi-  
ence of him that  
created it.*

that there is some vse of Astrologic: but my meaning is only to shewe that in this so deep searching out of heauenly things, it is not an instrumentall measuring, but that the soule hath her offices by it selfe seuerall from the bodie. I haue shewed one example, by which it shalbe easie for the readers to gather the rest. Truly the manifold nimbleness of the soule, by which it surueyeth both heauen & earth, ioyneth things past with things to come, keepeth in memorie things heard long before, & expresseth eche thing to it selfe by imagination, also the ingenioulnesse by which it inuenteth things incredible, & which is the mother of so many marueilous artes, are sure tokens of diuine nature in man. Beside that, euen in sleeping it doth not only roll and turne it selfe, but also conceiue many things profitable, reasoneth of many things, and also prophecieth of things to come. What shal we in this case say, but that the signes of immortalitie that are imprinted in man, cannot be blotted out? Now what reason may beare that man shalbe of diuine nature, and not acknowledge his Creator? Shall wee forsooth by iudgement that is put into vs discern between right & wrong, & shal there be no iudge in heauen? Shal we euen in our sleepe haue abiding with vs some remnant of vnderstanding, & shal no God be waking in gouerning the world? Shal we be so counted the inuenters of so many artes and profitable things, that God shal be defrauded of his praise, whereas yet experience sufficiently teacheth, that from an other and not from our selues, all that we haue, is in diuerse wise distributed among vs? As for that, which some do babble of the secret inspiration that giueth liueliness to the world, it is not only weake, but also vngodly. They like wel that famous saying of Vergil:

Aen. 6.

*First heauen and earth, and flowing fieldes of seas,  
The shining globe of Moone, and Titans stars,  
Spirits feedes within, and throughout all the lims,  
Infused minde the whole huge masse doth moue,  
And with the large bigge bodie mixe it selfe.  
Thence come the kinds of men and eke of beastes,  
And liues of flying foules, and monsters strange,  
That water beares within the marble Sea.  
A fire liueliness and heauenly race there is  
Within those seedes, &c.*

Forsooth, that the world which was created for a spectacle of the glorie of God, should be the creator of it selfe. So in an other place the same author folowing the common opinion of the Greekes and Latins, sayth:

Geo. 4.

*Some say that bees haue part of minde diuine,  
And heauenly draughtes. For eke they say that God  
Goeth through the coastes of land, and creekes of sea,  
And through deepe skie, And hence the flocke and herdes,  
And men, and all the kindes of sauage beastes  
Ech at their birth receiue their suttle liues.  
And thereto are they rendered all at last,  
And all resolued are returned againe.  
No place there is for death: but liuely they,*



*Flie into number of the starres aboue,  
And take their place with in the loslie skie.*

Loe, what that hungrie speculation of the vniuersall minde that giueth soule and liuelinesse to the world, auaieth to engender and nourish godlines in the hearts of men . Which doth also better appeare by the blasphemous sayings of the filthie dogg Lucretius, which are deriued from the same principle. Euen this is it, to make a shade with God , to driue farre away the true God whome we ought to feare and worship. I graunt in deede that this may be godhily said, so that it proceede from a godly minde, that Nature is God: but because it is a harde and an vnproper manner of speech , forasmuch as Nature is rather an order prescribed by God : therefore in things of so great weight and to which is due a singuler religiousnesse , it is hurtfull to wrap vp God confusedly with the inferior course of his workes. Let vs therefore remember, so oft as any man considereth his owne nature, that there is one God which so gouerneth all natures, that his will is to haue vs looke vnto him, our faith to be directed to him , and him to be worshipped and called vpon of vs: because there is nothing more against conueniencie of reason, than for vs to enioy those excellent giftes that saour of diuine nature in vs, and to despise the author that freely doth giue them vnto vs. Nowe as concerning his power, with how notable examples doth it forceably drawe vs to consider it, vnlesse perhaps we may be ignorant, of how great a strength it is with his onely word to vphold this infinite masse of heauen and earth, with his onely becke , sometime to shake the heauen with noyse of thunders, to burne vp eche thing with lightnings , to set the aire on fire with lightning flames, sometime to trouble it with diuers sortes of tempestes, and by and by the same God when he list in one moment to make faire weather to holde in the Sea as if it hanged in the aire, which with his height h seemeth to threaten continuall destruction to the earth, sometime in horrible wise to raise it vp with outrageous violence of windes , and sometime to appease the waues and make it calme againe . For prooffe hereof doe serue all the praises of God gathered of the testimonies of nature , specially in the booke of Iob & in Esay, which nowe of purpose I ouerpasse , because they shall else where haue an other place fitter for them, where I shall entreat of the creation of the world according to the Scriptures. Only my meaning was now to touch, that both strangers and they of the houthold of God haue this way of seeking God common to them both, that is, to follow these first draughts which both aboue and beneath doe as in a shadowe set forth a liuely image of him. And now the same power leadeth vs to consider his eternitie . For it must needs be that he from whome all things haue their beginning, is of eternall continuance, and hath his beginning of himselfe . But nowe if any man enquire the cause whereby he both was once lead to creat all these things, and is now moued to preserue them: we shal finde that his onely goodnes was it that caused him. Yea and although this onely be the cause , yet ought the same abundantly to suffice to allure vs to the loue of him , for asmuch as there is no creature (as the Propher sayeth ) vpon which his mercie is not powred out.

*The works of god  
in cherishing the  
good, punishing  
the wicked, and  
calling sinners  
home vnto him-  
selfe, are proofes  
of his exceeding po-  
wer & veritie.*

6 Also in the second sort of his workes, I meane those that come to passe beside the ordinarie course of nature, there doeth appeare no lesse euident proofe of his powers. For in gouerning the fellowship of men he so ordereth his prouidence, that whereas he is by innumerable meanes good and bountifull to all men, yet by manifest and daily tokens he declareth his fauorable kindnes to the godly, and his seueritie to the wicked and euil doers. For not doubtfull are the punishments that he layeth vpon haynous offences: like as he doth openly shew himselfe a defender and reuenger of innocency, while he prospereth the life of good men with his blessing, helpeth their necessitie, asswageth & comforteth their sorrowes, relieueth their calamities, & by all meanes prouideth for their safetie. Neither ought it any thing to deface the perpetuall rule of his iustice, that he oftentimes permitteth wicked men and euil doers for a time to reioyce vnpunished: and on the other side suffereth good and innocent to be tossed with many aduersities, yea & to be oppressed with the malice and vniust dealing of the vngodly. But rather a much contrarie consideration ought to enter into our mindes: that when by manifest shewe of his wrath he punisheth one sin, we should therefore thinke that he hateth all sinnes: and when he suffereth many sinnes to passe vnpunished, we should therevpon thinke that there shalbe an other iudgement to which they are differred to be then punished. Likewise howe great matter doth it minister vs to consider his mercie, while he oftentimes ceaseth not to shew his vnwearied bountifullnesse vpon miserable sinners in calling them home to him with more than fatherly tendernes, vntill he haue subdued their frowardnes with doing them good?

*The goodnes of god  
is shewed by deli-  
uering men that  
are in miserie, his  
strength by over-  
throwing them  
that are mightie,  
his wisdome by  
disposing al things  
in fittest appor-  
tion.*

7 To this end, where the Prophet particularly rehearseth, how God in cases past hope, doeth sodenly and wonderfully and beside all hope succour men that are in miserie and in a manner lost, whether he defend them wandering in wildernes from the wilde beastes, and at length leade them into the way againe, or ministreth foode to the needie and hungrie, or deliuereth prisoners out of horrible dongeons and yron bands, or bringeth men in peril of shipwrack safe into the hauen, or healeth the half dead of diseases, or scorseth the earth with heat & drinesse, or maketh it frutefull with secret watering of his grace, or aduanceth the basest of the rascall people, or throweth downe the noble Peeres from the hie degree of dignitie: by such examples shewed forth, he gathereth that those thinges which are iudged chaunces happening by fortune, are so many testimonies of the heauenly prouidence and specially of his fatherly kindnesse, and that therby is giuen matter of reioicing to the godly, and the wicked & reprobate haue their mouthes stopped. But because the greater part infected with their errors are blinde in so cleare a place of beholding, therefore he crieth out, that it is a gift of rare & singular wisdome, wisely to wey these workes of God: by sight whereof they nothing profit that otherwise seeme most cleere sighted. And truely howe much soeuer the glorie of God doth apparantly shine before them, yet scarcely the hundredth man is a true beholder of it. Likewise his power & wisdome are no more hid in darknes: whereof the one, his power, doeth notably appeare, when the fierce outragiousnesse of the wicked being in all mens opinion vn-

con-



conquerable, is beate flat in one moment, their arrogancie tamed, their strength holdes raised, their weapons & armour broken in pieces, their strengthes subdued, their deuises ouerthrowen, & themselues sal with their own weight, the presumptuous boldnesse, that auanced it self aboute the heauens is thrown down euen to the bottome point of the earth: againe, the lowly are lifted vp out of the dust, & the needie raised from the donghil, the oppressed & afflicted are drawe out of extreme distresse, men in despair'd state are restored to good hope, the vnarmed beare away the victorie from the armed, few from many, the feeble from the strong. As for his wisdom, it selfe sheweth it self manifestly excellent, while it disposeth euery thing in fittest oportunitie, confoundeth the wisdom of the world be it neuer so pearcing, findeth out y subtle in their subtiltie, finally gouerneth al things by most conuenient order.

Psal. 113. 7.

1. Cor. 3. 19.

8 We see that it needeth no long or laborfome demonstration, to fetch out testimonies, to serue for the glorious declaration & prooffe of Gods maiestic: for by these fewe that we haue touched, it appeareth, that which way so euer a man chaunce to looke, they are so common & readie that they may be easily marked with eye, & pointed out with the finger. And here againe is to be noted, that wee are called to the knowledge of God, not such as contented with vaine speculation, doeth but flye about in the braine, but such as shalbe sound & fruitful, if it be rightly conceiued & take roote in our hearts. For the Lord is declared by his powers, the force wherof because we feele within vs, & do enioy the benefits of them, it must needes be that wee be inwardly moued much more liuely with such a knowledge, than if we should imagin God to be such one, of whom we should haue no feeling. Whereby we vnderstand that this is the rightest way & fittest order to seeke God, not to attempt to enter depely with presumptuous curiositie throughly to discusse his substance, which is rather to be reuerently worshipped than scrupulously searched: but rather to behold him in his workes, by which he maketh himselfe nere & familiar, & doth in a maner communicate himselfe vnto vs. And this the Apostle meant, when he said, that God is not to be sought a farre off, forasmuch as he with his most present power dwellerth within euery one of vs. Wherefore *David* hauing before cōfessed his vnspēakable greatnes, when he descendeth to the particular rehearsal of his workes, protesteth that the same will shewe forth it self. Therefore we also ought to giue our selues into such a searching out of God, as may so holde our wit suspended with admiration, that it may therewithall throughly moue vs with effectual feeling. And, as *Augustine* teacheth in another place, because we are not able to conceiue him, it behoueth vs as it were fainting vnder the burden of his greatnesse, to looke vnto his workes, that we may be refreshed with his goodnes.

The true knowledge of God consisteth not in the curious searching of his nature, but in the inward feeling of his power.

Act. 17. 27.

Psal. 145.

In Psal. 144.

The knowledge of those things which here God worketh vpon man, doth giue vs a taste of that which shal be more fully accomplished in the life to come, especially if we consider his effectual working in our selues.

9 Then such a knowledge ought not onely to stirre vs vp to the worshiping of God, but also to awake vs, and raise vs to hope of the life to come. For when we consider that such examples as God sheweth both of his mercifulnesse, and of his seueritie, are but begun and not halfe full: without doubt we must thinke, that herein he doth but make a shewe afore hande of those things, whereof the open disclosing & full deliuerance is differred vnto another life. On the other side, when we see that y godly are by the vngodly

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grieved with afflictions, troubled with iniuries, oppressed with slaunders, and vexed with despitefull dealings and reproches: contrariwise that wicked doers doe flourish, prosper and obtaine quiet with honour, yea, and that vnpunished: we must by and by gather that there shal be an other life, wherein is layd vp in store both due reuenge for wickednes, and rewarde for right coulnes. Moreouer when we note that the faithfull are often chastised with the roddes of the Lord, wee may most certainly determine that much lesse the vngodly shal escape his scourges. For verie well is that spoken of *Augustine*. If euery sinne should now be punished with open paine, it woulde be thought that nothing were reserued to the last iudgement. Again, if God shoulde now openly punish no sinne, it woulde be beleueed, that there were no prouidence of God. Therefore we must confesse, that in euery particular worke of God, but principally in the vniuersall generalitie of them, the powers of God are set foorth as it were in painted tables, by which all mankind is prouoked and allured to the knowledge of him, and from knowledge to full and perfect felicitie. But whereas these his powers do in his workes most brightly appeare, yet what they principally tende vnto, of what valour they be, and to what end we ought to wey them: this we then only attaine to vnderstand when we descend into our selues, and do consider by what meanes God doth shewe forth in vs his life, wisdom, and power, and doth vse towardes vs his righteoulnes, goodnesse, and mercifull kindnesse. For though *Dauid* iustly complaineth, that the vnbeleueing do dote in folly, because they wey not the deepe counsailes of God in his gouernance of mankind: yet, that is also most true, which he sayth in another place, that the wonderfull wisdom of God in that behalfe exceedeth the hayres of our head. But because this point shall hereafter in place conuenient be more largely entreated, therefore I doe at this time passe it over.

Psa. 92. 7.

Psal. 40. 13.

10 But with howe greate brightnesse soeuer God doeth in the mirror of his workes shewe by representation both himselfe and his immortall kingdomes: yet such is our grosse blockishnesse, that wee stande dully amased at so plaine testimonies, so that they passe away from vs without profite. For, as touching the frame and most beautifull placing of the worlde, how many a one is there of vs, that when hee either lifeth vp his eyes to heauen, or casteth them about on the diuerse countries of the earth, doeth direct his minde to remembrance of the creator, & doth not rather rest in beholding the workes without hauing regard of the workeman? But as touching those things that daily happen beside the order of naturall course, how many a one is there that doeth not more thinke that men are rather whirled about & rowled by blinde vnadvisednesse of fortune, than governed by prouidence of God? But if at any time we be by the guiding & direction of these things driuen to the consideration of God, (as all men must needes be) yet so soone as we haue without aduifement conceiued a feeling of some godhead, we by & by slide away to the dotages or erroneous inuentions of our flesh, & with our vanitie we corrupt the pure veritie of God. So herein in deede we differ one frō another, that euery man priuately by himselfe procureth to himselfe some peculiar error: but in this point we all are most like together, that wee



all, not one excepted, doe depart from the one true God to monstrous trifles. To which disease not onely common and grosse wittes are subiect, but also the most excellent and those that otherwise are endued with singular sharpnesse of vnderstanding, are entangled with it. How largely hath the whole sect of Philosophers bewrayed their owne dulnesse and beastly ignorance in this behalfe? For, to passe ouer all the rest, which are much more vnreasonably foolish, *Plato* himselfe, the most religious and most sober of all the rest, vainely erreth in his round globe. Now what might not chaunce to the other, when the chiefe of them, whose part was to giue light to the rest, doe themselves so erre and stumble? Likewise where Gods gouernance of mens matters doth so plainly proue his prouidence, that it can not be denied, yet this doeth no more preuaile with men, than if they beleueed that all things are tossed vp and downe with the rash will of Fortune: so great is our inclination to vanitie and error. I speake now altogether of the most excellent, and not of the common sort, whose madnesse hath infinitely wandered in prophaning the truth of God.

II Hereof proceedeth that vnmeasurable sinck of errors, wherewith the whole world hath bin filled and ouerflown. For ech mans wit is to himselfe as a maze, so that it is no maruel that euery seuerall nation was diuersly drawn into seuerall deuises, and not that onely, but also that ech seuerall man had his seuerall gods by himselfe. For since that rash presumption and wantonnesse was ioyned to ignorance and darknesse, there hath beene scarcely at any time any one man found, that did not forge to himselfe an idole or fanisie in steede of God. Truly, euen as out of a wide and large spring doe issue waters, so the infinite number of gods hath flowed out of y<sup>e</sup> wit of man, while euery man ouer licentiouslly straying, erroneously deuiseeth this or that concerning God himselfe. And yet I neede not here to make a register of the superstitions, wherewith the worlde hath beene entangled: because both in so doing I should neuer haue ende, and also though I speake not one worde of them, yet by so many corruptions it sufficiently appeareth howe horrible is the blindnesse of mans minde. I passe ouer the rude and vnlearned people. But among the Philosophers, which enterprised with reason and learning to pearce into heauen, how shamefull is the disagreement? With the higher wit that any of them was endued, and filled with art and science, with so much the more glorious colours he seemed to paint out his opinion. All which notwithstanding, if one doe narrowly looke vpon, he shall finde them to be but vanishing false colours. The Stoickes seemed in their owne conceite to speake verie wisely, that out of al the partes of nature may be gathered diuerse names of God, and yet that God being but one is not thereby torne in sunder. As though we were not already more than enough enclined to vanitie, vnlesse a manifold plentie of gods set before vs, should further and more violently draw vs into error. Also the Egyptians mysticall science of diuinitie sheweth, that they al diligently endeauoured to this end, not to seeme to erre without a reason. And it is possible, that at the first sight some thing seeming probable, might deceiue the simple & ignorant: but no mortall man euer inuented any thing, whereby religion hath not bin fowly corrupted.

*Men when they trust to their own wittes, become in their opinions concerning God, either wane, as the Stoikes, and the Egyptians, or irreligious as the Epicures, or irreverent as Symonides.*

And this to confuse diuersitie emboldened the Epicures & other grosse despisers of godlinesse, by little and little to cast of al feeling of God. For when they saw the wisest of all to strue in contrarie opinions, they sticked not out of their disagreements, & out of the foolish or apparantly erroneous doctrine of each of them, to gather, that men doe in vaine and fondly procure torments to themselues while they search for God, which is none at all. And this they thought that they might freely do without punishment, because it was better briefly to denie vtterly, that there is any God, than to faigne vncertaine gods, and so to raise vp contentions that neuer should haue end. And too much fondly do they reason, or rather cast a mist, to hide their vngodlines by ignorance of men, whereby it is no reason that any thing should be taken away from God. But forasmuch as all do confesse, that there is nothing, about which both the learned and vnlearned doe so much disagree, thereupon is gathered that the wittes of men are more than dull and blinde in heavenly mysteries, that do so erre in seeking out of God. Some other doe praise that answere of *Symonides*, which being demaunded of King *Hieron*, what God was, desired to haue a dayes respite graunted him to studie vpon it. And when the next day following, the king demaunded the same question, he required two dayes respite, and so oftentimes doubling the number of dayes at length he answered: How much the more I consider it, so much the harder the matter seemeth vnto mee. But granting that he did wisely to suspend his sentence of so darke a matter, yet hereby appeareth, that if men be onely taught by nature, they can know nothing certainly, soundly, and plainly concerning God, but onely are tyed to confused principles to worship an vknown God.

*It cannot be true  
worshipping of  
God which is  
grounded onely  
vpon common rea-  
son, custome, or  
consent of men,  
being not taught  
by the law what  
God they ought to  
worship.*

*Ephe. 2. 12.*

*Rom. 1. 21.*

*Abac. 2. 18. 20.*

*Iohn 4. 22.*

12. Now we must also hold, that all they that corrupt the pure religion (as all they must needs doe that are giuen to their owne opinion) doe depart from the one God. They wil boast that their meaning is otherwise: but what they meane, or what they persuaade themselues maketh not much to y<sup>e</sup> matter, sith the holy ghost pronounceth, y<sup>e</sup> al they are Apostataes, that according to the darknes of their own mind do thrust diuels in the place of God. For this reason, Paul pronounceth that the Ephesians were without a God, til they had learned by the gospel, what it was to worship the true God. And we must not think this to be spoken of one nation only, for as much as he generally affirmeth in another place, that all men were become vaine in their imaginations, since that in the creation of the world, the Maiestic of the creator was disclosed vnto them. And therefore the scripture, to make place for the true & one only God, condemneth of falschod & lying, whatsoever godhead in old time was celebrate among the Gentiles, and leaueth no God at al, but in the mount Sion, where flourished the peculiar knowledge of God. Truly, among the Gentiles the *Samaritans* in Christes time seemed to approach nighest to true godlines: and yet we heare it spoken by Christes owne mouth, that they knew not what they worshipped. Whereupon foloweth, that they were deceiued with vaine error. Finally, although they were not all infected with grosse faults, or fell into open idolatries, yet was there no true and approued religion that was grounded onely vpon common reason. For



albeit, that there were a fewe that were not so mad as y comon people were, yet this doctrine of *Paul* remaineth certainly true, that the princes of this world conceiue not the wisdom of God. Now if y most excellent haue wandered in darknesse, what is to be saide of the verie dregges? Wherefore it is no matuaile, if the holy Ghost do refuse as bastarde worshippings all formes of worshipping, deuised by the wil of men. Because in heauenly mysteries opinion conceiued by wit of men, although it doe not alway breede a heap of errors, yet is alway the mother of errour. And though there come no worse of it, yet is this no small fault, at aduenture, to worship an vnknown God: of which fault, al they by Christs own mouth are pronounced guiltie, y are not taught by the law what God they ought to worship. And truly the best law-makers that euer were, proceeded no further, than to say that religion was grounded vpon common consent. Yea, and in *Xenophon*, *Socrates* praised the answer of *Apollo*, wherein he willed that euery man should worship gods after the maner of the countrey, and the custome of his owne citie. But how came mortal men by this power, of their owne authoritie to determine that which shal surmounteth the world? or who can so rest in the decrees of the elders, or common ordinances of peoples, as to receiue without doubting a God deliuered by mans deuise? Euery man rather wil stand to his own iudgement, than yelde himselfe to the will of another. Sith therefore it is too weake & feeble a bond of godlines, in worshipping of God to followe either a custome of a citie or the consent of antiquitie, it remaineth that God himselfe must testifie of himselfe from heauen.

1. Cor. 2. 8.

Iohn. 4. 22.

13 In vaine therefore so many lampes lightned doe shine in the edifice of the world, to shew forth the glorie of the creator, which do so euery way display their beames vpon vs, that yet of themselves they cannot bring vs into the right way. In deede they raise vp certaine sparkles, but such as be choaked vp before that they can spread abroad any full brightnes. Therefore the Apostle in the same place where he calleth the ages of the worlde images of things inuisible, saith further, that by faith is perceiued, that they were framed by the word of God, meaning thereby that the inuisible godhead is in deede represented by such shewes, but that wee haue no eyes to see the same throughly, vnlesse they be enlightened by y reuelation of God through faith. And *Paul*, where he teacheth that by the creation of the world was disclosed that which was to be knowne concerning God, doeth not meane such a disclosing as may be comprehended by the wit of men: but rather sheweth, that the same proceedeth no further but to make them vnexcusable. The same *Paul* also, although in one place he saith, that God is not to be sought a far of as one that dwelleth within vs: yet in another place reacheth to what ende that neerenesse auaileth. In the ages past (saith he) God suffred the nations to walke in their own wayes: yet he left not himselfe without testimonie, giuing good from heauen, giuing showers & fruitfull seasons, filling the hearts of men with foode & gladnes. Howsoeuer therefore the Lorde be not without testimonie, while with his great and manifold bountifullnesse he sweetly alureth men to the knowledge of him: yet for al that, they cease not to follow their own wayes, that is to say, their damnable errors.

By the creatures of the world wee cannot aspire to the true knowledge of God, except our hearts be also enlightened by him through faith.

Heb. ix. 30.

Act. 17. & 27.  
Act. 13. & 16.

*Our ignorance ne-  
uerthelesse because  
it commeth by our  
owne fault is  
without excuse.*

14 But although we want natural power, whereby wee cannot climbe vp vnto the pure and cleare knowledge of God, yet because the fault of our dullnesse is in our selues, therefore all colour of excuse is cut away from vs. For we cannot so pretende ignorance, but that euen our conscience doth stil condemne vs of slothfulnesse and vnthankfulnesse. It is a defence forsooth right worrhie to be receiued, if man wil allege that he wated eares to heare the trueth, for the publishing whereof the verie dumb creatures haue lowde voices: if man shall say that he cannot see those things with his eyes, which the creatures without eyes do shewe him: if man shall lay for his excuse the feeblenes of his wit, where all creatures without reason doe instruct him: Wherefore sith all things do shew vs the right way, we are worthily put from all excuse of our wandering and straying out of the waye. But howsoeuer it is to be imputed to the fault of men, that they do by and by corrupt the seede of the knowledge of God, sowne in their mindes by maruelous workmanship of nature, so that it groweth not to good and cleane fruite: yet it is most true, that wee are not sufficiently instructed by that bare and simple testimony, that the creatures doe honourably declare of Gods glorie. For so soone as we haue taken by the beholding of the worlde a small taste of the godhead, we leauing the true God doe in stead of him raise vp dreames and fantasies of our owne braine, and doe conuey hither and thither from the true fountaine, the praise of righteousness, wisdom, goodnesse and power. Moreouer we doe so either obscure, or by ill esteeming them, depraue his dayly doings, that wee take away both from them their glorie, and from the Author his due praise.

## The vi. Chapter.

*That, to attaine to God the Creator, it is needfull to haue the Scripture  
to be our guide and maiestie.*

*The true creator  
& gouernor of the  
world cannot per-  
fectly be knowen  
without the  
word, which  
meane, God hath  
used euersithens  
the beginning, to  
instruct his peo-  
ple by.*

Therefore, although that same brightnesse, which both in heauen & earth shineth in the eyes of all men, doeth sufficiently take away all defence from the wickednesse of men, euen so as God, to wrap all mankind in one giltinesse, doeth shewe his diuine maiestie to all without exception as it were portrayed out in his creatures: yet is it necessarie that wee haue also an other and a better helpe that may rightly direct vs to the verie Creator of the worlde. Therefore not in vaine hee hath added the light of his worde, that thereby he might bee knowen to saluation. And this prerogatiue hee hath vouchsafed to giue vs, whome it pleased him more neerely and more familiarly to drawe together to himselfe. For because he sawe the mindes of all men to be carried about with wandering and vnstedfast motion, after hee had chosen the Iewes to his peculiar flocke, he compassed them in as it were with barres, that they should not wander out in vanitie as other did. And not without cause he holdeth vs with the same meane in the true knowledge of himselfe. For otherwise euen they should quickly swarue away that seeme to stande stedfast in comparison of other. For as olde men, or purblind, or they whose eyes are dimme sighted, if you laye a faire booke before them, though they perceiue that there is somewhat written therein, yet can they

not



not read two wordes together: but being holpen with spectacles set between them and it, they beginne to read distinctly: so the Scripture gathering vp together in our mindes the knowledge of God, which otherwise is but confused, doth remoue the mist, and plainly shewe vs the true God. This therefore is a singular gift, that to the instruction of his church God vseth not onely dumme teachers, but also openeth his owne holy mouth: not onely publisheth that there is some God to be worshipped, but also therewithal pronounceth that he himselfe is the same God whom we ought to worship: and doth not onely teach the elect to looke vpon God, but also presenteth himselfe vnto them to be looked vpon. This order hath he kept from the beginning toward his church, beside these common instructions to giue them also his worde. Which is the righter and certainer marke to knowe him by. And it is not to be doubted, that *Adam, Noe, Abraham,* & the rest of the fathers by this help attained to that familiar knowledge, which made them as it were seuerally different from the vnbeleeuers. I speake not yet of the proper doctrine of faith, wherewith they were enlightened into the hope of eternal life. For, that they might passe from death to life, it was needefull for them to knowe God not onely to be the creator, but also the redeemer: as doubtlesse they obtained both by the word. For that kinde of knowledge whereby was giuen to vnderstand who is the God by whom the world was made & is gouerned, in order came before the other: and then was that other inward knowledge adioyned, which only quickneth dead soules, whereby God is known not only to be the maker of the world & the only author & iudge of al things that are done, but also to be the redeemer in the person of the mediator. But because I am not yet come to the fall of the world & corruption of nature, I will omit also to entreat of the remedie thereof. Therefore let the readers remember that I do not yet speake of the couenant whereby God hath adopted to himselfe the children of *Abraham*, & of that speciall part of doctrine whereby the faithful haue alway bin peculiarly seuered from the prophane nations: because that doctrine was founded vpon Christ: but I speake how we ought to learne by the Scripture, that God which is the creator of the world, is by certaine marks seuerally discerned from the counterfeit multitude of false gods. And then the order it selfe shal conueniently bring vs to the redeemer. But although we shall allcage many testimonies out of the new Testament, and some also out of the law & the Prophets, wherein is expresse mention made of Christ: yet they shall all tend to this ende, to proue that in the scripture is disclosed vnto vs God the creator of the world, & in the scripture is set forth what we ought to thinke of him, to the end that wee should not seeke about the bush for an vncertaine godhead.

2 But whether God were knowne to the fathers by oracles & visions, or whether by y<sup>e</sup> meane & ministration of men he informed them of that which they should from hand to hand deliuer to their posteritie: yet it is vndoubtedly true, that in their hearts was engrauen a stedfast certaintie of doctrine, so as they might be perswaded & vnderstand, that it which they had learned came from God. For God alwayes made vndoubted assurance for credit of his word, which farre exceeded al vncertain opinion. At length that by

*The fathers which knewe God by the word, knewe also the word to be of god, who hath published the same in writing, that all ages might be taught by it.*

Rom. 10. 4.

continual proceeding of doctrine, the trueth suruiuing in all ages might still remaine in the worlde, the same oracles which hee had left with the fathers, his pleasure was to haue as it were enrolled in publike tables. For this entent was the law published, wherunto after were added the Prophets for expositors. For though there were diuers vses of the law, as hereafter shal better appeare in place conuenient: and specially the principal purpose of Moses & al the Prophets was to teach the manner of reconciliation between god & men, for which cause also *Paul* calleth Christ the end of the law: yet, as I say once againe, beside the proper doctrin of faith & repentance which sheweth forth Christ y<sup>e</sup> mediatur, the Scripture doth by certain markes & tokens paint out the only & true God, in that that he hath created & doth gouerne the world, to the end he should be seuerally knowen & not reckned in the false number of fained gods. Therefore although it behoueth man earnestly to bende his eyes to consider the workes of God, forasmuch as he is set as it were in this gorgeous stage to be a beholder of them: yet principally ought he to bende his eares to the word, that he may better profit therby. And therefore it is no marueil that they which are borne in darknesse do more & more waxe harde in their amazed dulnes, because verie few of them doe giue themselves pliable to learn of the word of God, whereby to keepe them within their bounds, but they rather reioyce in their own vanitie. Thus then ought we to hold, y<sup>e</sup> to the end true religion may shine among vs, we must take our beginning at the heauenly doctrine. And that no man can haue any tast be it neuer so little of true & sound doctrine, vnlesse he haue bin scholer to the scripture. And from hence groweth the original of true vnderstanding, that we reuerently embrace whatsoeuer it pleaseeth God therein to testifie of himselfe. For not only the perfect & in al points absolute faith, but also all right knowledge of God springeth from obedience. And truly in this behalfe God of his singular providence hath provided for men in and for all ages.

*For manie causes  
it was needefull  
the word shoulde  
be written, and  
that we shoulde  
see our selues ther-  
vnto.*

3 For if we consider how slippery an inclination mans mind hath to flyde into forgetfulnes of God, how great a readines to fall into all kind of errors, how great a lust to forge oftentimes newe & counterfait religions, wee may therby perceiue how necessarie it was to haue the heauenly doctrine so put in writing, that it should not either perish by forgetfulnes, or growe vaine by error, or be corrupted by boldnes of men. Sith therefore it is manifest that God hath alway vsed the helpe of his word, toward al those whom it pleased him at any time fruitfully to instruct, because he foresaw that his image emprinted in the most beautiful forme of y<sup>e</sup> world was not sufficiently effectuell: Therefore it behoueth vs to trauaile this straight way, if wee earnestly couet to attaine to the true beholding of God. We must, I say, come to his worde, wherin God is wel & liuely set out by his workes, when his workes be weyed not after the perversnesse of our owne iudgement, but according to the rule of y<sup>e</sup> eternal trueth. If we swarue from that word, as I said euen now, although wee runne neuer so fast: yet wee shall neuer attaine to the marke, because the course of our running is out of the way. For thus we must think, y<sup>e</sup> the brightnesse of the face of God, which the Apostle calleth such as cannot be attained vnto, is vnto vs like a maze, out of which wee cannot vnwrap our selues, vnlesse

1. Tim. 6. 16.



vnlesse we be by the line of the word guided into it: so that it is much better for vs to halt in this way, than to runne neuer so fast in another. And therefore David oftentimes when he teacheth that superstitions are to be taken away out of the worlde, that pure religion may flourish, bringeth in God reigning: meaning by this worde reigning, not the power that he hath, but the doctrine whereby he challengeth to himselfe a lawfull gouernement: because errors can neuer be rooted out of the hearts of men, til the true knowledge of God be planted.

*Psal. 91. & 96. 97.  
99. &c.*

4 Therefore the same Prophet, after that he hath recited that the heauens declare the glory of God, that the firmament sheweth forth the workes of his hands, that the orderly succeeding course of daies & nightes preacheth his maiestie, then descendeth to make mention of his word. The lawe of the Lord (saith he) is vndefiled, conuerting soules: the witnes of the Lord is faithful, giuing wisdom to little ones: the rightcoustnes of the Lord are vpright, making harts chearful, the comendement of the Lord is bright, giuing light to the eyes. For although he comprehendeth also the other vses of the lawe, yet in generalitie he meaneth, that forasmuch as God doth in vaine call vnto him all nations by the beholding of the heauen and earth, therefore this is the peculiar schoole of the children of God. The same meaning hath the 29. Psalme, where the Prophet hauing preached of the terrible voice of God, which in thunder, windes, showers, whirlwinds and stormes, shaketh the earth, maketh the mountaines to tremble, and breaketh the Cedar trees: in the end at last he goeth further and saith, that his praises are sung in the sanctuarie, because the vnbeleeuers are deafe and heare not all the voices of God that resound in the aire. And in like manner in another Psalme, after that he had described the terrible waues of the Sea, he thus concludeth: thy testimonies are verified, the beautie of thy temple is holines for euer. And out of this mearing also proceeded that which Christ saide to the woman of Samaria, that her nation and the rest did honour that which they knewe not, and that onely the Iewes did worship the true God. For whereas the wit of man by reason of the feeblenes thereof can by no meane attaine vnto God, but being holpen and lifted vp by his holye worde, it folowed of necessitie, that all men, except the Iewes, did wander in vanitie and errour, because they sought God without his word.

*Psal. 19. 21.*

*It is in vaine to  
seeke God by con-  
templation of his  
creatures with-  
out the studie of  
his word.*

*Psal. 93. 5.*

*Iohn. 4. 22.*

### The vij. Chapter.

*By what testimonie the Scripture ought to be established, that is by the witness of the holy Ghost, that the authoritie thereof may remaine certaine. And that it is a wicked inuention to say that the credit thereof doth hang upon the iudgement of the Church.*

**B**Vt before I go any further, it is needfull to say somewhat of the authority of the Scripture, not onely to prepare mens mindes to reuerence it, but also to take away all doubt thereof. Now, when it is a matter confessed that it is the word of God that is there set forth, there is no man of so desperate boldnesse, vnlesse he be void of all common sense and naturall wit of man, that dare derogate the credit of him that speaketh it. But because there are

*The credit of the  
scripture doth not  
depend upon the  
churches receiving  
and authorising of  
it.*

not dayly oracles giuen from heauen, and the onely Scriptures remaine wherin it hath pleased him to preserue his truth to perpetual memorie, the same Scripture by none other meanes is of full credit among the faithfull, but in that they do beleue that it is as verily come from heauen, as if they heard the liuely voice of God to speake therein. This matter in deede is right worthie both to be largely entreated of and diligently weyed. But the readers shall pardon mee if herein I rather regarde what the proportion of the worke which I haue begon may beare, than what the largenes of the matter requireth. There is growne vp among the most part of men a most hurtfull error, that the Scripture hath onely so much authoritie as by common consent of the Church is giuen vnto it: as if the eternall and inuolable truth of God did rest vpon the pleasure of men. For so, to the great scorne of the holy ghost, they aske of vs who can assure vs that these scriptures came from God: or who can ascertain vnto us that they haue continued vnto our age safe and vncorrupted: who can perswade vs, that this one booke ought to be reuerently receiued, & that other to be stricken out of the number of scripture, vnlesse the church did appoint a certaine rule of all these things? It hangeth therefore (say they) vpon the determination of the church, both what reuerence is due to the Scripture, and what bookes are to be reckened in the canon thereof. So these robbers of Gods honor, while they seeke vnder colour of the church to bring in an vnbridled tyrannie, care nothing with what absurdities they snare both themselves and other, so that they may enforce this one thing to be beleued among the simple, that the church can doe all things. But if it be so: what shal become of the poore consciences that seeke stedfast assurance of eternall life, if all the promises that remaine thereof stande and be staied onely vpon the iudgement of men? When they receiue such answer, shall they cease to wauer and tremble? Again, to what scorn of the vngodly is our faith made subiect? into howe great suspition with all men is it brought, if this be beleued, that it hath but as it were a borrowed credit by the fauour of men?

Eph. 2. 20.

*The Church depending vpon the scripture, doth not by her testimonie giue it credit, but because it hath an euidence of certaintie within it selfe, doth therefore of diuine acknowledgement is to be the witness of God.*

2. But such bablers are well confuted euen with one worde of the Apostle. He testifieth that the church is builded vpon the foundation of the Prophets and Apostles. If the doctrine of the Prophets, and Apostles be the foundation of the Church: then must it needes be, that the same doctrine stood in stedfast certaintie, before that the Church began to be. Neither can they well cauil, that although the Church take her first beginning thereof, yet it remaineth doubtful what is to be said of the writings of the Prophets and Apostles, vnlesse the iudgement of the Church did declare it. For if the Christian Church were at the beginning builded vpon the writings of the Prophets & preaching of the Apostles: wherfouer that doctrine shal be founde, the allowed credit thereof was surely before the Church, without which the Church it selfe had neuer bin. Therefore it is a vaine forged deuise, that the Church hath power to iudge the scripture, so as the certaintie of the scripture should be thought to hang vpon the will of the Church. Wherefore, when the Church doth receiue the scripture and sealeth it with her consenting testimonie, she doth not of a thing doubtfull, and that otherwise should

be



be in controuersie, make it autentike and of credite: but because shee acknowledgeth it to be the trueth of her God, according to her duetie of godlinesse without delay shee doth honor it. Whereas they demaunde, howe shall wee be perswaded that it came from God, vnlesse wee resort to the decree of the Church? This is all one as if a man shoulde aske, howe shall wee learne to know light from darkenesse, white from blacke, or sweete from sower. For the Scripture sheweth in it selfe no lesse apparant sense of her trueth, than white and blacke things doe of their colour, or sweete & sower things of taste.

3 I know that they commonly alleage the saying of *Augustine*, where hee saith that he would not beleue the Gospell, saue that the authoritie of the Church moued him thereto. But how vntruely and cauilously it is alleged for such a meaning, by the whole tenor of his writing it is easie to perceiue. He had to doe with the Manichees, which required to be beleueed without gainsaying, when they vaunted that they had the trueth on their side, but proued it not. And to make their *Manichæus* to be beleueed, they pretended the Gospell. Now *Augustine* asketh them what they would do, if they did light vpon a man that would not beleue the gospel it selfe, with what manner of perswasion they would draw him to their opinion. Afterward he saith: I my selfe would not beleue the Gospell, &c. saue that the authoritie of the church moued me therto. Meaning that he himself, when he was a stranger from the faith, could not otherwise be brought to embrace the gospell for the assured trueth of God, but by this, that he was overcome with the authoritie of the church. And what mauer is it, if a man not yet knowing Christ, haue regard to men? *Augustine* therefore doeth not there teach that the faith of the godly is grounded vpon the authoritie of the church, nor meaneth that the certainty of y<sup>e</sup> gospell doth hang therupon: but simply & onely, that there should be no assurednes of the gospell to the infidels, whereby they might be won to Christ, vnlesse the consent of the church did driue them vnto it. And y<sup>e</sup> same meaning a little before he doth plainly confirme in this saying. When I shall praise that which I beleuee, & scorne that which thou beleueest, what thinkest thou meere for vs to iudge or do? but that we forsake such men as first call vs to come and know certaine truethes, and after commaund vs to beleuee things vncertaine: and that wee follow them that require vs first to beleuee that which we are not yet able to see, that being made strong by beleueing, we may attaine to vnderstand the thing that we beleuee: not men now, but God himself inwardly strengthening and giuing light to our mind. These are the verie words of *Augustine*: whereby euery man may easily gather, that the holy man had not this meaning, to hang the credite that wee haue to the Scriptures vpon the will and awardement of the church, but onely to shewe this, (which wee our selues also do confesse to be true) that they which are not yet lightned with the spirite of God, are brought by the reuerence of the church vnto a willingnes to be taught, so as they can find in their hearts to learne the faith of Christ by the Gospell: and that thus by this meane the authoritie of the Church is an introduction, whereby wee are prepared to beleuee the Gospell. For, as wee see, his minde is that the assurance of the  
godly

Contra epist.  
fundamentalem  
cap. 5.

The authoritie of  
the Church, as S.  
*Augustine* confesseth,  
is of force to  
winne vnbeleueers  
to their first liking  
of the scripture,  
whereof, when  
once they do be-  
leeue they see them  
a sounder founda-  
tion whereupon  
they rest their  
faith.

Contra epist.  
fundamentalem  
cap. 4.

## Cap. 7. Of the knowledge of

godly be stayed vpon a far other foundation. Otherwise I doe not deny but that he often preſſeth the Manichies with the conſent of the whole church, when he ſeeketh to proue the ſame Scripture which they reſuſed. And from hence it came, that he ſo reproched *Fauftus* for that he did not yeld himſelfe to the truth of the goſpel ſo grounded, ſo ſtabliſhed, ſo gloriously renoumed and from the verie time of the Apoſtles by certaine ſucceſſions perpetually commended. But he neuer trauaileth to this end, to teach that the authority which we acknowledge to be in the Scripture, hangeth vpon the determination or decree of men. But only this, which made much for him in the matter y<sup>e</sup> he diſputed of, he bringeth forth y<sup>e</sup> vniuerſal iudgement of the church, wherein he had the auantage of his aduerſaries. If any deſire a fuller prooffe hereof, let him read his booke concerning the profit of beleueing. Where he ſhal find that there is no other readineſſe of beleeve commended vnto vs by him, but that which only giueth vs an entrie, and is vnto vs a conuenient beginning to enquire, as he termeth it: and yet not that we ought to reſt vpon bare opinion, but to leane to the certaine and ſound truth.

4 We ought to hold, as I before ſaid, that the credit of this doctrine, is not eſtabliſhed in vs, vntil ſuch time as wee be vndoubtedly perſuaded y<sup>e</sup> God is the author thereof. Therefore the principal prooffe of the Scripture is commonly taken of the perſon of God the ſpeaker of it. The Prophets and Apoſtles boaſt not of their owne ſharp wit or any ſuch things as procure credite to men that ſpeake: neither ſtand they vpon proues by reaſon, but they bring foorth the holy name of God, thereby to compel the whole worlde to obedience. Now we haue to ſee how not only by probable opinion, but by a parant truth it is euident, that in this behalfe the name of God is not without cauſe nor deceitfully pretended. If then we wil provide wel for conſciences, y<sup>e</sup> they be not continually caried about with vnſtedfaſt doubting, nor may wauer, nor ſtay at euery ſmal ſtop, this maner of perſuaſion muſt be fetched deeper than from either the reaſons, iudgements or the coniectures of men, euen from the ſecret teſtimonie of the holy Ghoſt. True in deede it is, that if wee liſted to worke by way of argumentes, many things might be alledged that may eaſily proue, if there be any God in heauen, that the law, the prophecies and the goſpel came from him. Yea, although men learned & of deepe iudgement would ſtand vp to the contrarie, & would employ and ſhewe foorth the whole force of their wits in this diſputation: yet if they be not ſo hardened as to become deſperately ſhameleſſe, they would be compelled to confeſſe, that there are ſcene in the Scripture manifeſt tokens that it is God that ſpeaketh therein: whereby it may appeare that the doctrine therof is from heauen. And ſhortly hereafter we ſhal ſee, y<sup>e</sup> all the bookes of the holy Scripture do far excell al other writings whatſoeuer they be. Yea, if we bring thither pure eyes & vn corrupted ſenſes, we ſhal forthwith find there the maieltie of God, which ſhal ſubdue al hardnes of gainſaying, and enforce vs to obey him. But yet they doe diſorderly, that by diſputation trauel to eſtabliſh the perfect credit of the Scripture. And truly although I am not furniſhed with great dexteritie, nor eloquence: yet if I were to contend with the moſt ſubtile deſpiſers of God, that haue a deſire to ſhew themſelues wittie & pleaſant in ſeebling the

author.

Contra Fauſtū  
lib. 3. 2.

Aug. de vtilita  
te cred.

Although there  
be reaſon enough  
to proue the di-  
uine authoritie of  
the Scripture a-  
gainſt the cauilla-  
tions of prophane  
men: yet cannot it  
hereby ſinde that  
credit in the hearts  
of men which the  
aſſurance of godli-  
nes doth require,  
except it be in-  
wardly ſealed by  
the teſtimonie of  
the holy Ghoſt, the  
ſame being the  
wittneſſe which  
was the author  
of it.



authoritie of Scripture, I trust it should not be hard for mee to put to silence their babblings. And if it were profitable to spende labour in confuting their cauilations, I would with no great businesse shake in sunder the bragges that they mutter in corners. But though a man doe deliuer the sound worde of God from the reproches of men, yet that sufficeth not forthwith to fasten in their hearts that assurednesse that godlinesse requireth. Profane men because they thinke religion standeth onely in opinion, to the ende they would beleue nothing fondly or lightly, doe couet and require to haue it proued to them by reason, that *Moses* and the Prophets spake from God. But I answer, that the testimonie of the holy Ghost is better than all reason.

For as onely God is a conuenient witnesse of himselfe in his owne worde, so shal the same word neuer find credit in the hearts of men, vntill it be sealed vp with the inward witnes of the holy ghost. It behoueth therefore of necessitie that the same holy Ghost which spake by the mouth of the Prophets, do enter into our hearts to persuaide vs, that they faithfully vttered that which was by God commaunded them. And this order is verie aptly set forth by *Esa* in these wordes: My spirit which is in thee, and the wordes that I haue put in thy mouth and in the mouth of thy seede, shall not faile for euer. It greueth some good men, that they haue not ready at hande some cleare prooffe to alleage, when the wicked do without punishment murmure against the worde of God: As though the holy Ghost were not for this cause called both a seale and a pledge, because vntill he doe lighten mens mindes, they do alway wauer among many doutings.

*Esa. 51. 16.*

¶ Let this therefore stand for a certainly persuaaded truth, that they whom the holy Ghost hath inwardly taught, do wholly rest vpon the scripture, and y<sup>e</sup> the same scripture is to be credited for it selfe sake, & ought not to be made subiect to demonstration and reasons: but yet the certaintie which it getteth among vs, it attaineth by the witnes of the holy Ghost. For though by the onely maiestie of it selfe it procureth reuerence to be giuen to it: yet then onely it thoroughly pearceth our affections, when it is sealed in our heartes by the holy Ghost. So being lightned by his vertue, wee doe then beleue, not by our owne iudgement, or other mens, that the scripture is from God: but aboue al mans iudgement we hold it most certainly determined, euen as if we beheld the maiestie of God himselfe there present, that by the ministration of men it came to vs from the verie mouth of God. Wee seeke not for arguments and likelihodes to rest our iudgement vpon: but as to a thing without al compasse of consideration, we submit our iudgement & wit vnto it. And that not in such sort as some are wont sometime hastily to take hold of a thing vnknown, which after being thoroughly perceiued displeaseth them: but because we are in our consciences wel assured y<sup>e</sup> wee hold an inuincible truth. Neither in such sort, as silly men are wont to yeeld their minde in thraldom to superstitions: but because we vndoubtedly perceiue therein the strength & breathing of the diuine maiestie, wherewith we are drawn & stirred to obey, both wittingly & willingly, & yet more liuely & effectually than mans will or wit can attaine. And therefore for good cause doeth God cry out by *Esa*, that the Prophets with the whole people doe beare him

*The scripture for it selfe sake is worthy of credit, which notwithstanding doeth not obtaine in vs, til our hearts be so enlightened that we therein perceiue as it were the verie breathing of the diuine maiestie.*

*Esa. 43. 10.*

witnes,

witnesse, because being taught by prophecies they did vndoubtedly beleue without guile or vncertaintie that God himselfe had spoken. Such therefore is our perswasion, as requireth no reasons: such is our knowledge, as hath a right good reason to maintaine it, euen such a one, wherein the mind more assuredly & stedfastly resteth, than vpon any reasons: such is our feeling, as cannot proceede but by reuelation from heauen. I speake now of none other thing but that which euery one of the faithfull doeth by experience finde in himselfe, sauing that my words do much want of a full declaration of it. I leaue here many things vnspoken, because there wilbe elsewhere againe a convenient place to entreat of this matter. Only now let vs know, that onely that is the true faith which the spirite of God doth seale in our hearts. Yea with this only reason wil the sober reader, and willing to learne, be contented. *Esa* promisseth, that all the children of the reuened church shalbe the scholers of God. A singular priuiledge therein doth God vouchsafe to grant to his elect only, whom he seuereth from all the rest of mankind. For what is the beginning of true doctrine, but a readie cheerefulnes to heare the voice of God? But God requireth to be heard by the mouth of *Moses*, as it is written: Say not in thy heart, who shall ascend into heauen, or who shal descend into the deepe? the word is euen in thine own mouth. If it be the pleasure of God that this treasure of vnderstanding be layde vp in store for his children, it is no maruel nor vnlikely, that in the common multitude of men is seene such ignorance and dulnesse. The common multitude I call euen the most excellent of them, vntill such time as they be graffed into the body of the church. Moreover *Esa* giuing warning that the Prophets doctrine should seeme incredible, not only to strangers but also to the Iewes that would be accounted of the household of God, addeth this reason: because the arme of God shal not be reueiled to al men. So oft therefore as the smalnesse of number of the beleeuers doth trouble vs, on the other side let vs call to minde, that none can comprehend the mysteries of God but they to whom it is giuen.

Esa. 54.13.

Deut. 30.12.

Rom. 10.6.

Esa. 53.1.

## The viii. Chapter.

*That so farre as mans reason may beare, there are sufficient proofes to establish the credit of Scripture.*

*The scripture being once deuoutly embraced, we are asier vnrade she more established by considering the diuine disposition, manifeste & agreement which is in it, and the force which it hath in our minds through dignitie of matter, not grace of wordes.*

VNlesse we haue this assurance, which is both more excellent and of more force than any iudgement of man, in vaine shall the authoritie of scripture either be strengthened with arguments, or stablished with consent of church, or confirmed with any other means of defence. For vnlesse this foundation be layde, it still remaineth hanging in doubt. As on the other side when exempting it from the common state of things, wee haue embraced it deuoutly, and according to the worthinesse of it: then these things become verie fit helps, which before were but of small force to graffe and fasten the assurance thereof in our mindes. For it is marueilous, how great establishment groweth hereof, when with earnest studie wee consider how orderly & well framed a disposition of the diuine wisdom appeareth therein, howe heauenly a doctrine in euery place of it, & nothing sauoring of earthlinesse, howe



howe beautifull an agreement of all the partes among themselves, and such other things as auail to procure a maiestie to writings. But more perfectly are our hearts confirmed when wee consider, howe wee are euen violently carried to an admiration of it, rather with dignitie of matter, than with grace of wordes. For this also was not done without the singular providence of God, that the hie mysteries of the heauenly kingdome shoulde for the most part bee vttered vnder a contemptible basenesse of wordes, least if it had beene beautified with more glorious speech, the wicked should caule that the onely force of eloquence doeth raigne therein. But when that rough and in a manner rude simplicitie doeth raise vp a greater reuerence of it selfe than any Rhetoricians eloquence, what may wee iudge, but that there is a more mightie strength of trueth in the holie Scripture, than that it needeth any art of wordes? Not without cause therefore the Apostle maketh his argument, to proue that the faith of the Corinthians was grounded vpon the power of God, and not vpon mans wisdom, because his preaching among them was set forth not with enticing speech of mans wisdom, but in plaine euidence of the spirite and of power. For the trueth is then set free from all douting, when not vpholden by foraigne aides it selfe alone sufficeth to sustaine it selfe. But howe this power is properly alone belonging to the Scripture, hereby appeareth, that of all the writings of men, be they neuer so cunningly garnished, no one is so farre able to pearce our affections. Reade *Demosthenes* or *Cicero*, read *Plato*, *Aristotle*, or any other of all that sort: I graunt they shall marueilously allure, delite, moue, and rauish thee. But if from them thou come to this holy reading of Scriptures, wilt thou or not, it shall so liuely moue thy affections, it shall so pearce thy heart, it shall so settle within thy bones, that in comparison of the efficacie of this feeling, all that force of Rhetoricians and Philosophers shall in manner vanish away: so that it is easie to perceiue that the Scriptures, which do farre excell all giftes and graces of mans industrie: doe in deede breath out a certaine diuinitie.

2 I graunt in deede, that some of the Prophets haue an elegant, cleare, yea, & a beautiful phrase of speech, so as their eloquence giueth not place to the prophane writers: and by such examples it pleased the holy Ghost to shewe that he wanted not eloquence, though in the rest he vsed a rude and grosse style. But whether a man read *David*, *Esaie*, and such like, who haue a sweete and pleasant flowing speech, or *Amos*, the heardman, *Hieremie* and *Zacharie*, whose rougher talke sauoureth of countrie rudenes: in euerie one of them shall appeare that maiestie of the holy Ghost that I speake of. Yet am I not ignorant, that as Satan is in many things a counterfaiiter of God, that with deceitfull resemblance hee might the better creepe into simple mens mindes: so hath he craftily spread abroad with rude and in manner barbarous speech those wicked errors wherewith he deceived silly men, and hath oft times vsed discontinued phrases, that vnder such visor he might hide his deceites. But howe vaine and vncleanlie is that curious counterfaiiting, all men that haue but meane vnderstanding doe plainly see. As for the holie Scripture, although froward men labour to bite at many things, yet is it full

1. Cor. 2. 4

*All diuine writers are not rude, neither bee all which are rude diuine: bus scripture, whether it speake roughly or smoothly, still is hash something above the excellencie of humane speech.*

*Schole men and Canonistes.*

of

offuch sentences as could not be conceiued by man. Let all the Prophets be looked vpon, there shal not one be found among them, but he hath farre excelled all mans capacitie, in such sort that those are to be thought, to haue no iudgement of tast to whome their doctrine is vnfaourie.

*The scripture an-  
cienter than all o-  
ther writings.*

3 Other men haue largely entreated of this argument, wherefore at this time it sufficeth to touch but a few things, y<sup>e</sup> chiefly make for the principal summe of y<sup>e</sup> whole matter. Beside these points that I haue already touched, the verie antiquitie of y<sup>e</sup> Scripture is of great weight. For howeuer y<sup>e</sup> Greeke writers tel many fables of the Ægyptian diuinitie: yet there remaineth no monument of any religion, but that is farre inferior to the age of Moses. And Moses deuifeth not a new God, but setteth foorth the same thing which the Israelites had receiued in long proces of time, conueied to them by their fathers as it were from hand to hand concerning the euerlasting God. For what doth he else but labour to call them backe to the couenant made with Abraham? If he had brought a thing neuer heard of before, he had had no entrie to begin. But it must needs be y<sup>e</sup> the deliuerance from bondage, wherein they were detained, was a thing well & commonly known among them, so that the hearing of the mention thereof did forthwith raise vp all their minds. It is also likely that they were informed of the number of the CCCC yeares. Now it is to be considered, if *Moses* which himselfe by so long distace of time was before al other writers, do from a beginning so long before himselfe fetch the originall deliuerance of his doctrine: howe much the holy Scripture then is beyond all other writings in antiquitie?

*Moses in that he  
publisheth things  
sending to the di-  
shonor of his owne  
stock, sheweth  
himselfe to haue  
followed no such  
humor as common  
writers amongst  
men.*

4 Vnlesse perhaps some list to beleue the Ægyptians, that stretch their auncienty to sixe thousand yeares before the creation of the worlde. But sith their vaine babling hath bin alway scorned euen of al the prophane writers themselves, there is no cause why I should spend labour in confuting it. But *Iosephus* against *Appion*, alleageth testimonies worthie to bee remembered out of auncient writers, whereby may be gathered, that by consent of all nations the doctrine that is in the law hath beene famous euen from the first ages, although it were neither read nor truely known. Nowe, that neither there shoulde remaine to the malicious any cause of suspicion, nor to the wicked any occasion to cauill, God hath for both these daungers prouided good remedies. When *Moses* rehearseth what *Jacob* almost three hundred yeares before had by heauenly inspiration pronounced vpon his owne posteritie, howe doeth hee set foorth his owne tribe? yea, in the person of *Leui* he spotteth it with eternall infamie. *Symeon* (sayeth hee) and *Leui* the vessels of wickednesse. My soule come not into their counsell, nor my tongue into their secret. Truly, he might haue passed ouer that blotte with silence, in so doing not onely to please his father, but also not to staine himselfe and his whole familie with part of the same shame. How can that writer be suspected, which vnconstrainedly publishing by the oracle of the holy Ghost, that the principall auncster of the familie whereof himselfe descended was an abominable doer, neither priuately prouided for his owne honour, nor refused to enter in displeasure of all his owne kinsmen, whome vndoubtedly this matter greued? When also he rehearseth the wicked

Gen. 49. 5.

murmu-



murmuring of *Aaron* his owne brother, and *Marie* his sister: shall we saie that he spake after the meaning of the flesh, or rather that he wrote it obeying the commandement of the holy Ghost? Moreouer, sith himselfe was hye in authoritie, why did he not leaue at least the office of the hye priestthoode to his owne sonnes, but appointeth them to the basest place? I touche here onely a fewe things of manie. But in the lawe it selfe a man shall eche where meete with many arguments that are able to bring full prooffe to make men beleue that *Moses* without all question commeth from heauen as an Angell of God.

5 Nowe these so many and so notable miracles that he recounteth, are euen as manie establishments of the lawe that he deliuered, and the doctrine that he published. For, this that he was carried in a cloud vp into the mountaine: that there euen to the fortieth day he continued without companie of men: that in the verie publishing of the lawe his face did shine as it were beset with sunne beames: that lightnings flashed round about: that thunders and noises were heard eche where in the ayre: that a trumpeter sounded being not blown with any mouth of man: that the entrie of the tabernacle by a cloude set betwene, was kept from the sight of the people: that his authoritie was so miraculously reuenged with the horrible destruction of *Chore*, *Dathan*, and *Abiron*, and all that wicked faction: that the rocke stricken with a rodde did by and by powre forth a riuer: that at his prayer it rayned Manna from heauen: did not God herein commend him from heauen as an vndoubted Prophet? If any man object against mee, that I take these things as confessed, which are not out of controuersie, it is easie to aunswere this cauillation. For seeing that *Moses* in open assembly published all these things, what place was there to sayne before those witnessees that had them selues seene the thinges done? It is likely forsooth that he would come among them, and rebuking the people of infidelitie, stubbornnes, vnthankfulnesse, and other sinnes, would haue boasted that his doctrine was established in their owne sight with such miracles, which in deede they neuer sawe.

6 For this is also worthie to be noted, so oft as hee telleth of any miracles, he therewithall odiously ioyneth such thinges as might stirre the whole people to crie out against him, if there had bene neuer so little occasion. Whereby appeareth, that they were by no other meane brought to agree vnto him, but because they were euer more than sufficietly conuincd by their owne experience. But because the matter was plainlier knowen, than that y prophane could denie that miracles were done by *Moses*: the father of lying hath ministred them an other cauillation, saying, that they were don by Magick artes and sorcerie. But what likely prooffe haue they to accuse him for a forcerer, which so farre abhorred from such superstition, that he commandeth to stone him to death, that doth but aske counsel of forcerers and soothsaiers? Truly no such deceiuer vseth his juggling castes, but that he studieth to amase the mindes of the people to get himselfe a fame. But what doth *Moses*? by this that he crieth out, that himselfe and his brother *Aaron* are nothing but dork onely execute those things that God hath appointed,

D.

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Num. 12. 1.

The authoritie of  
*Moses* confirmed  
by miracles.  
Exo. 24. 18.

Exo. 34. 29.  
Exo. 19. 16.  
Exo. 40. 34.

Num. 16. 24.  
Num. 20. 10.  
Num. 11. 9.

His miracles not  
done by magicall  
arts and sorcerie.

Exo. 7. 11.

Leu. 20.  
Exo. 26.

he doth sufficiently wipe away all blottes of thinking euil of him. Now if the things themselues be considered, what enchantment coulde bring to passe, that Manna daily raining from heauen, should suffice to feede the people? and if any man kept in store more than his iust measure, by the verie rotting thereof he should be taught, that God did punish his want of belcefe? Beside that, with many great proues God suffred his seruant so to be tried, that now the wicked can nothing preuaile with prating against him. For how oft did sometime the people proudly and impudently make insurrections, sometime diuers of them conspiring among themselues went about to ouerthrow the holy seruant of God: howe coulde he haue begiled their furor with illusions? And the end that followed plainly sheweth, that by this meane his doctrine was stablished to continue to the end of all ages.

Gen. 49.

Moses by shewing things which came to passe long after his decease, declareth that he spake by the inspiration of God.

Sam. 11. 15.

Sam. 16.

Deut. 32.

The like proues appear in the writings of Esay, Ieremie, Ezechiel, Daniel, and other Prophets, to shew that they spake by a diuine instruct.

Eia. 45. 1.

7 Moreouer where he assigneth the chiefe gouernement to the tribe of *Juda* in the person of the Patriarche *Iacob*, who can denie that this was done by spirite of prophecie, specially if we wey in consideration the thing it selfe, how in coming to passe it proued true? Imagine *Moses* to haue bin the first author of this prophecie: yet from the time that hee did first put it in writing, there passed four hundred yeares wherein there was no mention of the scepter in the tribe of *Juda*. After *Saul* was consecrate king, it seemed that the kingdome should rest in the tribe of *Beniamin*. When *Dauid* was anointed by *Samuel*, what reason appeared there why the course of inheritance of the kingdome should be changed? who would haue looked that there should haue come a king out of the base house of a heardman? And when there were in the same house seuen brethren, who would haue said that that honour should light vpon the yongest? By what meane came he to hope to be a king? who can say that this annointment was gouerned by any arte, tra-uaille or policie of man, and not rather that it was a fulfilling of the heavenly prophecie? Likewise those things that *Moses* afore speaketh, albeit darkely, concerning the Gentiles to be adopted into the couenant of God, seeing they came to passe almost two thousand yeares after, doe they not make it plaine, that he spake by the inspiration of God? I ouerskip his other tellings aforehand of things, which do so euidently saueur of the reuelation of God, that all men that haue their sound wit may plainly perceiue that it is God that speaketh. To be short, that same one song of his, is a cleare looking glasse, wherein God euidently appeareth.

8 But in the other Prophets the same is yet also much more plainly seene. I will choose out onely a few examples, because to gather them all together were too great a labour. When in the time of *Esay* the kingdome of *Juda* was in peace, yea, when they thought that the Chaldees were to them some stay and defence, then did *Esay* prophecie of the destruction of the citie and exile of the people. But admit that yet this was no token plaine enough of the instinct of god, to tel long before of such things as at that time seemed false, and afterward proued true: yet those prophecies that he vttereth concerning their deliuerance, whence shall we say that they proceeded but from God? He nameth *Cyrus* by whome the Chaldees should be subdued, and the people restored to libertie. There passed more than an hundred



dred yeares from the time that *Esaie* so prophesied before that *Cyrus* was borne: for *Cyrus* was borne in the hundreth yeare or thereabouts after the death of *Esaie*. No man could then gesse that there should be any such *Cyrus*, that should haue warre with the Babylonians, that should bring subiect so mightie a monarchie vnder his dominion, and make an ende of the exile of the people of *Israel*. Doeth nor this bare telling without any garnishment of words evidently shewe, that the things that *Esaie* speaketh, are the vndoubted oracles of God, and not the coniectures of men? Again, when *Ieremie* a litle before that the people were caried away, did determine the end of the captiuitie within threescore and ten yerres, and promised returne and libertie, must it not needes be that his tongue was gouerned by the spirit of God? What shamelesnesse shall it be to denie, that the credite of the Prophets was stablished by such prooues, and that the same thing was fulfilled in deede, which they themselues doe report to mak. their sayings to be beleueed? Beholde, the former things are come to passe, and newe things doe I declare: before they come forth, I tell you of them. I leaue to speake how *Hieremie* and *Ezechiel* being so farre asunder, yet prophesying both at one time, they so agreeed in all their sayings, as if either one of them had endyt- ted the wordes for the other to write. What did *Daniel*? Doth he not write continuing prophesies of things to come for the space of sixe hundred yerres after, in such sort as if he had compiled an historie of things alreadie done and commonly known? These things if godly men haue well considered, they shalbe sufficiently well furnished, to appease the barkings of the wicked. For the plaine prooffe hereof is too cleare to be subiect to any cauillations at all.

Iere. 25. 11.

Esay. 42.

9 I know what some learned men do prate in corners, to shew the quicknes of their wit in assaulting the truth of God. For they demaunde, who hath assured vs that these things which are read vnder title of their names, were euer written by *Moses* and the Prophets? Yea, they are so hardie to moue this question, whether euer there were any such *Moses* or no. But if a man should call in doubt whether euer there were any *Plato*, or *Aristotle*, or *Cicero*: who woulde nor say, that such madnesse were worthie to bee corrected with strokes and stripes? The lawe of *Moses* hath beene marueilously preserved, rather by heavenly prouidence than by diligence of men. And though by the negligence of the Priestes it laie buried a litle while: yet since the time that the godly King *Iosias* found it, it hath stil by continuall succession from age to age beene vsed in the handes of men. Neither did *Iosias* bring it forth as an vnknown or newe thing, but such a thing as had beene euer commonly published, and whereof the remembrance was at that time famous. The originall booke it selfe was appointed to be sacredly kept in the temple, and a copie written out therof, to remaine with the keepers of the Kings Records. Only this had happened, that the Priestes had ceased to publish the law according to the old accustomed manner, and the people themselues had neglected their wonted reading of it. Yea, there in maner passed no age wherein the establishment thereof was not confirmed and renewed. They that had *David* in their handes, knewe they not of *Moses*? But to speake of them all

They are absurd men which aske how we know that any booke was written by *Moses*, and make it a question, woule ther euer there were any such man.

at once, it is most certaine that their writings came to posteritie none other-wise but from hand to hand (as I may terme it) by continuall orderly course of yeres deliuered from their fathers, which had partly heard them speake, & partly while the remembrance was fresh of it, did learne of them which heard them that they had so spoken.

1. Mac. 1.

*The miraculous  
preseruatiō of the  
lawe, a token of  
the diuine excel-  
lencie thereof.*

2. Mac. 1. : 9.

10 As for that which they obiekt out of the historie of the Machabees, to minish the credit of scripture, it is such a thing as nothing can be deuised more fit to stablish the same. But first let vs wipe away the colour that they lay vpon it, and then let vs turne vpon them selues the engine that they raise vp against vs. When *Antiochus* (say they) commaunded all the bookes to be burned, whence are come these copies that wee now haue? On the other side I aske them, in what shop they could so soone be made? It is euident, that after the crueltie appeared they were immediatly abroade againe, and were without controuersie knowne to be the same of all godly men, that hauing beene brought vp in the doctrine of them, did familiarly knowe them. Yea, when all the wicked men being as it were conspired together, did insolently triumph with reproches vpon the Iewes, yet neuer was there any that durst lay to their charge false changing of their bookes. For whatsoeuer they thinke the Iewes religion to be, yet still they thinke *Moses* to be the author of it. What then do these praters else, but bewraye their owne more than doggish frowardnesse, while they falsely saye, that these bookes are changed, and newe put in their places, whose sacred antiquitie is approved by consent of all histories? But to spend no more labour vainly in confuting such foolish cauillations: let vs rather hereby consider howe great a care God had for the preseruatiō of his worde, when beyond the hope of all men, he saued it from the outrage of the most cruell tyrant, as out of a present fire: that he endewed the godly priestes and other with so great constancie, that they sticked not to redeeme this booke euen with losse of their life if neede were, & so to conuey it ouer to posteritie: that he disapointed the narrow search of so many gouernours & souldiours. Who can but acknowledge the notable & miraculous worke of God, that these sacred monuments which the wicked verily thought to haue beene vtterly destroyed, by and by came abroade againe as fully restored, and that with a great deale more honour? For by and by folowed the translating of them into Greeke, to publish them throughout the world. And not in this onely appeared the miraculous working, that God preserued the tables of his couenāt from the bloody proclamations of *Antiochus*: but also that among so manifold miserable afflictions of the Iewes, wherewith the whole nation was sometime worne to a few & wasted, & last of all, brought in ranner to vtter destruction, yet they remained stil safe & extant. The Hebrue tongue lay not only vnesteeded, but almost vnknown. And surely had not been Gods pleasure to haue his religion provided for, it had perished altogether. For how much the Iewes that were since their returne from exile, were swarued from the naturall vse of their mother tongue, appeareth by the Prophets that liued in that age, which is therefore worthie to be noted, because by this comparifon the antiquitie of the lawe and the Prophets is the more plainly perceiued. And by whome  
hath



hath God preferred for vs the doctrine of saluation contained in the law and the Prophets, to the ende that Christ might in his appointed time be openly shewed? euen by the most cruelly bent enemies of Christ, the Iewes whom Saint *Augustine* doeth therefore worthily call the keepers of the Librarie of Christian church, because they haue ministred vnto vs that thing, to reade whereof, themselves haue no vse.

11 Now if we come to the newe Testament, with howe sound pillars is the trueth thereof ypholden? The three Euangelistes write the historie in bafe and simple speache. Many proud men doe loath that simplicitie, because they take no heede to the chiefe points of doctrine therein, whereby it were easie to gather, that they entreat of heauenly mysteries about mans capacitie. Surely whofoeuer haue but one droppe of honest shame will be ashamed if they read the first Chapter of *Luke*. Now, the sermons of Christ, the summe whereof is shortly comprised by these three Euangelists, do easily deliuer their writing from all contempt. But *Iohn* thundering from an high, those whom he compelleth not to obedience of faith, he throweth downe their stubbornesse more mightily than any thunderbolt. Now let come forth all these sharpnosed faultfinders, that haue a great pleasure to shake the reuerence of scripture out of their owne and other mens hearts, let them read *Iohns* Gospel: Wil they or no, they shal there finde a thousand sentences that may at least awaken their sluggishnesse, yea, that may print a horrible brand in their owne consciences to restraine their laughing. The same is to be thought of *Peter & Paul*, in whose writings although the more part be blind, yet the verie heauenly maiestie in them holdeth all men bound, and as it were fast tied vnto it. But this one thing doeth sufficiently aduaunce their doctrine about the worlde, that *Matthew* being before all giuen to the gaine of his money boorde, *Peter & Iohn* brought vp in their sisher boates, al grosse vnlearned men, had learned nothing in mens schoole that they might deliuer to other. *Paul*, not onely from a professed, but also from a cruell & bloudie enimie converted to a newe man, with souldaine and vn timer chaunge doth shewe, that being compelled by heauenly authoritie, he nowe maintaineth that doctrine, which before hee had fought against. Nowe let these dogges denye, that the holy Ghost came downe vpon the Apostles, or let them discredite the historie: yet stil the trueth it self openly cryeth out, that they were taught by the holy Ghost, which being before time despised men among the raskall people, sodenly began so gloriously to entreat of heauenly mysteries.

12 There be yet also furthermore many verie good reasons, why the consent of the Church should not be esteemed without weight. For it is to be accounted no small matter, that since the Scripture was first published, the willes of so many ages haue constantly agreed to obey it. And that howsoeuer Satan with all the worlde hath trauailed by marueilous meanes, either to oppresse it, or ouerthrowe it, or vtterly to blotte & deface it out of mens remembrance, yet euer still like a palme tree, it hath risen vp about, and remained inuincible. For there hath not lightly bin in old time any sophister, or Rhetorician that had any more excellent wit than other, but he hath bent

*The mysteries which the three Euangelistes deliuer in simple speech, the thundering maiestie of Iohn, the rude education of the Apostles before they became teachers, S. Pauls crueltie against Christians before he taught Christianitie, deliuereth the doctrine of the new Testament from the contempt of prophane men.*

*No small estimation groweth to the scripture, if the generall and continuall agreement of men in yielding consent & credit therunto be considered.*

his force against this Scripture : yet they all haue nothing preuailed. The whole power of the earth hath armed it selfe to destroy it, & yet all their enterprises are vanished away, as in smoke. How could it haue resisted being so mightily on eche side assailed, if it had had none other defence but mans? Yea, rather it is hereby proued, that it came from God himselfe, that all the trauailes of men struiuing against it, yet it hath of her owne power stil risen vp. Beside that, not one citie alone, nor one onely nation hath agreed to receiue & embrace it; but so farre as the world extendeth in length & breadth, the Scripture hath attained her credite, by one holy conspiracie of diuers nations, which otherwise were in nothing agreeable one with another. And forasmuch as such agreement of mindes so diuers and disagreeing in maner in all things els, ought much to moue vs, because it appeareth, that the same is brought about none other way, but by working of the heavenly maiestie: no small estimation groweth vnto it, when we behold their godlines, that do so agree, I meane not of them all, but onely of those, with whome as with lightes it pleased God to haue his Church to shine.

*The dignitie of  
Scripture not a li-  
tle ascertained by  
the constant suf-  
frings of so many  
that haue sealed  
it with their  
bloud.*

13 Now with what assurednesse of minde ought wee to submit vs to that doctrine which wee see stablished and witnessed with the bloud of so many holy men? They when they had but once receiued it, stuck not boldly without feare, yea and with great chearfulnes to die for it: howe should it then come to passe, that wee, hauing it conueyed to vs with such an assured pledge, should not with certaine and vnmoucable perswasion take holde of it? It is therefore no small confirmation of the Scripture, that it hath beene sealed with the bloud of so many witnesses, specially when we consider that they suffred death to beare witnesse of their faith: and not of a frantike distemperance of braine, as sometime the erronious spirites are wont to doe, but with a firme and constant, and yet sober zeale of God. There be other reasons and those not few nor weake, whereby the Scripture hath her dignitie and maiestie, not only ascertained vnto godly hearts, but also honourably defended against the subtilties of cauellers, yet be they such as be not of themselves sufficiently auaylable to bring stedfast credite vnto it, vntill the heavenly father disclosing therein his maiestie, doeth bring the reuerence thereof out of al controuersie. Wherefore then only the Scripture shal suffice to y knowledge of God that bringeth saluation, when the certentie thereof shalbe grounded vpon the inward perswasion of the holy Ghost. So those testimonies of men that serue to confirme it shall not be vaine, if as seconde helpes of our weaknesse they follow that cheefe and highest testimonie. But they do fondly that will haue it perswaded by prooe to the vnfaithfull, that the Scripture is the worde of God, which cannot be knowen but by faith. For good reason therefore doeth *Augustine* giue warning, that godlinesse & peace of minde ought to goe before, to make a man vnderstande somewhat of so great matters.

*De vtilitate  
credendi,*

### The ix. Chapter.

*That those fanaticall men, which forsaking Scripture, resort vnto reuelation,  
do ouerthrowe all the principles of godlinesse.*

Nowe



NOW they that forsaking the Scripture doe imagine I wote not what way to attaine vnto God, are to be thought not so much to be holden with error, as to be carried with rage. For there haue arisen of late certaine giddie brained men, which most presumptuously pretending a schoole of the spirite, both themselves doe forsake all reading, and also doe scorne their simplicitie which still follow the dead and slaying letter, as they call it. But I would faine knowe of these men, what spirite that is, by whose inspiration they are carried vp so high, that they dare despise the doctrine of the scriptures as childith and base. For if they answer that it is the spirite of Christ, then such carelesnesse is worthie to be laughed at. For I think they wil grant, that the Apostles of Christ and other faithfull in the primitive Church were lightened with none other spirite. But none of them did learne of that spirite to despise the worde of God: but rather euery one was moued more to reuerence it, as their writings doe most plainly witnesse. And surely so was it forecolde by the mouth of *Esaie*. For where hee sayeth: My spirite that is vpon thee, and any wordes which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seede for euer: he doeth not binde the olde people to the outwarde doctrine, as though they were set to learne to spell, but rather he teacheth, that this shal be the true and perfect felicitie of the newe church vnder the reigne of Christ, that it shall no lesse be led by the voice of God, than by the spirite of God. Whereby we gather, that these lewde men with wicked sacrilege doe seuer asunder those things that the Prophet hath ioyned with an inuiolable knot. Moreouer, *Paul* being rauished vp into the third heauen, yet ceased not to goe forward in the doctrine of the lawe and the Prophets, euen so as he exhortheth *Timoshie*, a doctour of singular excellencie to applie reading. And worthie is that commendation to be remembred, wherewith he setteth foorth the Scripture, saying, that it is profitable to teach, to admonish and to reprove, that the seruants of God may be made perfect. How diuelish a madnesse is it to faine, that the vse of Scripture is but transitorie, and lasteth but for a while: which in deede guideth the children of God euen to the last ende? Again, I would haue them aunswere mee this: whether they haue tasted of another spirite than that, which the Lord promised to his disciples. Although they be vexed with extreme madnesse, yet I thinke they are not carried with such giddinesse, that they dare so boast. But what manner of spirite did he speake of in his promise? euen that spirite which should not speake of it self, but should minister and inspire into their mindes those things, which he the Lorde him selfe had taught by his worde. It is not therefore the office of the spirite, which is promised vs, to faine newe and vnheard of reuelations, or to coyne a newe kinde of doctrine, whereby we should be led from the receiued doctrine of the Gospel, but to seale in our mindes the selfe same doctrine that is commended vnto vs by the Gospel.

2 Whereby we plainly vnderstand, that we ought right studiously to apply the reading and hearing of the Scripture, if we list to take any vse and fruite of the spirite of God. As also *Peter* praiseth their diligence that are heede full to the doctrine of the Prophets, which yet might seeme to hane

*The spirite of Christ is giue not to guide me without out the scripture, but according to the scripture.*

*Esa. 59. 21.*

*1. Tim. 4. 13.*

*2. Tim. 3. 16.*

*Iohn. 16. 13.*

*By the scripture the spirit is tried whether it be of God or no. Neither is it dishonorable for the spirit so to be tried.*

giuen place after the rising of the light of the Gospel. On the other side, if any spirite leauing the wisdom of the worde of God doeth thrust vnto vs an other doctrine, that the same spirite ought rightfully to be suspected of vanitie and lying. For what? when Sathan transformeth himselfe into an angel of light, what credite shall the holy Ghost haue among vs, if it be not seuerally known by some assured marke? And truly it hath bene plainly pointed out vnto vs by the worde of the Lorde, but that these miserable men doe willingly couet to erre to their owne destruction, while they seeke a spirite rather from themselues than from him. But (saye they) it is dishonorable, that the spirite of God, whome all things ought to obey, shoulde be subiect to the Scripture. As if this were a dishonour to the holy Ghost to be euery where egall and like to it selfe, to agree with it selfe in all things, and no where to varie. In deede, if it were to be tryed by the rule either of men, or of Angels, or any others rule whatsoeuer, then it might wel be thought, that it were brought into obedience, or if yee list so to terme it, into bondage. But when it is compared with it selfe, when it is considered in it selfe, who can therefore saye, that there is any wrong done vnto it? But thus it is brought to triall. I graunt, but such a triall wherewith it was his owne pleasure to haue his maiestie established. It ought to content vs so soone as he entred into vs. But lest vnder his name the spirit of Satan should creepe in, hee will haue vs to knowe him by that image of himselfe, which hee hath printed in the Scriptures. Hee is the author of the Scriptures: hee cannot be diuers and vnlike himselfe. Therefore it must needs be, that he continually remaine such as he hath shewed himselfe therein. This is no dishonour vnto him, vnlesse perhaps we count it honorable to swarue and go out of kind from himselfe.

2. Cor. 3. 6.

*As the scripture  
is a dead letter,  
when we read  
it hauing not the  
life of the spirite,  
so the spirite is a  
dangerous guide  
if we followe it,  
leauing the con-  
duct of the scrip-  
ture they must go  
hand in hand, eue  
assuring & war-  
ranting other.*

2. Cor. 3. 8.

3 Whereas they cauil that we rest vpon the letter that slayeth, herein they suffer punishment for despising of the Scripture. For it is plaine enough that Paul there contendeth against the false Apostles, which commending the lawe without Christ did call away the people from the benefite of the newe Testament, wherein the Lorde doeth couenant that he will graue his lawe within the bowels of the faithfull, & write it in their hearts. The letter therefore is dead, & the law of the Lorde killeth the readers of it, when it is seuered from the grace of Christ, and not touching the heart, onely foundeth in the eares. But if it be effectually printed in our hearts by the holy Ghost, if it present Christ vnto vs: then is it the worde of life, conuerting soules, giuing wisdom to hile ones, &c. Also in the same place the Apostle calleth his preaching the ministerie of the holy Ghost: meaning that the holy Ghost doth so stick fast in his trueth which he hath expressed in the scriptures, that then onely he putteth forth and displayeth his force, when the Scripture hath her due reuerence and dignitie. And it disagreeeth not herewith which I before sayd, that the worde it selfe is not much assured vnto vs, vnlesse it be confirmed by the witnesse of the holy Ghost. For with a certaine mutuall knot the Lorde hath coupled together the assurance of his worde and of his spirit, so that perfect reuerence to the worde doth then settle in our mindes when the holy Ghost shineth vpon vs to make vs therein behold the face of God:



God : and on the other side without all feare of being deceiued wee doe embrace the holy Ghost, when we reknowledge him in his own image , that is, in his worde. Thus it is vndoubtedly: God brought not abroade his worde among men for a sodaine shewe , meaning at the comming of his spirit by & by to take it away againe, but he after sent the same spirite with whose power he had distributed his worde, to make an ende of his worke with effectual confirmation of his worde. In this sort Christ opened the mindes of the two disciples, not that they should cast away the Scriptures and waxe wise of themselves, but that they should vnderstande the Scriptures. Likewise *Paul* when he exhorteth the Thessalonians not to extinguish the spirite, doth not carrie them vp on high to vaine speculations without the worde, but by and by sayeth further , that prophecies are not to be despised : whereby without doubt is meant, that the light of the spirite is choked vp so soone as prophecies come to be despised . What say these proudly swelling men , rauished with the spirite, to these things , which reckon this onely to be an excellent illumination, when carelessly forsaking and saying farewell to the worde of God, they both boldly and rashly doe take holde of all that they haue conceived in their sleepe ? Truly, a farre other sobrietie becommeth the children of God : which as they see that without the spirite of God they are voide of all light of trueth , so doe they knowe that the worde is the instrument wherewith the Lorde distributeth to the faithfull the light of his spirite . For they knowe none other spirite but that which dwelt and spake in the Apostles, by whose oracles they are continually called to the hearing of the worde,

Luke. 24. 27.

1. Thes. 5. 19.

## The x. Chapter.

*That the Scripture, to correct all superstition, doth in comparison set the true God against all the gods of the Gentiles, reckoning him for none of them.*

**B**UT because we haue shewed, that the knowledge of God which in the frame of the world and all the creatures is somewhat plainly set forth, is yet more familiarly and plainly declared in the worde : now is it good to consider, whether the Lorde shewe himselfe such in the Scripture as it pleased him first to be represented in his workes. But I shall at this time be contented onely to point vnto it, whereby the godly mindes being admonished, may know what is chiefly to be searched in the Scriptures concerning God, and be directed to one certaine marke in their seeking. I doe not yet touch the peculiar couenant, whereby God seuered the stocke of *Abraham* from other nations. For euen then he appeared the redeemer in recciuing to his children by free adoption those that before were enemies . But wee are yet about that knowledge that resteth in the creation of the worlde, and ascendeth not to Christ the mediatur. And although by and by it shal be good to allage certaine places out of the newe Testament , forasmuch as euen out of it both the power of God the Creator and his prouidence in preferring of the first nature is approued , yet I warne the readers before, what is now my purpose to doe, to the end that they passe not the appointed bounds.

*The same power, prouidence, mercy, and iustice of God which shinemeth in the creatures of the world, is also taught in holy scripture.*

So for this present, let it suffice vs to learne, howe God the maker of heauen and earth doeth gouerne the worlde by him created. Euery where is renowned both his fatherly bountie and enclined will to doe good, and there are also examples rehearsed of his severitie, which shewe him to be a righteous punisher of wicked doings, specially where his sufferance nothing preuaileth with the obstinate.

Exo. 34. 6.

*Moses, Dauid, & Ieremie teach the same which heauen and earth doe teach concerning God, namely his power, goodnesse, mercie, holinesse, iustice, iudgements and trueth, and they teach to the same end, that we might yeld him obedience, and put confidence in him.*

2 In certaine places are set forth more plaine descriptions, wherein his natural face is as in an image represented to be seene. For in the place where Moses describeth it, it seemeth that his meaning was shortly to comprehend all that was lawfull for men to vnderstand of God. The Lorde (sayeth he) the Lorde, a mercifull God, and gracious, patient and of much mercy, and true, which keepeth mercie vnto thousandes, which takest away iniquitie & wicked doings, before whome the innocent shall not be innocent, which reddeneth the wickednesse of the fathers to the children and childrens children. Where let vs marke, that his eternitie and being of himselfe is expressed in the twise repeting of that honorable name: and that then his vertues are rehearsed, in which is described vnto vs, not what he is in respect to himselfe, but what a one he is toward vs: that this knowledge of him may rather stand in a liuely feeling, than in an emptie & supernaturall speculation. And here we do heare recited those vertues of his which we noted to shine in the heauen and earth, that is to say, clemencie, bountie, mercy, iustice, iudgement and trueth. For might and power are contained vnder this name *Elohim* God. With the same names of addition do the Prophets set him forth when they meane fully to paint out his holy name. But, because I would not heap vp too many examples together, at this present let one Psalme suffice vs, wherein the summe of all his vertues is so exactly reckened vs, that nothing can seeme to be omitted. And yet is nothing there rehearsed, but that which we may behold in his creatures. So plainly do we perceiue God by information of experience, to be such as he declareth himselfe in his worde. In *Ieremie* where he pronounceth, what a one he would haue vs knowe him to be, he setteth forth a description not altogether so full, but yet comming all to one effect. He that glorieth, sayeth he, let him glorie in this that he knoweth me to be the Lorde that doth mercy, iustice, & iudgement on the earth. Surely, these three things are verie necessarie for vs to know: mercy, in which alone consisteth all our saluation: Iudgement, which is daily executed vpon euil doers, & more grieuous is prepared for them to eternal destruction: Iustice, whereby the faithfull are preserued & most tenderly cherished. Which things when thou hast conceiued, the prophetic saith, thou hast sufficiently enough whereof thou maist glorie in God. And yet here are not omitted either his trueth or his power, or his holinesse or goodnesse. For how should the knowledge stand sure which is here required of his iustice, mercy and iudgement, vnlesse it did rest vpon his vnmoueable trueth? And how should we beleue that he doth gouerne the earth with iustice and iudgement, but vnderstanding his power? And whence commeth his mercy but of his goodnesse? If then all his waies be mercie, iudgement and iustice, in them must holinesse also needes be seene. And to none other end is directed that knowledge

Psal. 45. 3.

Iere. 6. 24.



Judge of God that is set forth vnto vs in the Scriptures, than is that knowledge also which appeareth emprinted in his creatures, that is to saye: it first moueth vs to the feare of God, and then to put confidence in him, to the end wee may learne first to honour him with perfect innocencie of life and vnfained obedience, and then to hang altogether vpon his goodnesse.

3 But here I meane to gather a summe of general doctrine. And first let the readers note, that the Scripture to the ende to direct vs to the true God, doth expressly exclude and cast away all the gods of the Gentiles, because commonly in a manner in all ages religion hath bene corrupted. True it is in deede that the name of one God was euery where knowne & renoumed. For euen they that worshipped a great number of Gods, so oft as they did speake according to the proper sense of nature, they simply vsed the singular name of God, as if they were contented with one God alone. And this was wisely marked by *Iustine* the Martyr, which for this purpose made a booke of the Monarchie of God, where by many testimonies he sheweth that this, that there is but one God, was engrauen in the hearts of al men. The same thing also doth *Tertullian* proue by the common phraze of speech. But forasmuch as all without exception are by their owne vanitie either drawn or fallen to false forged diuises, and so their senses are become vaine, therefore all that euer they naturally vnderstoode of the being but one God, auayled no further, but to make them inexcusable. For euen the wisest of them doe plainly shewe the wandering error of their minde, when they wish some god to assist them, and so in their prayers do call vpon vncertaine gods. Moreover in this that they imagined God to haue many natures, although they thought somewhat lesse absurdly than the rude people did of *Iupiter*, *Mercurie*, *Venus*, *Minerua* and other: yet were they not free from the deceites of Satan, and as wee haue already sayde elsewhere, whatsoeuer wayes of escape the Philosophers haue suttly inuented, they cannot purge themselves of rebellion, but that they all haue corrupted the trueth of God. For this reason *Habacuc* after he had condemned all idols, biddeth to seeke God in his owne temple, that the faithfull should not admitte him to be any other than such as he had disclosed himselfe by his worde.

*Howsoeuer the name of one God was knowne amongst the Gentiles, their knowledge of him hath bene alwayes so corrupted, that the scripture directing to the true God, giueth special warning of theirs as false.*

*Aba. 2.*

### The xi. Chapter.

*That it is vnlawfull to ascribe vnto God a visible forme, and that generally they forsake God, so many as do erect to themselves any images.*

**B**UT as the Scripture providing for the rude and grosse wit of man, vseth to speake after the common manner: so when it meaneth to make seuerally knowne the true God from the false gods, it chiefly compareth him with idoles: not that it doth allowe these inuentions that are more suttly and finely taught by the Philosophers, but the plainlier to disclose the foolishnesse of the worlde, yea rather their madnesse in seeking God so long as they cleaue euery one to their owne imaginations. Therefore that exclusive definition which we commonly heare, bringeth to nought al that manner

*The scripture is of no one thing more careful than lest men corrupt the glorie of God, first by conceiuing, and then by expressing him under any shape or similitude.*

of

of godhead, that men frame to themselves by their owne opinion, because God himselfe is the only conuenient witness of himself. In the meane time, sith this brutish grossenesse hath possessed the whole worlde, to couet visible shapes of God, and so to forge themselves gods of timber, stone, gold, siluer, & other dead and corruptible matter, wee ought to holde this principle, that with wicked falshood the glorie of God is corrupted, so oft as any shape is fained to represent him. Therefore God in the law, after he had once challenged the glorie of his deitie to himself alone, meaning to teach vs what maner of worshipping him he alloweth or refuseth, addeth immediatly: Thou shalt make thee no grauen image, nor any similitude, in which wordes he restraineth our libertie, that we attēpt not to represent him with any visible image. And there he shortly reckneth vp all the formes wherewith of long time before, superstition had begun to turne his truth into lying. For we know that the Persians worshipped the Sunne, yea, and so many starres as the foolish nations sawe in the skie, so many gods they fained them. And scarce was there any liuing creature which was not among the Ægyptians a figure of god. But the Grecians were thought to be wiser then the rest, because they worshipped God in the shape of a man. But God compareth not images one with another, as though one were more and another lesse meete to be vsed, but without any exception he reiecteth all images, pictures and other signes, whereby the superstitious thought to haue God neere vnto them.

Exo. 20. 4.

Maximus Tirius  
Platonius ser-  
mone. 38.

Deu. 4. 10. 12. 15.

Not only Moses,  
Esay and Paul,  
but also blinde ido-  
laters themselves  
haue taught, that  
the maiestie of  
God is defiled  
when he is bodi-  
ly represented in  
any likeness.

Esay. 40. 18. &  
41. 7. & 45. 4. &  
46. 5.

Aa. 17. 29.

Lib. De ciui. dei  
cap. 10.

2 This is easie to be gathered by the reasons which he ioyneth to the prohibition. First with *Moses*: Remember that the Lord hath spoken to thee in the vale of *Horeb*. Thou heardest a voice, but thou sawest no body. Therefore take heede to thy selfe, least peradventure thou be deceiued and make to thy selfe any likeness, &c. We see how openly God setteth his voice against all counterfait shapes, that wee may knowe that they forsake God whosoever doe couet to haue visible formes of him. Of the Prophets only *Esay* shall be enough, which speaketh oft and much hereof, to teach that the maiestie of God is defiled with vncomely and foolish counterfaiting, when he being without bodie, is likened to bodily matter: being inuisible, to a visible image: being a spirit, to a thing without life: being incomprehensible, to a small lump of timber, stone or golde. In like maner reasoneth *Paul*: For as much as we are the generation of G O D, we ought not to thinke that the godhead is like vnto gold, or siluer, or stone grauen by art and the inuention of man. Whereby it certainly appeareth, whatsoeuer Images are erected, or pictures painted to expresse the shape of God, they simplic displease him as certaine dishonours of his maiestie. And what maruell is it if the holie Ghost do thunder out these oracles from heauen, sith he compelleth the very wretched and blinde Idolaters themselves to confesse this in earth? It is known how *Seneca* complained as it is to read in *Augustine*. They dedicate (saith he) the holy immortal and inuiolable Gods in most vile & base stuffe, and put vpon them the shapes of men and beastes, and some of them with kind of man & woman mingled together, and with sundrie shapen bodies, and such they call Gods, which if they should receiue breath & meete them, would be reckened monsters. Whereby againe plainly appeareth, that it is a fond



fond cauillation wherewith the defenders of images seeke to escape, which say that the Iewes were forbidden images, because they were inclinable to superstition. As though that thing pertained to one nation only which God bringeth forth of his eternal being and the continuall order of nature. And Paul spake not to the Iewes but to the Athenienses when he confuted their error in counterfaiting a shape of God.

3 God in deede, I graunt, sometime in certaine signes hath given a presence of his godhead, so as he was saide to be beholden face to face, but all these signes that euer he shewed, did aptly serue for meanes to teache, and withall did plainly admonish men of an incomprehensible essence. For the cloude and smoke and flame, although they were tokens of the heavenly glorie, yet did they as it were bridle and restraine the mindes of men, that they shoulde not attempt to pass any further. Wherefore, not Moses himselfe, to whome God disclosed himselfe most familiarly in comparison of other, obtained by prayer to see that face, but receiued this aunswere, that man is not able to sustaine so great brightnesse. The holy Ghost appeared vnder the likenesse of a Dove, but sith he immediatly vanished away, who doeth not see that by that token of so short a continuance of a moment, the faithfull are put in minde, that they ought to beleue him to be an inuisible spirite, that holding them contented with his vertue and grace, they should make him no outward shape. This, that God appeared sometimes in forme of a man, was a foreshewing of the reueiling that was to be made of him in Christ. And therefore it was not lawfull for the Iewes to abuse this pretence to erect to themselves a representation of the godhead in the shape of man. Also the mercy seate wherein God shewed forth the presence of his power in the time of the lawe, was so made, as it might teache that the best beholding of the godhead is this, when mens mindes are carried beyond themselves with admiration of it. For the Cherubins with their winges stretched abroad did couer it, the veile did hide it, and the place it selfe being set farre inwarde, did of it selfe sufficiently keepe it secret. Therefore it is verie plaine that they be verie madde, that goe about to defende the images of God and of Saints with the example of these Cherubins. For, I pray you, what meant these little images, but to shewe that images are not meete to represent the mysteries of God? forasmuch as they were made for this purpose, that hyding the mercy seat with their winges, they should not onely keepe backe the eyes of man, but also all his senses from the beholding of God, and so to correct his rash hardinesse. For this purpose maketh it, that the Prophets described the Seraphins shewed them in a vision, with their face vncouered: whereby they signifie, that so great is the brightnesse of the glorie of God, that the Angels themselves are kept from direct beholding it, and the small sparkes thereof that shine in the Angels are withdrawn from our eyes. Although yet so many as rightly iudge, doe acknowledge that the Cherubins of whom wee now speake, pertained onely to the olde manner of introduction, as it were of children, vsed in the lawe. So to drawe them now for an example to our age, is an absurditie. For that childish age, as I may so terme it, is passed, for the which such rudiments were appointed. And it is much

*Although God haue vsed to declare the presence of his godhead by corporall signes, yet euen therein he hath still giuen some note to shew that hereupon wee should not presume to erect vnto our selues a representation of that deitie which wee cannot comprehend. The Iewes hauing such rudiments, as no argumēt wold shew we should haue them because they had, much lesse worship them, which they did not.*

Deu. 4. 11.

Exo. 33. 13.

Mat. 3. 16.

Exo. 25. 17.

Isay. 6. 22.

shame;

shame, that the painime writers are better expounders of the lawe of God than the Papistes are. *Iuuenal* reprocheth the Iewes, as it were in scorn, that they honour the white clouds and the deitie of heauen. I grant he speaketh peruersly & wickedly: and yet he speaketh more truely in saying that they haue among them no image of God, than the Papists doe which prate that they had a visible image of God. And whereas that people with a certaine hote hastinesse, brake out oftentimes to seeke them idols, even as waters out of a great fresh spring boile out with violent force: hereby rather let vs learne how great is the inclination of our nature to idolatrie, lest throwing vpon the Iewes the blame of that fault which is common to all, wee sleepe a deadly sleepe vnder vaine allurements to sinne.

*Psal. lxi 5. 4 & 13 5. 15.*  
*The matter wher of idols are made, their makers, their measure, doeth make them seeme worse than mad, which allowe the graving or painting, or honoring of such things as the figures of God.*

4 To the same purpose serueth this saying: The idols of the Gentiles are gold and siluer, euen the workes of mens hands. Because the Prophet doeth gather of the stufte it selfe, that they are no gods that haue a golden or siluer image: and he taketh it for confessed trueth, that it is a foolish fained inuention whatsoeuer we conceiue of our owne sense concerning God. Hee nameth rather gold and siluer, than clay or stone, that the beautie or the price should not serue to bring a reuerence to idols. But he concludeth generally, that nothing is lesse allowable, than gods to be made of dead stufte. And in the meane while he standeth as much vpon this point, that men are carried away with too mad a rashnesse, which themselues bearing about with them but a borrowed breath, readie to vanish away at euery moment, yet dare giue the honor of God to idols. Man must needs confesse that himselfe is but a creature of a daies continuance, and yet he will haue a peece of metall to be counted God, to which himselfe gaue the beginning to be a God. For whence came the beginning of idols but from the will of men? Verie iustly doth the heathen Poet giue them this taunt:

*Horat. ferm. 1. Sat. 8.*

*I was sometime a fig tree log, a blocke that serud for nought:  
 The workeman doubted what of me were fittest to be wrought:  
 A fountne to sit vpon, or els a Priap God to be.  
 At length he thought the better was a God to make of me.*

*Esa 44. 15.*

Forsooth an earthly silly man that breatheth out his owne life in manner euery moment, by his workmanship shall conuey the name and honour of God to a dead stock. But forasmuch as *Epicure* in scoffingly iesting hath cared for no religion, let vs leaue the tauntes of him and such as he is, and let the rebuking of the Prophet pricke vs, or rather thrust vs through where he saith, that they are too much beastly witted that with one self peece of wood do make a fire and warme themselues, doe heat the ouen to bake bread, doe roost or seeth flesh, & do make them a God before which they fall down humbly to pray. Therefore in another place he doth not only accuse them by the law, but also doth reproch them that they haue not learned of the foundations of the earth: for that there is nothing lesse conuenient than to bring god to the measure of fise foote, which is aboue al measure & incomprehensible. And yet this same monstrous thing which manifestly repugneth against the order of nature, custome sheweth to be natural to men. We must moreover hold in mind, that superstitious are in Scripture commonly rebuked in this phrase

*Esa. 40. 21.*

*Esa 2. 8. & 31. 7.  
 & 57. 10.*



phrase of speech, that they are the workes of mens hand which want the authoritie of God: that this may be certaine, that all these manners of worshipping that men do deuise of themselves are detestable. The Prophet in the Psalm doth amplifie the madnesse of them that therefore are endued with vnderstanding, that they should know that all things are moued with the onely power of God, and yet they pray for helpe to things dead & senselesse. But because the corruption of nature carieth as wel all nations, as each man priuately to so great madnes, at last the holy Ghost thundreth with terrible curse against them, saying: Let them that make them become like to them, and so many as trust in them. And it is to be noted that a similitude is no lesse forbidden than a grauen image, whereby the fond subtiltie of the Greekes is confuted. For they thinke they are well discharged if they graue not a God, while in painting they doe more licentiously outrage than any other nations. But the Lord forbiddeth an image not onely to be made by the grauer, but also to be counterfayted by any other workeman, because such counterfayting is euil and to the dishonor of his maiestie.

I knowe that it is a saying more than common among the people, that images are lay mens bookes. Gregorie so said, but the spirit of God pronounceth farre otherwise, in whose schoole if Gregorie had beene taught, he would neuer so haue spoken. For whereas Hieremie plainly saith, that the stocke is a doctrine of vanitie: and whereas Habacuc teacheth that the molten image is a teacher of lyes: surely hereof is a generall doctrine to be gathered, that it is vaine and lying whatsoeuer men learne by images concerning God. If any man take exception, & say that the Prophets reprove them onely which abused images to wicked superstition: I graunt that to be true. But I adde further that which is easie for all men to see, that they condemne that thing wholly which the Papistes take for an assured principle, that images are in steede of bookes. For they doe in comparision set images against God as things directly contrarie, and such as neuer can agree together. This comparision I say is made in those places which I haue alleaged. Sith there is but one true God whome the Iewes did worship, it is amasse and falsly done to forge visible shapes to represent God, and men are miserably deceiued, that thereby seeke for knowledge of God. Finally, if it were not true that it is a deceitful and corrupt knowledge of God that is learned by images, the Prophets would not so generally condemne it. At least thus much I winne of them when we shewe that it is vanitie and lying, that men do attempt to represent God with images, we do nothing but rehearse wordes for wordes that which the Prophets haue taught.

Let be read what *Lactantius* and *Eusebius* haue written of this matter, which sticke not to take it for certaine that they were all mortall, of whome images are to be seene. Likewise *Augustine*: which without douting pronounceth that it is vnlawfull not onely to worship images, but also to set vp images to God. And yet sayeth he none other thing but the same which many yerres before was decreed by the Elibertine Councell, whereof this is the xxxvj Chapter. It is ordeined that no pictures be had in the Church, that the thing which is honoured and worshipped be not painted on the walles.

Ofc. 14. 4.  
Mic. 5. 14.  
Pla. 115. 8.

*They who seeke  
the knowledge of  
God in such books  
learn nothing but  
errors and lyes by  
them.*

Hier. 10. 8.  
Ha. 2. 18.

*By Lactantius,  
Eusebius, Augu-  
stine, the Eliber-  
tine Councell, &  
Varro himselfe,  
the conuersa-  
ring of God by  
image condemned  
as a thing  
which dimini-  
sheth his feare, &  
bringeth his glory  
into contempt.  
Conc. l. Elibert.  
ca. 6 & ca. 31.*

Li. 4. De ciui. dei  
cap. 9 & 31.

walles. But most notable is that which in another place *Augustine* alledgeth out of *Varro*, and confirmeth it with his owne assent, that they which first brought in the images of Gods, both tooke away the feare of God, & brought in error. If *Varro* alone should say this, peraduenture it should be but of small authoritie. Yet ought it of right to make vs ashamed, that a heathen man groping in darkenesse came to this light, to see that bodily images are therefore vnmeete for the maiestie of God, because they diminish the feare of God, and encrease error in men. The prooue it selfe witnesseth that this was no lesse truely than wisely spoken. But *Augustine* hauing borrowed it of *Varro*, bringeth it forth as of his owne minde. And first he admonisheth, that the first errors wherewith men were entangled concerning God, began not of images, but as with new matter added, encreased by them. Secondly he expoundeth that the feare of God is therefore minished or rather taken away thereby, because his maiestie may easily in the foolishnesse, and in the fond and absurd forging of images growe to contempt. Which second thing I would to God we did not by prooue finde to be so true. Whosoever therefore will couet to be rightly taught, let him elsewhere learne than of images, what is meete to be known concerning God.

If the images  
which Papistes  
propose as bookes  
of holinesse, were  
not pattermes of  
vncleannes as they  
are, yet are they no  
fit meanes to in-  
struct the people of  
god, before whom  
Christ should ra-  
ther be painted by  
teaching, than  
taught by pain-  
ting.

7 Wherefore if the Papistes haue any shame, let them no more vse this shift to say that images are lay mens bookes, which by many testimonies of Scripture are so openly confuted. And although I graunt them so much, yet should they not much get thereby for defense of their idols. What monsters they thrust in, in the place of God, is well known. The pictures and images that they dedicate to Saints, what are they but examples of extreme riot & vncleanesse, whereunto if any would fashion himselfe, he were worthe to be beaten with staues? Surely, the brothelhoues can shewe harlots more chastly and soberly attyred, than their temples shewe images of these whom they would haue called virgins. Euen as vncomely array giue they to the Martyrs. Let them therefore fashion their idols at least to some honest shew of shamefastnes, that they may somewhat more colourably lye in saying, that they are the bookes of some holinesse. But if it were so, yet then would we aunswere, that this is not the right way to teach y<sup>e</sup> faithful people in holy places, whom God would haue there instructed with farre other doctrine than with these trifles. God commaunded in the churches a common doctrine to be set forth to al men in preaching of his word and in his holy mysteries: wherunto they shew themselves to haue a minde not verie heede full, that cast their eyes about to behold images. But whom do the Papists call leyle and vnlarned men whose vnskilfulnes may beare to be taught onely by images? forsooth euen those whom the Lorde knowledgeth for his disciples, to whom he vouchsafeth to reueile the heauenly wisdom, whome he willeth to be instructed with the wholsome mysteries of his kingdom. I graunt in deede as the matter standeth, that there are at this day many which cannot be without such bookes. But whence I pray you groweth that dulnes, but that they are defrauded of that doctrine which only was meete to instruct them with? For it is for no other cause, that they which had the cure of churches gaue ouer their office of teaching to idols, but because themselves were dumme. *Paul* testi-  
feth



that Christ is in the true preaching of the Gospel, painted out in a manner crucified before our eyes. To what purpose then were it to haue commonly set vp in churches so many crosses of wood, stone, siluer and gold, if this were wel & faithfully beaten into the peoples heads, that Christ died to beare our curse vpon the crosse, to cleanse our sinnes with the sacrifice of his bodie, and to wash them away with his blood, and finally to reconcile vs to God the father? Of which one thing they might learne more than of a thousand crosses of wood or stone. For perhaps the couetous do set their mindes and eyes faster vpon the golden & siluer crosses, than vpon any wordes of God.

8 As concerning the beginning of idols, that is by cōmon consent thought to be true which is written in the booke of wisdom, that they were the first authors of them, which gaue this honor to the dead, superstitiously to worship their memorie. And truly I graunt that this euil custome was verie ancient, & I deny not that it was the fierbrand wherewith the rage of men being kindled to idolatrie, did more & more burne therein, Yet do I not grant that this was the first originall of this mischief. For it appeareth by Moses that images were vsed before that this curiositie in dedicating the images of dead men, whereof the prophane writers make often mention, were come in vre. When he telleth that Rachel had stolen her fathers idols, he speaketh it as of a cōmon fault. Whereby we may gather that the wit of man is, as I may so call it, a continual worship of idols. After the generall flood, there was as it were a new regeneration of the world, and yet there passed not many yeres but that men according to their own lust faigned new gods. And it is likely that the holy Patriarch yet liuing, his childrens children were giuen to idolatrie, so that to his bitter grieffe he sawe the earth defiled with idols, whose corruptions the Lorde had but late purged with so horrible iudgement. For *Thare & Nachor* euen before the birth of *Abraham* were worshippers of false gods, as *Iosue* testifieth. Seing the generation of *Sem* so soone swarued, what shal we iudge of the posteritie of *Cham*, who were alreadie cursed in their father? The mind of men, as it is ful of pride & rash boldnes, presumeth to imagine God according to her own conceit: & as it is possessed with dulnes, yea, ouerwhelmed with grosse ignorance, so it conceiueth vanitie & a fond fantasie in steede of God. And in these euils is added a new mischief, that man attempteth to expresse in workmanship such a god as he inwardly conceiueth. Thus the mind begetteth the idol, & the hand bringeth it forth. The example of the Israelites proueth that this was the beginning of idolatrie, that me do not beleue that God is among them, vnlesse he shewe himselfe carnally present. We know not (said they) what is become of this *Moses*: make vs gods that may go before vs. They knewe that there was a God whose power they had had experience of in so many miracles: but they did not beleue that he was nie vnto them, vnlesse they did see with their eyes a corporall representation of his face to be a witnes vnto them of the God that gouerned them. Their minde was therefore to knowe by the image going before them, that God was the guide of their iourney. This thing daily experience teacheth, that the flesh is alway vnquiet til it hath gotten some counterfait deuise like it self, wherein it may vainly delight as in an image of God. In a manner in al

Gal. 3. 1.

Sap. 14. 15.

*Imagery is ancient  
& springeth from  
the ancient roote  
of infidelitie, men  
not beleeuing or  
not considering  
God to be present,  
vnlesse they haue  
some visible signe  
for aduersement  
of his presence.*

Gen. 31. 19.

Ios. 24. 2.

Eko. 31. 1.

ages since the creation of the world, men to obey this blind desire haue erected signes wherein they imagined God to be present before their carnal eies.

*From making images to represent God, men were brought first to thinke that his presence was restrained vnto those images, then to imagine that there was some diuine thing in them, & at length finally to worship them.*

9 After such inuention forged, by and by followeth worshipping. For when men thought that they behelde God in images, they did also worship him in them. At length being both with mindes and eyes altogether fastned thereon, they began to waxe more and more brutish, and to wonder at them and haue them in admiration, as if there were some nature of godhead in them. So appeareth that men brake not out into the worshipping of images, till they were perwaded in some grosse opinion: not to thinke the images to be gods, but to imagine that there did a certaine force of Godhead abide in them. Therefore whether thou represent to thy selfe eyther God or a creature in the image, when thou fallest downe to worship, thou art already bewitched with some superstition. For this reason the Lord hath forbidden not onely images to be erected that are made to expresse a likeness of him, but also anie titles or stones to be dedicated, that should stande to be worshipped. And for the same reason also in the commandement of the law, this other point is added concerning worshipping. For so sone as they haue forged a visible forme for God, they also tye the power of God vnto it. So beastly foolish are men, that there they fasten God where they counterfaite him, and therefore must they needes worshippe it. Neither is there any difference whether they simply worship the idole, or God in y<sup>e</sup> idole. This is alway idolatry, when honours due to God are giuen to an idole, vnder what colour so euer it be. And because God will not bee worshipped superstitiously, therefore whatsoeuer is giuen to idols is taken from him. Let them take heede hereunto that seeke for pretenses to defende the abhominable idolatry, wherewith these many ages past, true religion hath bin drowned and ouerthrowne. But (say they) the images are not taken for Gods. Neither were the Iewes themselues so vnaduised to forget that it was God by whose hande they had bin brought out of Ægypt before they made the calfe. Yea when Aaron saide, that those were the Gods by whome they were deliuered out of the land of Ægypt, they boldly assented, shewing a plaine token of their meaning, that they would still keepe that God y<sup>e</sup> was their deliuerer, so that they might see him goe before them in the calfe. Neither is it to be beleueed that the heathen were so grosse as to beleuee, that God was no other thing but stockes and stones. For they changed their images at their pleasure, but stil they kept the same Gods in their minde: and there were many images of one God, & yet they did not according to the multitude of images faigne them many Gods. Beside that they did dayly consecrate newe images, yet did they not thinke that they made newe Gods. Let the excuses be read which *Augustine* saith were pretended by the Idolaters of his age. When they were rebuked, the common sort answered, that they did not worship that visible thing, but the deitie that did in it inuisibly dwell. And they that were of somewhat better religion, as he calleth it, did say that they did neither worship the image, nor the spirite in it, but by the corporal image they did beholde the signe of that thing which they ought to worship? How then? All idolaters, whether they were of the Iewes, or of the Gentiles

were



were none otherwise minded than as I have saide : being not contented with a spirituall vnderstanding of GOD, they thought by the images hee should be more sure and neerer imprinted in them . After once that such disordered counterfainting of God well liked them, they neuer ended, til daily more and more deluded with newe deceites, they imagined that God did shewe foorth his power in images. And neuertheless, both the Iewes were perswaded that vnder such images they did worship the one true Lorde of heauen and earth: and likewise the Gentiles, their false gods, whom yet they saigned to dwell in heauen.

10 Whosoever deny that it hath thus bin done in time past, yea within our owne remembrance, they impudently lye. For, why fall they downe before them? And when they praye, why turne they towarde them as to the cares of God? For it is true that *Augustine* sayeth, that no man prayeth or worshippeth when he beholdeth an image, but he is so affected in minde, that he thinketh himselfe to be heard of it, or that it will doe for him what he desireth. Why is there such difference betweene the images of one God, that passing by one image with little reuerence or none done to it, they honor another solemnly? Why do they wearie themselves with vowed pilgrimages to visite those images wherof they haue like at home? Why do they at this day in defence of them as it were for their religion & countrey, fight to slaughter and destruction, in such sort as they would better suffer to haue the one onely God than their idols to be taken from them? And yet I doe not reckon vp the grosse errors of the common people, which are almost infinite, and doe in manner possesse the hearts of all men. I doe onely shewe what themselves doe confesse when they meane most of all to excuse themselves of idolatrie. We do not call them (say they) our Gods. No more did the Iewes nor the Gentiles call them theirs in time past: and yet the Prophets ech where cease not to cast in their teeth their fornication with stocks and stones, for doing no more but such things as are daily done by them that would be counted Christians, that is to say, that they carnally worshipped God in stocks and stones.

11 Although I am not ignorant, nor thinke good to passe it ouer, as if I knewe it not, how they seeke to escape with a more subtle distinction, whereof I shall againe make mention more at large hereafter. For they pretende that the worship which they giue to images, is *Idolodulia*, which is seruice of images, and not *Idololatria* which is worship of Images. For so they terme it when they teach that they may lawfully without any wrong done to God, giue vnto images and pictures that worship which they call *Doulia*, or seruice. And so they thinke themselves without blame, if they be but the seruants and not also the worshippers of idoles: as though it were not a little lighter matter to worship than to serue. And yet while they seeke a hole to hide them in the Greeke worde, they childishly disagree with themselves. For seeing *Latreuiein* in Greeke signifieth nothing but to worship, their saying commeth but to this effect, as if they would say, that they worship in deed their images, but without any worshipping. And there is no cause why they should say that I seeke to catch them in wordes: but they themselves, while

*The same fault in Papists which was in idolatrous Iewes and Gentiles.*  
In psal. 113.

*The difference that they put betwene themselves and idolators, is but a shift. They are not acquitted from the same sin because they giue it another name.*

they seeke to cast a mist before the eyes of the simple, do bewray their owne ignorance. And yet though they be neuer so eloquent, they shal not attaine by their eloquence to proue vnto vs that one selfe same thing is two sundry things. Let them (say I) shewe me a difference in the thing it selfe whereby they may be thought to differ from the old idolaters. For as an adulterer or a murderer cannot escape giltynesse of his fault, by giuing his sinne a newe deuised name: so it is a verie absurditie to thinke that these men be quit by new deuise of a name, if in the matter it selfe they nothing differ from those idolaters whome they themselues are compelled to condemne. But so farre are they from prouing that their case differeth from the case of those idolaters, that rather the fountaine of all this whole mischiefe is an vnorderly counterfaiting, wherein they haue strived with them while both with their owne wit they deuise, & with their owne hands they frame them signifying formes to expresse them a fashion of God.

*Images, whether they be of stories, or onely of bodies may be both made and vsed, so that they be not made so represent God, nor otherwise abused when they are made.*

12 And yet am I not so superstitious that I thinke no images may be suffered at all. But forasmuch as caruing and painting are the gifts of God, I require that they both be purely and lawfully vsed. Lest these things which God hath giuen vs for his glorie & for our owne benefite, be not only defiled by disordered abuse, but also turned to our owne destruction. Wee thinke it vnlawfull to haue God fashioned out in visible forme, because himselfe hath forbidden it, & because it cannot be done without some defacement of his glory. And lest they thinke that it is only wee that are in this opinion, they that haue bene trauced in their works, shal find that all sound writers did alway reprove the same thing. If then it be not lawfull to make any bodily image of God, much lesse shal it be lawfull to worship it for God, or God in it. It remaineth therefore lawfull that only those things be painted and grauen wherof our eyes are capable: but that the maiestie of God which is farre aboue the sense of our eyes, be not abused with vncomely deuised shapcs. Of this sort are partly histories & things done, partly images & fashions of bodies, without expressing of any things done by them. The first of these haue some vse in teaching or admonishing a man: but what profite the second can bring saue only delectation, I see not. And yet it is euident, that euen such were almost all the images that heretofore haue stande vp in churches. Whereby wee may iudge that they were there set vp not by discrete iudgement or choise, but by foolish and vnaduised desire. I speake not how much amisse & vncomely they were for the most part fashioned, nor how licentious Painters and Caruers haue in this point shewed their wantonnesse, which thing I haue already touched. Only I speake to this end, that though there were no fault in them, yet do they nothing auaille to teach.

*Images dangerous and vnfit to be in Churches.*

13 But leauing also that difference, let vs by the way consider whether it be expedient in Christian temples to haue any images at all, that do expresse either things don or the bodies of men. First, if the authoritie of the ancient church do any thing moue vs, let vs remember that for about v. C. yeres together, while religion yet better florished, and sincere doctrine was in force, the Christian churches were vniuersally without images. So they were then first brought in for the garnishment of churches, when the sinceritie of mi-

nistra-



nistration was not a little altered. I wil not now dispute what reason they had with them that were the first authors thereof. But if a man compare age with age, he shall see that they were much swarued from that vprightnes of them that were without images. What? do we thinke that those holy fathers would haue suffered the church to be so long without the thing which they iudged profitable & good for them? But rather because they saw either little or no profit in it, & much danger to lurk vnderneath it, they did rather of purpose & aduisedly reiect it, than by ignorance or negligence omit it. Which thing *Augustine* doth also in expresse words testifie: When they be set in such places (saith he) honorably on hye, to be seene of them that pray & do sacrifice, although they want both sense & life, yet with the verie likenesse that they haue of liuely members & senses, they so moue the weake mindes, that they seeme to liue & breath, &c And in another place: For that shape of members doth worke & in maner enforce thus much, that the mind liuing within a bodie doth thinke that bodie to haue sense, which he seeth like vnto his owne. And a litle after: Images do more auaille to bow downe an unhappie soule, by this that they haue mouth, eyes, eares, & feete, than to amend it by this that they neither speake, nor see, nor heare, nor go. This truely seemeth to be the cause why *Iohn* willed vs to beware not only of worshipping of images, but also of images themselues. And we haue found it too much in experience, that through the horrible madnesse which hath heretofore possessed the worlde, to the destruction in maner of all godlinesse, so soone as images be set vp in churches, there is as it were a signe set vp of idolatrie, because the folly of men cannot refrain it selfe, but it must forthwith runne on to superstitious worshippings. But if there were not so much danger hanging thereby: yet when I consider for what vse temples are ordeined, mee thinkes it is verie ill beseeing the holinesse therof to receiue any other images than these liuely & natural images, which the Lorde by his worde hath consecrate. I meane Baptisme and the Lordes supper, and other ceremonies wherewith our eyes ought both more earnestly to be occupied & more liuely to be moued, than that they should neede any other images framed by the wit of men. Lo this is the incomparable commoditie of images, which can by no value be recompensed, if we beleue the Papistes,

Epi. 48.

In Psal. 113.

1. Iohn. 5. 21.

14 I thinke I had spoken enough of this thing already, but that the *Nicene Synode* doth as it were lay hand on me to enforce me to speak more. I mean not that most famous Synode which *Constantine* the Great assembled, but that which was holden eight hundred yeares agoe, by the commaundement and authoritie of *Irene* the emperesse. For that Synode decreed, that images should not only be had in churches, but also worshipped. For whatfoeuer I should say, the authoritie of the Synode would make a great preiudice on the other side. Although to say truth, that doeth not so much moue mee, as make it appeare to the readers how farre their rage extended, that were more desirous of images than became Christians. But first let vs dispatch this. They that at this day maintaine the vse of images, alledge the decree of that *Nicene Synode* for their defence. But there is extant a booke of confutation bearing the name of *Charles* the Great, which by the phraze we may

*The frivolous arguments of Papists wherby it was disputed in the Nicene Synode, that images were to be had in churches.*

gather to haue bin written at the same time. Therein are recited the sentences of the Bishops that were present at that Councell, and the arguments wherewith they contended. *Iohn* the Legate of the East partes said : God created man after his owne image; and thereupon gathered that wee ought to haue images. The same man thought that images were commended vnto vs in this sentence: shewe me thy face because it is beautifull. Another to proue that images ought to be set vpon altars, cited this testimony: no man lighteth a candel and putteth it vnder a bushell. Another, to shewe that the beholding of them is profitable for vs, brought fourth a verse out of the Psalme: the light of thy countenance is sealed vpon vs. Another tooke this similitude: As the Patriarches vsed the Sacrifices of the Gentiles, so must Christian men haue the images of Saints in steed of the images of the Gentiles, To the same purpose haue they writted this saying: Lorde, I haue loued the beautie of thy house. But specially witty is the exposition of this place: As we haue heard so haue we seene, that God is not knownen by onely hearing of his worde, but also by looking vpon images. Like is the sharpe deuise of Bishop *Theodore*. Marucilous (saith he) is God in his Saints. And in an other place: In the Saints that are in the earth: therefore this ought to be referred to images. Finally, so filthie are their vnsauourie follies that it grieueth me to rehearse them.

*Their arguments brought for prooffe that they might be worshipped.*

15 When they talke of the worshipping: then are brought forth the worshipping of *Pharao*, and of the rod of *Ioseph*, and of the pillar that *Iacob* set vp. Albeite in this last example, they do not onely depraue the meaning of the Scripture, but also bring in that which is no where to be read. Then these places seeme to them marucilous strong and meere prooues. Worship his footestole. Againe, worship on his holy hill. Againe, all the rich men of the people shall worship thy countenance. If a man would in scorne put the personage of a riding foole vpon the patrones of Images, could he gather together greater and grosser follies? But to put al out of doubt, *Theodosius* Bishop of *Mira*, doth so earnestly confirme by the dreames of his Archdeacon, that images ought to be worshipped, as if he had an oracle from heauen to shewe for it. Nowe let the fauourers of images goe and presse vs with the decree of that Synode. As though those reuerend fathers doe not altogether discredit themselves, in either so childishly handling, or so vngodly and fowly tearing the Scriptures.

*Honour, and the same honour giuen by that Synod vnto images which is due vnto God himselfe.*

16 Now come I to those monstrous impieties, which it is maruel that euer they durst vomit, and twise marueilous that they were not cryed out against with thy detestation of all men. And it is good that this outrageously wicked madnesse be bewrayed, that at least the false colour of antiquitie may be taken away, which the Papistes pretend for the worshipping of images. *Theodosius* the Bishop of *Amorun* pronounceth curse against all them that will not haue images worshipped. Another imputeth all the calamities of *Grecia* and the East part to this, that images were not worshipped. What punishment then were the Prophets, the Apostles and Martyrs worthie to suffer in whose time there were no images? They adde further: If the Emperours image be met with perfume and censing: much more is this honor due to the images

of



of Saints. *Conſtancius* Biſhop of *Conſtance* in *Ciprus*, profeſſeth that he reuerently embraceth images, and affirmeth that he will giue to them the ſame honorable maner of worſhip that is due to the Trinitie that giueth life. And whoſoeuer refuseth ſo to do, he curſeth him and ſendeth him away with the *Manichees* and *Marcionites*. And, that ye ſhould not thinke that this was the priuate ſentence of one man, they did all aſſent vnto it. Yea, *Iohn* the Legate of the Eaſt partes being further carried with heat, ſaide it were better to bring all brother-houſes into the citie, than to deny the worſhipping of images. At length by conſent of them all it was decreed, that worſe than all heretikes are the Samaritans, and worſe than the Samaritans are the enimies of images. And becauſe the play ſhould not be without his ſolemne farewell, this claufe was added, let them be glad and reioyce that hauing the image of Chriſt do offer Sacrifice vnto it. Where is now the diſtinction of *Latria* and *Dulia*, wherewith they are wont to ſeek to blinde the eyes both of God and men? For the counſel without any exception doth giue euen as much vnto images as vnto the liuing God himſelfe.

### The xij. Chapter.

*That God is ſeuerally diſcerned from idols, that he may be onely and wholly worſhipped.*

WE ſaid in the beginning that the knowledge of God ſtandeth not in bare ſpeculation, but draweth with it the worſhipping of him, & by the way wee touched howe hee is rightly worſhipped, which point ſhal be in other places more largely ſet forth. Nowe I doe but ſhortly reſeate, that ſo oft as the Scripture affirmeth that there is but one God, it ſtriueth not for the bare name of God, but withall commandeth this, that whatſoeuer belongeth to the godhead, be not giuen to any other. Whereby alſo appeareth what pure religion doeth differ from ſuperſtition. *Eufebius*, in Greeke ſignifieth as much as true worſhip, becauſe alway euen the blind themſelues growing in darkeneſſe haue found that this rule ought to be holden, that God be not vnorderly worſhipped. The name of religion although *Cicero* truly & well deriueth from *relegere*, to record, or gather vp together: yet is the reaſon that he aſſigneth enforced and farre ſet, that good worſhippers did often record & diligently wey what was the truth. I rather thinke that that name is ſet as a contrary to wandering libertie, becauſe the greater part of the world vnaduiſedly taketh hold of that which they firſt meete withall, and flyeth about hither and thither: but true godlineſſe, to the ende it may ſtande in ſtedfaſt ſtate, *Relegit*, that is to ſay, doeth gather vp it ſelfe together within her bonds. Like as I thinke ſuperſtition to haue her name hereof, that not being contented, with the maner & order preſcribed, ſhee heapeth vp together a ſuperfluous number of vaine things. But to leaue the words, it hath alway bin agreed by the conſent of al ages, that religion is with falſe errors corrupted & peruerted. Whereupon we gather that it is a very ſonde colour which ſuperſtitious do pretend, when with vndiſcrete zeale they giue them ſelues leaue to doe all things. And although this confeſſion ſound in the

True religion cleaueth to one ſer frame of worſhipping one God, and him alone. Superſtition though it make that one God the cheefeſt, doth neuertheleſſe diuide his honour amongſt many. 2. de nat. deorum.

mouthes of all men: yet herein a shamefull ignorance bewrayeth it selfe, that neither they cleaue to the one God, nor haue any regarde of order in the worshipping of him, as we haue already shewed. But God, to claime his own right vnto himselfe, crieth out that he is ielous, and that he wil be a seuerer reuenger if he be mingled with any fained god. And then he setteth forth the lawful manner of worshipping, to holde mankind in obedience. He conteineth both these points in his law, when first he bindeth the faithfull vnto him selfe that he onely may be their lawmaker: and then he prescribeth a rule whereby to be worshipped after his owne minde Of the law, because the vses & endes thereof are manie, I wil entreat in place fit for it. Now I onely touch this point, that thereby men are bridled that they run not out of the way to wrong worshippings. Now, as I first said, we must hold in mind, that if all that euer properly belongeth to Godhead do not rest in God alone, he is spoyled of his honour, & his worship broken. And there must we somewhat heedfully marke with what subtilties superstition deceiueth. For it doeth not so reuolt vnto strange gods that it seemeth to forsake the highest GOD, or to bring him downe into the number of other gods: but while she granteth vnto him the highest place, she setteth round about him a number of lesser gods, among whome she diuiderh his offices. And so (albeit clokely and craftely) the glorie of the godhead is cut in parts, that it remaineth not whole in him. So in the old time, as wel they of the Iewes as of the Gentiles did set beneath the father and iudge of gods a great rout of gods which shoulde euery one according to his degree in common haue with the highest God the government of the heauen and earth. So the Saints that in a fewe ages past departed this life, are aduanced to the fellowship of God, to be worshipped, called vpon, & honored in stead of him. And yet with such abomination we thinke that the maiestie of God is not so much as diuided, when in deed it is a great part suppressed & extinguished, sauing that we retaine stil a poore opinion of his supreme power: and in the meane time deceiued with entangled subtilties, we are sundrely carried to diuers gods.

*The distinction  
which Papistes  
make betwene the  
honor they do vnto  
God and vnto  
Saints, is vnfit  
and fond.*

2 For this purpose also was inuented the distinction of *Latria* and *Dulia*, as they terme them, that is worship & seruice, whereby they might freely seeme to giue away the honours of God to Angels and dead men. For it is euident, that the worship which the Papistes giue vnto Saints, differeth nothing in deepe from the worship of God For all alike without diuersitie they worship both God and them: sauing that when they be charged with it, they winde away with this exception, that they keepe stil for God the honour that is due vnto him inuiolate, because they leaue vnto him the worship that they call *Latria*. But sith the question standeth vpon the matter, & not the word, who woulde permit them so carelessly to mocke in a matter of all matters most weightie? But to let that also passe, yet winne they nothing by this distinction, but to proue, that they giue worship to one God, & seruice to another. For *Latria* in Greeke signifieth as much as in Latine *Cultus*, and in English worship. *Dulia*, properly signifieth seruice. And yet sometime in Scripture this difference is confounded together without diuersitie. But graunt it be a perpetuall difference, then must wee search what both the wordes may

meane.



meane. *Dulia* is seruice, *Latria* is worship. Now no man douteth that to serue is more than to worship. For many times a man could hardly beare to serue him whome he would not sticke to worship. So is it an vnequall dealing, to giue to the saints that which is the greater, and to leaue to God that which is the lesser. But many of the auncient authors haue vsed this distinction. What maketh that matter, if all men do perceiue it to be not only vsfit, but altogether verie fond?

3 Now leauing nice subtleties, let vs wey the matter it selfe. When *Paul* putteth the *Galathians* in remembrance what they were before that they were lightened in the knowledge of God, he saith that they gaue *Duliam* seruice to those that of nature were no gods. Although he name not *Latriam* or worship, is therefore their superstition excusable? He doeth neuertheless condemne their peruerse superstition, which he termeth by the name of *Dulia* seruice, than if he had expressed the name of *Latria*, worship. And when Christ repulseth the assault of *Sathan* with his buckler, that it is written, thou shalt worship the Lord thy God, the name of *Latria* was not brought in question. *Sathan* required but an adoration. Likewise when the Angel reproued *Iohn*, because he fell downe on his knees before him, we ought not to thinke that *Iohn* was so mad that he would giue vnto the Angell the honour that was due onely to God. But because it was not possible, but that al worship that is ioyned with religion saoureth somewhat as pertaining to God, therefore he could not adore the Angell, but that he must take away somewhat from the glorie of God. We read in deede often, that men haue beene honoured: but that was a ciuil honour, as I may so call it. But religion hath another rule, which so soone as it is ioyned with worship, bringeth with it a prophane abuse of the honour of God. The same may wee see in *Cornelius*. He had not so slenderly profited in godlinesse, but that hee had learned to giue the soueraigne worship to God alone. Therefore, when he fell downe before *Peter*, he did it not of this meaning, to worship him in the steede of God. And yet did *Peter* earnestly forbid him to doe that which he did. And why so? but because men do neuer so narrowly put difference betweene the worship of God and of his creatures: but that without diuersitie they giue away that vnto the creature, which belongeth vnto God. Wherefore if we haue one God, we must remember that nothing be it neuer so little must be taken away from his g'orie, but that he keepe still that which is properly his. Therefore *Zacharie* when he preacherh of the repairing of the Church, in plaine words expresseth: That there shall not only be one God, but also that there shall be one name of that God, to the end that he haue nothing in common with idols, What manner of worship God requireth, we shall see in another place when it falleth in order. For it pleased him in his lawe to prescribe vnto men what is lawfull & right, & so to binde them to a certaine rule, that euery man should not giue himself leaue to deuise what form of worship hee list. But because it is not expedient to load the readers with heaping many matters together, I wil not touche that point yet. Onely let it suffice for this time to keepe in minde, that euery carrying away of the dutifull behaviours of godlinesse to any other than to God alone, is not without robbery.

Gal. 4. 8.

Though ciuil honour may be done vnto men, yet all religious not onely worship but seruice also, yea, and all dutifull behaviours of godlinesse are so due vnto God alone, that they cannot vnto any impietie be made common vnto any other.

Mat. 4. 10.  
Reu. 19. 10.

Aq. 10. 25.

Zac. 24. 9.

of God. And first superstition deuised to giue diuine honours to the Sunne, or other starres or idoles: then followed ambitious pride, which garnishing mortall men with spoiles taken from God, presumed to prophane all that cuer was holy. And although this principle remained among them, to honor the soueraigne deitie, yet grewe it in vse indifferently to offer sacrifices to spirites, lesser gods, or dead men of honour. So slipperie is the way to slide into this fault, to make common to a number that which God seuerely chalengeth to himselfe alone.

### The xiii. Chapter.

*That there is taught in the Scriptures one essence of God from the verie creation, which essence conserueth in it three persons.*

*The scripture teacheth God to be an essence vnmeasurable & spiritual, doth not only stay men from measuring God by sense and from imagining any earthly thing of him, but also by the one doth conuince the Manichees, by the other the Anthropomorphites of mistake.*

**T**HAT which is taught in the Scriptures concerning the incomprehensible and spirituall essence of God, ought to suffice not onely to ouerthrowe the foolish errors of the common people, but also to confute the fine subtleties of prophane Philosophie. One of the olde writers seemed to haue said very well, That God is all that wee do see, and all that we do not see. But by this meane he hath imagined the godhead to be powred into al the partes of the world. Although God, to the intent to keepe men in sober minde, speaketh but sparsely of his owne essence, yet by those two names of addition that I haue rehearsed, he doth both take away all grosse imaginations, and also repress the presumptuous boldnes of mans mind. For surely his immeasurable greatnesse ought to make vs afraide, that we attempt not to measure him with our sense: and his spirituall nature forbiddeth vs to imagine any thing earthly or fleshly of him. For the same cause he often assigneth his dwelling place to be in heaven. For though, as he is incomprehensible, hee filleth the earth also: yet because he seeth our mindes by reason of their dulnes to lye still in the earth, for good cause he lieth vs vp aboue the world, to shake off our slouth and sluggishnes. And here falleth to ground the errour of the Manichees, which in appointing two originall beginnings, haue made the diuel in a manner equall with God. Surely, this was as much as to breake the vnitie of God and restraints his vnmeasurableness. For where they haue presumed to abuse certain testimonies: that sheweth a foule ignorance, as their errour it selfe sheweth a detestable madnesse. And the *Anthropomorphites* are also easily confuted, which haue imagined God to consist of a body, because oftentimes the Scripture ascribeth vnto him a mouth, eares, eyes, handes & feete. For what man, yea though he be slenderly witted, doth not vnderstand that God doth so with vs speake as it were childishly, as nurses do with their babes? Therefore such manner of speeches doe not so plainly expresse what God is, as they do applie the vnderstanding of him to our slender capacitie. Which to doe, it behoued of necessitie that he descended a great way beneath his owne height.

*The scriptures teach one diuine essence wherein there are three distinguished, but not diuided persons subsisting.*

2 But he also setteth out himself by another speciall marke, whereby he may be more neerely knowne. For he so declareth himself to be but one, that he yet giueth himselfe distinctly to be considered in three persons: which

except



except we learne, a bare and emprie name of God without any true God sitting in our braine. And that no man should thinke that he is a threefold God, or that the one essence of God is diuided in three persons, we must here seek a short and easie definition to deliuer vs from all errour. But because many do make much a doe about this worde Person, as a thing inuented by man: how iustly they doe so, it is best first to see. The Apostle naming the sonne the engraued forme of the Hypostasis of his father, he vndoubtedly meaneth, that the Father hath some being, wherein he differeth from the sonne. For to take it for essence (as some expositours haue done, as if Christ like a peece of waxe printed with a seale did represent the substance of the father) were not only hard but also an absurditie. For sith the essence of God is single or one and vndiuisible, he that in himselfe containeth it all, and not by peece-meale, or by deriuation, but in whole perfection, shoulde very vnproperly, yea, fondly be called the engraued forme of him. But because the father although he be in his owne proprietie distinct, hath expressed himselfe wholly in his sonne, it is for good cause said, that he hath giuen his Hypostasis, to be seene in him. Wherewith aptly agreeth that which by and by followeth, that he is the brightnes of his glorie. Surely by the Apostles wordes we gather, that there is a certaine proper Hypostasis in the father, that shineth in the sonne: whereby also againe is easily perceiued the Hypostasis of the sonne that distinguisheth him from the Father. Like order is in the holy ghost. For wee shal by and by proue him to be God, and yet he must needs be other than the father. Yet this distinction is not of the essence, which it is vnlawfull to make manifold. Therefore if the Apostles testimonie be credited, it followeth that there be in God three Hypostases. This terme seeing the Latines haue expressed with the name of Person, it were too much pride & waiwardnes to braule about so cleare a matter. But if we list word for word to translate, we may call it subsistence. Many in the same sense haue called it substance. And the name of Person hath not bin in vse among the Latines onely: but also the Grecians, perhaps to declare a consent, haue taught that there are three *Prosopa*, that is to say Persons in God. But they, whether they be Greekes or Latines that differ one from an other in the worde, doe verie well agree in the summe of the matter.

3 Nowe howsoeuer the heretikes barke at the name of person, or some ouermuch precise men do carpe that they like not the word fained by deuise of men: sith they cannot get of vs to saye, that there be three, whereof euery one is wholly God, nor yet that there be many gods: what vnreasonableness is this, to mislike words, which expresse none other thing but that which is testified & approued by the Scriptures? It were better (say they) to restraints not onely our meanings but also our words within the boundes of Scripture, than to deuise strange names that may be the beginnings of disagreement and brawling: so doe wee tyer our selues with strife about wordes: so the truth is lost in contending: so charitie is broken by odiously brawling together. If they call that a strange worde, which cannot be shewed in Scripture, as it is written in number of syllables: then they bind vs to a hard law, whereby is condemned al exposition that is not peececd together, with bare

Heb. 1. 3.

*For all the names of Trinitie and Person no man should be offended.*

laying:

laying together of textes of Scripture. But if they meane that to be strange, which being curiously deuised, is superstitiously defended, which maketh more for contention than edification, which is either vnaptly, or to no purpose vsed, which withdraweth from the simplicitie of the worde of God, then with all my heart I embrace their sober minde. For I iudge that wee ought with no lesse deuout reuerence to talke of God than to thinke of him, for as much as whatlocuer we do of our selues thinke of him, is foolish, and whatlocuer we speake is vsfauourie. But there is a certaine measure to be kept. We ought to learne out of the Scriptures a rule both to thinke & speake, whereby to examine all the thoughts of our minde and wordes of our mouth. But what withstandeth vs, but that such as in scripture are to our capacitie doubtfull and entangled, we may in plainer wordes expresse them, being yet such wordes as do reuerently & faithfully serue the trueth of the Scripture, and be vsed sparsely, modestly, and not without occasion? Of which sort there are examples enough. And whereas it shall by prooe appeare that the Church of great necessitie was enforced to vse the names of Trinitie, & Persons, if any shall then finde fault with the newnesse of wordes, shall hee not be iustly thought to be grieved at the light of the trueth, as he that blameth onely this, that the trueth is made so plaine and cleare to discern?

*The crooked subtiltie of heresies hath caused sound beleeuers to deuise new wordes for plainer opening of that, under which their poison lurked, as, Consubstantiall, against the Arrians: Personall Trinitie, against the Sabellians.*

4 Such newnesse of wordes, if it be so to be called, commeth then chiefly in vse, when the trueth is to be defended against wranglers that do mock it out with cauillations. Which thing we haue at this day too much in experience, who haue great businesse in vanquishing the enemies of true and sound doctrine. With such folding and crooked winding these slipperie snakes doe slide away, vnlesse they be strongly griped & holden harde when they be taken. So the olde fathers being troubled with contending against false doctrines, were compelled to shew their meanings in exquisite plainnesse, least they should leaue any crooked bywayes to the wicked, to whome the doubtful constructions of wordes were hiding holes of errours. *Arrius* confessed Christ to be God, & the sonne of God, because he coule not againsay the euident wordes of God, and as if he had beene so sufficiently discharged, did faine a certaine consent with the rest. But in the meane while he ceased not to scatter abroad that Christ was create, & had a beginning as other creatures. But to the end they might draw forth his winding subtiltie out of his denne, the ancient fathers went further, pronouncing Christ to be the eternall sonne of the father & consubstantiall with the father. Hereat wickednes began to boile, when the *Arrians* began to hate & detest the name *Omoousion*, consubstantiall. But if in the beginning they had sincerely and with plaine meaning confessed Christ to be God, they would not now haue denied him to be consubstantiall with the father. Who dare now blame these good men as brawlers and contentious, because for one little wordes sake, they were so whote in disputation, and troubled the quiet of the Church? But that little worde shewed the difference betweene the true beleeuing Christians, and the *Arrians* that were robbers of God. Afterward rose vp *Sabellius* which accomplished in a maner for nothing the names of the Father, the Sonne, & the Holy ghost, saying in disputation y they were not made to shewe any maner



of distinction, but onely were seuerall additions of God, of which sort there are many. If he came to disputation, he confessed, that he beleueed the father God, the sonne God, the Holy ghost God. But afterward he would readily slip away with saying, that he had in no otherwise spoken than as if hee had named God, a strong God, iust God, & wise God: and so he song another song, that the Father is the Sonne, and the holy ghost is the father, without any order, without any distinction. The good doctours which then had care of godlines, to subdue his wickednes, cried out on the other side that there ought to be acknowledged in one God three properties. And to the end to fense themselves against the croked writen subtleties with plaine & simple truth, they affirmed, that there did truely subsist in one God, or (which came al to one effect) that there did subsist in y<sup>e</sup> vnitie of God a Trinitie of persons.

5 If then the names haue not bin without cause inuented, we ought to take heede, that in reiecting them we be not iustly blamed of proude presumptionnes. I would to God they were buried in deede, so that this faith were agreed of all men, that the Father and the Sonne, and the Holy ghost be one God: and yet that the Father is not the Sonne, nor the Holy ghost the Sonne, but distinct by certaine property. Yet am I not so precise, that I can finde in my heart to strue for bare words. For I note, that the olde fathers, which otherwise speake verie religiously of such matters, did not euerywhere agree one with another, nor euery one with himselfe. For what formes of speech vsed by the counsels doth *Hilary* excuse? To how great libertie doeth

*Augustine* sometime breake forth? How vnlike are the Greekes to the Latins? But of this variance one example shall suffice for this time. When the Latins ment to expresse the word *Omoousion*, they called it Consubstantiall, declaring the substance of the Father and the Sonne to be one, so vsing the worde substance for essence. Whereupon *Hierome* to *Damasus* sayeth, it is sacrilege to say, that there are three substances in God: & yet about a hundred times you shal finde in *Hilary*, y<sup>e</sup> there are three substances in God. In y<sup>e</sup> worde Hypostasis, how is *Hierome* accombred? For he suspecteth that there lurketh poyson in naming there Hypostases in God. And if a man do vse this worde in a godly sence, yet he plainly saith that it is an improper speech, if he spake vnfaignedly, and did not rather wittingly and willingly seeke to charge the Bishops of the Eastlands, whome hee sought to charge with an vniust sclander. Sure this one thing he speaketh not verie truely, that in all prophane schooles, *ousia*, essence is nothing else by hypostasis, which is proued false by the common and accustomed vse. *Augustine* is more modest & gentle, which although he say, that the worde hypostasis in that sence is strange to Latine eares, yet so far is it of, that he taketh from the Greekes their vsual maner of speaking, that he also gently beareth with the Latins that had followed the Greeke phrase. And that which *Socrates* writeth in the sixt booke of the Tripartite history, tendeth to this end, as though he ment that he had by vnskilful men bin wrongfully applyed vnto this matter. Yea and the same *Hilary* himselfe layeth it for a great fault to the heretikes charge, that by their waiwardnes he is compelled, to put those things in peril of the speech of

*The wordes which haue been in this case deuised for opening of the truth, so that the things themselves be agreed upon, are neither ouer stiffely to be urged, nor so vniwardly to be refused.*

*De trinit. li. 5. cap. 8. 9.*

*De trin. li. 2.*

selling

feeling that this is to doe thinges vnlawfull, to speake that ought not to bee spoken, to attempt thinges not licenced. A little after, hee excuseth himselfe with many wordes, for that he was so bolde to vter newe names. For after he had vsed the naturall names Father, Sonne, and holy Ghost, hee addeth that whatsoeuer is sought further, is beyond the compasse of speech, beyond the reach of sense, and beyond the capacitie of vnderstanding. And in an other place he saith, that happie are the Bishops of Gallia, which neither had nor receiued, nor knewe any other confession, but that olde and simple one, which from the time of the Apostles was receiued in all Churches. And much like is the excuse of *Augustine*, that this worde was wrung out of necessitie by reason of y<sup>e</sup> imperfection of mens language in so great a matter: not to expresse that which is, but that it should not be vnspoken how the Father, the Sonne, and the Holy ghost are three. This modestie of the holy men ought to warne vs, that wee doe not forthwith so seuerely, like Censors, note them with infamie that refuse to subscribe and swear to such wordes as we propound them: so that they do it not of pride, offrowardnesse, or of malicious craft. But let them againe consider, by how great necessitie we are driuen to speake so, that by little and little they may be enured with that profitable manner of speech. Let them also learne to beware, lest sith we must meete on the one side with the *Arrians*, on the other side with *Sabellians*, while they be offended that wee cut off occasion from them both to cauill, they bring themselues in suspition, that they be the disciples either of *Arrius* or of *Sabellius*. *Arrius* saith that Christ is God, but he muttereth that he was created, and had a beginning. He saith Christ is one with the Father, but secretly he whispereth in the eares of his disciples, that he was made one as the other faithfull be, although by singuler prerogatiue. Say once that Christ is Consubstantiall with his father, then pluck you off his visour from the dissembler, & yet you adde nothing to the scripture. *Sabellius* saith, that the seuerall names, Father, Sonne, & Holy ghost, signifie nothing in God seuerally distinct: say that they are three: and he will cry out that you name three gods. Say that there is in one essence a Trinity of persons, then shall you in one worde both saye what the Scripture speaketh, and stop their vaine babling. Now if any be holden with so curious superstition, that they cannot abyde these names: yet is there no man, though he would neuer so faine, that can deny but that when wee heare of one, wee must vnderstand an vniue of substance: when wee heare of three in one essence, that it is ment of the persons of the trinitie. Which thing being without fraude confessed, we stay no longer vpon wordes. But I haue long ago found, and that often, that whosoever do obstinately quarell about wordes, do keepe within them a secrete poyson: so that it is better willingly to prouoke them, than for their pleasure to speake darkely.

The essence of God  
is one simple and  
single thing,  
wherein there are  
three subsistences,  
each differing from  
the other, hauing  
some incommuni-  
cable propertie.

6 But leauing disputation of words, I will now begin to speake of the matter it selfe. I call therefore a Person, a substance in the essence of God, which hauing relation to the other is distinguished from them with incommunicable propertie. By the name of the substance wee meane another thing than the essence. For if the word had simply bin God, and in the meane time



time had nothing severally proper to it selfe, *Iohn* had said amisse that it was *Iohn. 1. 1.* with God. Where he fourthwith addeth, that God himselfe was the same worde, he calleth vs backe againe to the one single essence. But because it could not be with God, but that it must rest in the father: hereof ariseth that subsistence, which though it be ioyned to the essence with an vnseparable knot, yet hath it a special marke, whereby it doth differ frō it. So of the three subsistences, I say, that ech hauing relation to other, is in propertie distinguished. Relation is here expressly mentioned. For when there is simple & indefinite mention made of God, this name belongeth no lesse to the Sonne and the Holy ghost, than to the Father. But when the Father is compared with the Sonne, the severall propertie of ei her doeth discern him from the other. Thirdly, whatsoeuer is proper vnto euery of them is vncommunicable. For that which is giuen to the Father for a marke of difference, cannot agree with, nor be giuen to the Sonne. And I mislike not the definition of *Tertullian*, so that it be rightly taken, That there is in God a certaine disposition or distribution, which yet changerh nothing of the vnitie of the essence.

Lib. contra  
Praxeam.

7 But before that I go any further, it is good that I proue the Godhead of the Sonne & of the Holy ghost. Then after we shall see, how they differ one from another. Surely when the word of God is spoken of in the Scripture: it were a verie great absurditie to imagin it only a fading and vanishing voice, which sent into the aire, commeth out of God himselfe, of which sort were the oracles giuen to the fathers, & al the prophecies: when rather the worde is ment to be the perpetual wisdom abiding with the Father, from whence all the oracles & prophecies proceeded. For as *Peter* testifieth, no lesse did the old prophets speake with the spirit of Christ, than did the Apostles & all they that after them did distribute the heauenly doctrin. But because Christ was not yet openly shewed, we must vnderstand that the Word was before al worldes begotten of the Father. And if the Spirite was of the worde, whose instruments were the prophets, we do vndoubtedly gather that he was true God. And this doth *Moses* teach plainly enough in the creation of the world, when he setteth the word as the meane. For why doth he expressly tel, that God in creating of all his works said. Be this done: or that done: but that the vnsearchable glorie of God may shiningly appeare in his images? The suttlenosed & babbling men do easily mocke out this, with saying that the name Word, is there taken for his bidding or comaundement. But better expofitors are the Apostles, which teach that the worlds were made by the same, & that he susteineth them all with his mightie Word. For here we see that the Word is taken for the bidding or commaundement of the Sonne, which is himselfe the eternall & essential Word to the Father. And to the wife & sober it is not darke that *Salomon* saith, where he bringeth in wisdom begotten of God before all worldes, & bearing rule in the creation of things, & in all the workes of God. For to say that it was a certaine commaundement of God, seruing but for a time, were verie foolish & vaine: whereas in deede it was Gods pleasure at that time to shewe forth his stedfast and eternall purpose, yea and some thing more secrete. To which intent also maketh that

The word where-  
of in Scripture it  
is said that the spi-  
rit was of it, the  
world made & sus-  
tained by it, that  
it was begotten of  
God before the  
worldes, that it  
worketh with  
the father, that it  
is the cause of all  
things, is no found-  
ing voice, but  
that essentiall  
word which is  
the sonne of God.  
the true & verie  
God himselfe.  
1. Pet. 1. 11.

Heb. 1. 2.

Ecc. 24. 14.

Iohn. 5. 17.

saying

Iohn. 5. 17.

saying of Christ: My Father and I do worke euen to this day. For in saying: That from the beginning of the world he was continually working with his Father, he doth more openly declare that which *Moses* had more shortly touched. Wee gather then that the meaning of Gods speaking was this, that the Word had his office in the doing of things, and so they both had a common working together. But most plainly of all doth *Iohn* speake, when he sheweth that the same Worde, which from the beginning was God with God, was together with God the Father the cause of all things. For he both giueth to the Worde a perfect and abyding essence, and also assigneth vnto it some thing peculiar to it selfe, and plainly sheweth howe God in speaking was the creator of the worlde. Therefore as all reuelations proceeding from God doe well beare the name of the worde of God, so ought wee yet to set in the highest place that substantiall Worde, the wellspring of all Oracles, which being subiect to no alteration, abydeth alwayes one and the selfesame with God, and is God himselfe.

Iohn. 1. 3.

*The worde in the beginning of things began to shew it selfe, but was before any thing began, and was it selfe with our beginning.*

8 Here manie dogges doe barke against vs, which when they dare not openly take from him his Godhead, doe secretly steale from him his eternitie. For they saye, that the Worde then began first to be, when GOD in the creation of the worlde opened his holy mouth. But verie vndiscreetly doe they to imagine a certaine innouation of the substance of God. For as those names of God that haue relation to his outwarde worke, began to be giuen vnto him after the beginning of his worke, as for example, this that he is called the creator of heauen and earth: so doeth Godlinesse knowe or admit no name that shoulde signifie any newe thing in himselfe to haue chaunced vnto God. For if any shoulde come to him from else where than in him selfe, then this saying of *Iames* shoulde faile, that euerie good giuing and euery perfect gift is from aboue, and commeth downe from the Father of lightes, with whome is no variableness, neither shadowing by turning. Therefore nothing is lesse to be suffered, than to faine a beginning of that Worde, which both alwaies was God, and afterwarde was creator of the worlde. But full subtilly forsooth they reason, that *Moses* in saying that God then first spake, doeth secretly shewe, that there was no Worde in him before. Which is a most tryfling argument. For it followeth not, because a thing at some one certaine time beginneth to be shewed openly, that therefore it had neuer any being before. But I conclude farre otherwise and say: seeing that in the same moment that God sayde, let light be made, the power of the worde appeared and shewed it selfe: the same Worde was long before: but if a man aske howe long before, he shall finde no beginning. For he appointed no certaine space of time when himselfe saide: Father, glorifie mee with the glorie which I had with thee before the worlde was. And this thing *Iohn* also left not vntouched, because hee first sheweth that in the beginning the Worde was with God, before that hee commeth to the creation of the worlde. Wee saye therefore againe, that the Worde which was conceiued of God before any beginning of time, was continually remaining with him. Whereby both his eternitie, true essence, and Godhead is proued.

Gen. 1. 3.

Iohn. 17. 5.



9 Although I do not yet touch the person of the Mediator, but do defer it to that place where we shall specially entreat of the redemption: yet because it ought to be certainly holden without controuersie among all men, that Christ is the same Worde clad with flesh, in this place will be verie fit to recite all those testimonies that proue Christ to be God. When it is said in the xlv. Psalme, thy throne O God is for euer and euer: the Iewes do cauill and say, that the name *Elohim* is also applyed to the Angels and soueraigne powers. But in all the Scripture there is not a like place, that raiseh an eternall throne to any creature. For he is here not simply called God, but also the eternall Lord. Againe, this title is giuen to none but with an addition, as it is said: that *Moses* shall be for a God to *Pharao*. Some read it in the Genitiue case which is verie foolish. I graunt in deede that often times a thing is called Diuine or of God, that is notable by any singular excellence: but here by the tenour of the text it appeareth, that such a meaning were hard and forced, and wil not agree. But if their stubborneesse will not soyelde: In *Esaie* is verie plainly brought in for all one both Christ and God, and he that is adorned with the soueraigne power, which is properly belonging to God alone. This (sayth he) is the name whereby they shall call him, the strong God, the Father of the world to come, &c. Here the Iewes barke againe, & turne the text thus: this is the name whereby the strong God the father of the world to come shall call him: so that they leaue this onely to the Sonne to be called the Prince of peace. But to what purpose shoulde so many names of addition in this place be heaped vpon God the Father, seing it is the purpose of the Prophet to adorne Christ with such speciall notes as may buyde our faith vpon him? Wherefore it is out of doubt that he is here in like sort called the strong God, as he is a little before called Immanuel. But nothing can be found plainer, than that place of *Hieremie* where he sayeth, that this shall be the name whereby the seede of Dauid shall be called *Iehouah* our righteousness. For where the Iewes themselues do teach, that all other names of God are but adiectiue names of addition, and that this onely name *Iehouah* which they call vnspcakable is a substantiue name to expresse his essence: we gather that the Sonne is the onely and eternall God, which saith in another place that he will not giue his glorie to another. But here also they seeke to scape away because that *Moses* gaue that name to the Altar that he builded: and *Ezechiel* gaue it to the new citie *Hierusalem*. But who doeth not see that the Altar was builded for a monument that God was the auancement of *Moses*, and that *Hierusalem* is not adorned with the name of God, but only to testifie the presence of God? For thus sayeth the Prophet: The name of the citie from that day shall be *Iehouah* there. And *Moses* saith thus: He builded an altar and called the name of it, *Iehouah* my exaltation. But more businesse ariseth by an other place of *Hieremie*, where the same title is applyed to *Hierusalem* in these wordes: this is the name whereby they shall call her *Iehouah* our righteousness. But this testimonie is so farre from making against the truth which we defende, that it rather confirmeth it. For whereas he had before testified that Christ is the true *Iehouah* from whome floweth righteousness, nowe hee pronounceth that the Church shall so verily feeble the

The place  
Scripture  
proue Christ to be  
God, & the shifts  
which the Iewes  
haue to auoide  
them.  
Psal. 45. 6.

Exo. 7. 1.

Esa. 9. 6.

Iere. 23. 6.

Esa. 42. 8.

Eze. 48. 35.

Exo. 17. 15.

Iere. 33. 16.

same, that shee may gloriously vse the verie name it selfe. And so in the first place is set the fountaine and cause of righteousness, in the other the effect.

The word communicating it selfe with men, took the office & name of an Angel, yet still shewed it selfe to be the God of unspeakable glorie.  
Iud. 6. 7.  
Iud. 13. 16.

IO Nowe if this doe not satisfie the Iewes, that *Iehouah* is so often presented in the person of an Angel, I see not with what cauillations: they can mock it out. It is said, that the Angell appeared to the holy fathers: and the same Angell challengeth to himselfe the name of the eternall God. If any take exception and saye, that this is spoken in respect of the Person that hee representeth: this knott is not thus loosed. For being a seruant he would not suffer Sacrifice to be offered to him and take from God his due honour. But the Angell refusing to eate breade, commaundeth Sacrifice to be offered to *Iehouah*. And then hee prooueth that himselfe in deede was the same *Iehouah*, and therefore *Manoah* and his wife by this token did gather, that they had scene not onely an Angell but God. And thence came it that he sayde we shall die because wee haue scene God. And when his wife aunswereth, if *Iehouah* would haue slaine vs, hee would not haue receiued Sacrifice at our handes: in this shee doth confesse that he was God which before was called the Angell. Beside this, the aunswere of the Angell himselfe taketh away all doubt of it, saying: why doest thou aske mee of my name, which is maruellous? So much the more detestable was the wickednesse of *Sennacherio*, when hee affirmed that God neuer appeared to *Abraham* and the other fathers, but that an Angell was worshipped in place of him. But truely and wisely haue the true teaching doctours of the Church expounded, that the same principall Angell was the Worde of God, which then as aforehande began to execute the office of mediator. For though hee was not yet clothed with flesh, yet he came downe as a meane betweene God and men, to come more familiarly to the faithfull. Therefore his nye communicating himselfe made him to be called an Angell: yet still in the meane time hee retained that which was his owne, to be the God of vnspokeable glorie. The same thing meaneth *Oseas*, which after he had recited the wrastring of *Iacob* with the Angell, saith: *Iehouah* the God of hostes, *Iehouah*, worthe of memorie is his name. Here againe *Sennacherio* carpeth, that God did beare the person of an Angell. As though the Prophet did not confirme that which *Moses* had said: why doest thou aske me of my name? And the confession of the Holy Patriarch doth sufficiently declare that he was not a created Angell, but one in whome the full godhead was resident, when he saide: I haue scene God face to face. And for this cause *Paul* saith, that Christ was guyde of the people in the wildernesse. For though the time was not yet come of his abasement: yet that eternall word shewed a figure of that office to which he was appointed. Now if the second Chapter of *Zacharie* be wayed without contention, the Angel that sent an other Angel was by and by pronounced to be the God of hostes, and to him is soueraigne power ascribed. I omitte innumerable testimonies on the which our faith safely resteth, although they doe not much moue the Iewes. For when it is said in *Esaie*: Beholde, this is our God, this is *Iehouah*, we shall waite vpon him, and he shall saue vs, they that haue eyes may see, that herein is ment God which raiseth vp for the saluation of his people. And these vehement demonstrations twise repeated

shall

Ose. 12. 5.

Gen. 32. 29.  
1. Cor. 10. 4.  
Zach. 3.

Esa 25. 9.



suffer it to be drawn no otherwhere but to Christ. And yet plainer & fuller is the place of *Malachie*, where he promisetht that he shall come, the Lorde that was then desired, to his owne temple. But to none but to the only soue. *Mal. 3. 1.* raigne God was the temple dedicate, which temple yet the Prophet doeth claime for Christ. Whereupon followeth that Christ is the same God that was eu<sup>r</sup> honored among the Iewes.

II As for the Newe Testament, it swarmeth with innumerable testimonies, therefore we must trauell rather shortly to choose out fewe, than largely to heape vp all. For though the Apostles speake of him since he was now become the Mediator in flesh: yet all that I shall bring forth shall aptly serue to proue his godhead. First, this is worthy to be singularly marked, that those things which were before spoken touching the eternall God, the Apostles doe shewe that they are either already performed, or hereafter to be performed in Christ. For where *Esaie* prophecieth that the Lord of hostes shall be to the Iewes and Israelites a stumbling stone and a rock to fall vpon: *Paul* affirmeth that the same is fulfilled in Christ. Therefore he declareth him to be the Lord of hostes. Likewise in another place, We must all (saith he) once be brought to appeare before the iudgement throne of Christ. For it is written, to me shall all knees bow, and to me shall all tongues sweare. Seeing God in *Esaie* speaketh this thing of himselfe, and Christ in deede performeth it in himselfe, it followeth that he is the selfe same God, whose glory may not be withdrawn to another. And that thing which writing to the *Ephesians* he allegeth out of the Psalmes, is euident that it can be applied to none but to God alone. Ascending on hie he hath carried captiuitie captiue, meaning that such ascending was in shadowe shewed, when God in notable victorie against foreine nations did shewe forth his power, but hee declareth that in Christ it was more fully performed. So *Iohn* testifieth that it was the glorie of the Sonne that was reueiled to *Esaie* by a vision, whereas in deede the Prophet himselfe writeth that the maiestie of God appeared vnto him. And it is euident that those things which the Apostle writing to the Hebrues applyeth to the Sonne, are the plaine titles of God: as, Thou Lord in the beginning didst laie the foundations of heauen and earth, &c. Againe, worship him all ye his Angels. And yet he abuseth not those titles when he draweth them to Christ. For all those things that are spoken of in those Psalmes, he himselfe alone hath fulfilled. For it was he that rose vp and had mercie of *Sion*. It was hee that claimed to himselfe the kingdome of all the nations and ilandes. And why should *Iohn* sticke to apply the maiestie of God to Christ, which in his preface had said that the worde was alway God? Why should *Paul* feare to set Christ in the iudgement throne of God, hauing before with so open proclamation declared his Godhead, where he sayed that hee was God blessed to the ende of worldes? And to make appeare, howe well he agreeth in this point with himselfe, in another place he writeth that Christ is God openly shewed in the flesh. If he be God to be praised to the ende of worldes, then he is the same to whome in another place hee affirmeth all glorie and honour to be due. And thus he hideth not, but playnly cryeth out, that he would haue counted it no robbrie, if he had shewed himselfe

*The godhead of Christ plainly a-  
nounced in the  
Newe Testament.*

*Esa. 8. 14.  
Rom. 9. 24.  
Rom. 14. 10.  
Esa. 55. 23.*

*Eph. 8. 4.  
Psal. 57. 19.*

*Iohn. 1. 14.  
Esa. 6. 1.*

*Heb. 1. 10. & 6.*

*Iohn. 1. 1.*

*2. Cor. 10.  
Rom. 9. 5.*

*1. Tim. 3. 16.*

1. Tim. 1. 17.  
 Philip. 2. 6.  
 Iohn. 5. 20.  
 1. Cor. 8. 5.  
 1. Tim. 3. 16.  
 Act. 20. 28.  
 Iohn. 20. 28.

equall with God, but that he willingly abased himselfe. And that the wicked should not carpe that he is some made God, *Iohn* goeth further and saith: He is the true God and the eternall life. Although it ought abundantly to satisfie vs, that he is called God, specially of that witnesse which expressely affirmeth vnto vs, that there are no more Gods but one. That same witnesse is *Paul*, which sayth thus: How many soeuer be called gods, either in heauen or in earth, to vs there is but one God from whome are all things. When we heare of the same mouth, that God was openly shewed in the flesh, that God with his owne blood purchased the church vnto himselfe: why should we imagine a second God which he himselfe acknowlegeth not? And it is no doubt that all the godly were of the same meaning. Likewise *Thomas* in protesting him to be his Lord and his God, doeth professe that he is that onely one God whome he had alwayes worshipped.

*His working  
 with the father,  
 his governing of  
 the world, his  
 pardoning of sinns,  
 his perceiuing the  
 verie thoughtis of  
 the hearts proueth  
 him to be verie  
 God.*  
 Iohn. 5. 17.

12. Nowe if wee esteeme his Godhead by the workes that in the Scripture are ascribed vnto him, it shall thereby more evidently appeare. For when he saide that from the beginning he was thitherto working with his Father: the Iewes which were most dull in vnderstanding of all his other sayings, yet then perceiued that he tooke vpon him the power of God. And therefore as *Iohn* telleth, they sought the more to kill him, because he did not only breake the Sabbath, but also did call God his father, making himselfe equall with God. How dull shall wee be then, if we do not perceiue that his Godhead is herein plainly affirmed? And truely to order the world with prouidence and power, and to gouerne all things with the authoritie of his owne might, which the Apostle ascribeth vnto him, belongeth to none but onely to the creator. And he not onely enterparteneth the gouernement of the worlde with his Father, but also all other offices which cannot be made common to God with his creatures. The Lord cryeth out by the Prophet: I am he, I am he, that do away thine offences for mine owne sake. According to the meaning of this sentence, when the Iewes thought that wrong was done to God for that Christ did forgiue sinnes, Christ not onely affirmed in wordes but also proued by miracle that this power belonged vnto himselfe. We see therefore that he hath, not the ministration, but the power of forgiuenesse of sinnes, which the Lord saith he will not suffer to passe away from himselfe to any. What shal we say of searching, & pearcing the secreete thoughts of harts? is it not the proprietie of God alone? But the same had Christ: whereby is gathered that he is God.

Heb. 1. 3.  
 Esa 43. 25.  
 Mat. 9. 6.  
 Mat. 9. 4.  
*That he wrought  
 miracles by his  
 owne pouwer, &  
 gaue pouwer vnto  
 others to worke:  
 that he is author  
 of life and salua-  
 tion: that he is  
 goodnes & iustice  
 it selfe, that men  
 are willed to be-  
 lieue and trust in  
 him: that his name  
 is called vpon, that  
 wee are taught to  
 glory in the know-  
 ledge of him, that  
 the same things  
 are wished ioynt-  
 ly from the father  
 and from him,  
 these are proofes  
 of his godhead.*  
 Mat. 10. 3.

13. Nowe, in his miracles howe plainly and clearely doeth hee appeare? And though I graunt that as well the Prophets as the Apostles did equall & like miracles to these that he did: yet this great difference is there, that they by their ministration disposed the giftes of God, he shewed forth his owne power. He vsed sometime prayer, to the ende to giue glorie vnto his Father. But we see for the most parte his owne power shewed vnto vs. And howe could it otherwise be but that he was the verie author of miracles that by his owne authoritie gaue power to other to deale miracles abroad? For the Euangelist declareth that he gaue power to the Apostles to raise vp the dead, to heale the leprous, to cast out deuils. &c. And they so vsed the

mini-

ministration thereof, that they sufficiently shewed that this power came  
 not from els where but from Christ. In the name of Iesus Christ (saith *Peter*)  
 rise and walke. It is therefore no marueile if Christ alledged his miracles  
 to confound the vnbeleeuingnesse of the Iewes: forasmuch as they were  
 such as being done by his owne power did giue a most plaine testimonie of  
 his godhead. If else where then in God there is no saluation, no righteouf-  
 nesse, no life: and Christ conteineth all these things in him, surely he is ther-  
 by declared to be God. And no man can obiekt against mee and saye, that  
 life and saluation is powred into him by God: for it is not sayed that hee re-  
 ceiued saluation, but that he is saluation himselte. And if none be good but  
 onely God: how can hee be onely man, being I will not say good and iust,  
 but selfe goodnesse and iustice? Yea, from the first beginning of the crea-  
 tion as the Euangelist witnesseth, in him was life: and he euen then being  
 life was the light of men. Wherefore being supported with such prooues we  
 are bolde to repose our faith and hope in him: when yet wee knowe that it  
 is an vngodlinesse that robbeth God for any man to fasten his confidence in  
 creatures. Beleue ye in God? saith he. Belecue then also in mee. And so  
 doeth *Paul* expound those two places of *Esay*, Whosoever trusteth in him,  
 shall not be put to shame. Againe, Out of the roote of *Isay* shall hee come  
 that shall rise to rule peoples, in him the nations shall trust. And why should  
 wee seeke out more testimonies of Scripture for this matter, when wee so  
 often meete with this sentence? He that beleueth in me hath eternall life.  
 Moreouer the inuocation which hangeth vpon Faith belongeth also to him,  
 which yet is proper to the maiestie of God, if he haue any thing at all proper  
 to himselte. For one Prophet sayeth: Whosoever calleth vpon the name  
 of *Iehonah* shall be saued: and ano-her sayeth, a most strong toure is the name  
 of *Iehonah*: to it the righteous shall flee and hee shall be saued, but the name  
 of Christ is called vpon for saluation: it followeth therefore that hee is  
*Iehouah*. As for inuocation, wee haue an example of it in *Stephen*, when hee  
 sayeth, Lorde Iesu receiue my spirite. Againe, in the whole Church, as *A-*  
*manias* testifieth in the same booke. Lorde (sayeth he) thou knowest howe  
 great euils this man hath done to thy Saintes that call vpon thy name.  
 And that it may be more plainly vnderstanded, that the whole fulnesse of  
 the Godhead doeth corporally dwell in Christ, the Apostle doeth confesse  
 that he brought no other doctrine among the Corinthians but the know-  
 ledge of him, and that hee preached no other thing but that knowledge.  
 What, I praye you, and howe great a thing is this, that the name of the  
 Sonne onely is preached vnto vs, whome hee willeth to glorie in the know-  
 ledge of himselte alone? Who dare saye, that he is but a creature, of whome  
 the onely knowledge is our whole glorie? Beside that, the salutations set  
 before the Epistles of *Paul*, with the same benefites from the Sonne which  
 they do from the Father: whereby we are taught not only that those things  
 which the Father giueth vs do come vnto vs by his intercession, but also by  
 communitie of power, he is the authour of them. Which knowledge by  
 practise is without dout more certaine and perfect than any idle specula-  
 tion. For there the godly minde doeth beholde God most present, and in

Mar. 3. 15. & 6. 7.  
 Act. 3. 6.  
 Iohn. 5. 36. & 10.  
 37. & 14. 11.

Mat. 19. 17.  
 Iohn. 1. 4.  
 Iohn. 14. 1.  
 Esa. 26. 16.  
 Esay. 11. 10.  
 Rom. 10. 11. &  
 15. 12.

Io. 2. 32.  
 Pr. 28. 10.

Act. 7. 59.  
 Act. 9. 13.

1. Cor. 2.

Hie. 9. 24.



maner handle him, where it feeleth it selfe to be quickened, lightned, saued, iustified and sanctified.

Gen. 1. 2.

*Reasons proving  
the godhead of the  
holy Ghost, as it  
preserued the  
world in that ori-  
ginall confusion, it  
sent the Prophetes,  
it giueth life, the  
offices are attrib-  
uted vnto it which  
are proper vnto  
God, as to search  
the secrets of God,  
&c.*

Esa. 48. 16.

1. Cor. 2. 10.

1. Cor. 12. 10.

Exo. 4. 11.

1. Cor. 12. 11.

*The holy ghost in  
Scripture plainly  
termed God.*

1. Cor. 3. 17.

&c. 6. 19.

2. Cor. 6. 16.

14 Wherefore out of the same fountaines wee must fetch our meane of prouing to confirme the Godhead of the Holy ghost. Verie plaine is the testimonie of *Moses* in the historic of the creation, that the spirite of God was vpon the depthes, or vpon the vnfashioned heape: because he sheweth that not only the beautie of the world that is now to be seene is preserued by the power of the Spirite, but ere this beautie was added, the Spirite was then busied in preseruing that confused lump of things. And that saying of *Esaie* cannot be cauled against, And nowe *Iehouah* and his Spirite hath sent mee. For he communicateth with the Holy ghost his chiefe power in sending of Prophetes. Whereby appeareth the diuine maiestie of the Holy ghost. But our best prooffe, as I haue said, shalbe by familiar vse. For that which the Scriptures impute vnto it, is farre from the propertie of creatures, and such a thing as we our selues doe learne by assured experience of godlinesse. For he it is that beinge eche where poured abroad, doth sustaine and giueth growing and life to all things in heauen and in earth. And by this point he is proued to be none of the number of creatures, for that he is not comprehended within any boundes: but by pouring his liuely force into all things to breath into them life and motion, this is the verie worke of God. Moreouer, if regeneration into an incorruptible life be better and more excellent than any present quickening: what shall we iudge of him from whose power the same proceedeth? And that he is the author of regeneration, not by a borrowed, but by his owne force, the scripture in many places teacheth: and not of that onely, but also of the immortalitie to come. Finally, as vnto the Sonne, so vnto him also are applied all those offices that are most of all properly belonging to the Godhead. For hee searcheth the deepe secretes of God, wherewith none of all the creatures is of counsell. He giueth wisdom and skill to speake, whereas yet the Lord pronounceth to *Moses* that it is onely his worke to do it. So by him we come to a partaking of God, so that wee may feele his power as it were working life in vs. Our iustification is his worke. From him is power, sanctification, truth, grace, and what good thing soeuer may be thought of, because it is the Holy ghost only from whom proceedeth all kind of giftes. For that sentence of *Paul* is right worthie to be noted. Although there be diuerse giftes, and manifold and sundrie is the distribution of them, yet is there but one holy Spirite: because he maketh him not only the originall or beginning, but also the author. Which a little after is more plainly expressed in these wordes. One and the same Spirite distributeth all things as he will. For if he were not something subsisting in God, he would not attribute vnto him choise of minde and will. Therefore most euidently doth *Paul* giue to the Holy ghost diuine power, & sheweth that hee is substantially resident in God.

15 And the Scripture it selfe, when it speaketh of him, forbeareth not the name of God. For *Paul* hereby gathereth that wee are the temple of God, because his spirite dwelleth in vs: which thing is not lightly to be passed over. For whereas God so often promisseth that he will choise vs for a temple

to himselfe, that promise is no other way fulfilled, but by his spirite dwelling  
 in vs. Surely, as *Augustine* verie well saith: if we were commanded to make  
 vnto the Holy ghost a temple of timber & stone because such worship is due  
 to God only, it were a cleare argument that he is God: nowe therefore howe  
 much clearer is this, that wee ought not to make a temple, but our selues to  
 be a temple for him? And the Apostle himselfe calleth vs sometime the tem-  
 ple of God, sometime the temple of the Holy ghost, both in one meaning.  
 And *Peter* reprehending *Ananias* for that he had lyed to the Holy ghost, said  
 that he lyed not vnto men but vnto God. And where *Esay* bringeth in the  
 Lord of hostes speaking, *Paul* teacheth that it is the Holy ghost that spea-  
 keth. Yea, where commonly the Prophets say, that the words which they vt-  
 ter are the words of the Lord of hostes, Christ & the Apostles do referre them  
 to the Holy ghost. Whereby it followeth that he is the true *Iehouah*, that is,  
 the chiefe author of prophecies. Againe, where God complaineth that hee  
 was prouoked to wrath by the stubborneesse of his people, in steede of that  
*Esay* saith that his Holy spirite was grieved. Last of all, if blasphemie against  
 the Holy ghost be not forgiven in this world nor in the world to come, wher-  
 as he may obtaine pardon that hath blasphemed against the Sonne: his di-  
 uine maiestie is here plainly proued, the offence or diminishment whereof  
 is an vnardonable crime. I do wittingly & of purpose omit many testimonies  
 that the auncient writers haue vsed. They haue thought it a maruellous  
 meete place to alleage out of *Dauid*: with the word of the Lord the heauens  
 were stablished, & al the power of them with the spirit of his mouth, to proue  
 that the worlde was no lesse the worke of the Holy ghost than of the Sonne.  
 But for as much as it is commonly vsed in the Psalmes to repete one thing  
 twise: and in *Esay*, the spirite of his mouth is as much to say as his word, that  
 reason is verie weake. Therefore I thought good to touch a fewe such things  
 as godly mindes might soundly rest vpon.

16 And as God hath more plainly disclosed himselfe by the comming of  
 Christ, so is he also in the three Persons become more familiarly known.  
 But of all the testimonies let this one suffice vs for this present. *Paul* so knit-  
 teth these three together, God, Faith, and Baptisme, that he reasoneth from  
 the one to the other in this maner. Because there is but one Faith, he there-  
 by sheweth that there is but one God. And because there is but one God, he  
 thereby proueth that there is but one Faith. Therefore if we be entred into  
 the Faith and religion of one God by Baptisme: we must needs thinke him  
 the true God in whose name we are baptised. And it is not to be doubted, but  
 that in this solemne protestation, Christ meant to testifie that the perfect  
 light of Faith was alreadie deliuered, when he said: Baptise them in y name  
 of the Father and of the Sonne and of the Holy ghost. For it is as much in  
 effect as to be baptised in the name of one God, which with perfect bright-  
 nesse hath appeared in the Father, the Sonne, and the Holy ghost. Where-  
 by is euident that in the essence of God abide three Persons in which the  
 one God is known. And surely, forasmuch as our faith ought not to looke  
 hither & thither, nor diuersly to wander about, but to haue regard to the one  
 God, to be applied to him, & to sticke fast in him: it is hereby easily proued,

*August. ad Maxi-  
 mum. Epi. 6. 6.*

*A. 2. 5. 3.  
 Esa. 6. 9.  
 A. 2. 28. 25.*

*Esa. 43. 10.  
 Mat. 12. 30.  
 Mar. 3. 29.  
 Luke 12. 10.  
 Pla. 33. 6.*

*Esa. 11. 4.*

*In the Trinitie of  
 persons the vniue  
 of God is proued  
 by this, that there  
 is but one faith &  
 one baptisme.  
 Ep. 4. 5.*

*Mat. 28. 29.*

that if there be diuerse kindes of faith, there must also be many gods. Nowe whereas baptisme is a Sacrament of faith : it prooueth vnto vs the vnitie of God, because it is but one. And hereof also followeth, that it is not lawfull to be baptised but into one God, because wee embrace the faith of him, into whose name we are baptised. What meant Christ then, when he commanded to be baptised, in the name of the Father, the Sonne, & the Holy ghost, but that we ought with one Faith to beleue in the Father, Sonne, and the Holy ghost? Therefore sith this remaineth certain, that there is but one God, and not many, we determine that the Worde and the Spirit are nothing els but the verie selfe essence of God. And verie foolishly did the *Arrians* prate, which confessing the godhead of the Sonne, did take from him the substance of God. And such a like rage vexed the *Macedonians*, which would haue to be vnderstanded by the Spirit, onely the giftes of grace that are poured forth into men. For as wisdom, vnderstanding, prudence, fortitude, feare of God do proceede from him: so he onely is the spirit of wisdom, prudence, fortitude, and godlinesse. Yet is not he deuided according to the distribution of his graces: but how soeuer they be diuersely dealt abroad, yet he remaineth one and the same, as the Apostle saith.

1. Cor. 12. 11.

*The sonne distinguished from the father, and the spirit from them both.*  
In sermone de sacro baptismo.

17 Againe, there is shewed in the Scriptures a certaine distinction of the Father, from the Worde, and of the Worde from the Spirit. In discussing whereof, how great religiousnes and sobrietie we ought to vse, the greatnesse of the mysterie it selfe doth admonish vs. And I verie well like that saying of *Gregorie Nazianzene*: I can not thinke vpon the one, but by & by I am compassed about with the brightnesse of the three: And I cannot seuerally discern the three, but I am sodeinly driuen backe to one. Wherefore let it not come in our mindes once to imagine such a Trinitie of Persons as may holde our thought withdrawn into seueralties, and doeth not forthwith bring vs againe to that vnitie. The names of Father, Sonne, and Holy ghost, do proue a true distinction, that no man should think them to be bare names of addition, whereby God according to his workes is diuersly entituled: but yet it is a distinction, not a diuision. The places that wee haue alreadie cited, do shewe that the Sonne hath a propertie distinct from the Father, because the Worde had not beene with God, if he had not been another thing than the Father: neither had he had his glory with the Father, but being distinct from him. Likewise he doth distinguish himselfe from the Father, when he saith, that there is an other which beareth him witnesse. And for this purpose maketh that which in another place is said, that the Father created all things by the Word, which he could not, but being after a certaine manner distinct from him. Moreover, the Father came not downe into the earth, but he that came out from the Father. The Father dyed not, nor rose again, but he that was sent by him. Neither yet did this distinction begin at the taking of flesh: but it is manifest that he was also before, the onely begotten in the bosome of the Father. For who can abyde to say, that then the Sonne entred into the bosome of the Father, when hee descended from heauen to take manhode vpon him? He was therefore before in the bosome of the Father, and enjoyed his glorie with the Father. As for the distinction of the

Holy

John. 5. 3. &  
8. 16.

John. 1. 18.

John. 14. 6,  
15. 26.



Holy ghost from the Father, Christ speaketh of it when he saith, that it proceedeth from the Father. And how oft doth he shewe it to be an other beside himselfe? as when he promiseth that he will sende an other comforter, and often in other places. Iohn. 14. 16.

18 But to borrow similitudes from matters of men, to expresse the force of this distinction, I knowe not whether it be expedient. In deede the olde fathers are wont so to doe sometimes; but withall they do confesse, that whatsoever they bring forth for like, doth much differ. For which cause I am much afraid to be any way bold, least if I bring forth any thing vntruly, it should giue occasion either to the malicious to cauill, or to the vnskillfull to be decciued. Yet such distinction as we haue marked to be set out in Scriptures, it is not good to haue left vnspoken. And that is this, that to the Father is giuen the beginning of working, the fountaine and spring of all things: to the Sonne wisdom, counsell, and the verie disposition in the doing of things: to the Holy ghost is assigned power and effectuall working. And although eternitie belong vnto the Father, and eternitie to the Sonne and to the Holy ghost also, for as much as God could neuer haue been without his wisdom and power, and in eternitie is not to be sought, which was first or last: yet this obseruation of order is not vaine or superfluous, wherein the Father is reckned first, and then of him the Sonne, and after of them both the Holy ghost. For euery mans minde of it selfe enclineth to this, first to consider God, then the wisdom rising out of him, and last of all the power wherewith he putteth the decrees of his purpose in execution. In what sort the Sonne is said to be of the Father only, & the Holy ghost both of the Father & the Sonne, is shewed in many places, but no where more plainly than in the viij. Chapter to the Romanes, where the same spirite is without difference sometime called the Spirit of Christ, & sometime of him that raised vp Christ from the dead: and that not without cause. For Peter doth also testifie that it was the Spirit of Christ wherewith the Prophets did prophesie, whereas the Scripture so often teacheth, that it was the Spirit of God the Father.

19 Now this distinction is so far off from standing against the single vnitie of God, that thereby wee may proue that the Sonne is one God with the Father, because he hath one spirite with him, & that the Holy Spirite is not a thing diuers from the Father & the Sonne. For in each Hypostasis is vnderstanded the whole substance, with this, that euery one hath his owne proper tie. The Father is whole in the Sonne, & the Sonne is whole in the Father, as himselfe affirmeth. I am in the Father, & the Father is in me. And the Ecclesiastical writers do not graunt the one to be seuered from the other by any difference of essence. By these names that betoken distinction (saith Augustine) that is ment whereby they haue relation one to another, & not the verie substance whereby they are all one. By which meaning are the sayings of the old writers to be made agree, which otherwise would seeme not a little to disagree. For sometime they say that the Father is the beginning of the Sonne, & sometime that the Sonne hath both godhead & essence of himselfe, & is all one beginning with the Father. The cause of this diuersitie

*That the father is of none, the sonne is of the father, and the spirite is of both.*

*That the Trinitie of persons is an argument to proue the vnitie of God: and in what sense the father is the beginning of the sonne.*  
Iohn. 14. 10.

August. ho. de temp. 38.

Augustine.

De trinitate &  
coll. ad Palsen-  
tium epi. 174.  
Cyrillus de trin.  
li. 6. idem li. 3.  
dialog.  
August. in Psal.  
109. & tract. in  
Io. 39. & Psa. 68.

respect to himself, is called God, & to his Father is called the Sonne. And againe, the Father as to himself is called God, as to his sonne is called the Father, where hauing respect to the Sonne he is called the Father, hee is not the Sonne: & where, as to the Father he is called the Sonne, he is not the Father: & where he is called as to himself the Father, & as to himselfe the Sonne it is al one God. Therefore when we simply speake of the Sonne: without hauing respect to the Father, we do wel & properly say, that he is of himselfe: & therefore we call him but one beginning: but when we make mention of the relation betweene him & his Father, then wee rightly make the Father the beginning of the Sonne. All the whole fifth booke of *Augustine* concerning the Trinitie doth nothing but set forth this matter. And much safer it is to rest in that relation that he speaketh of, than in too suttely pearcing vnto the hie mysterie, to wander abroad by many vaine speculations.

The diuersitie of  
persons, & the or-  
der of them stand-  
eth w<sup>th</sup> eno<sup>gh</sup>  
w<sup>th</sup> one single  
diuine essence,  
whereunto wee  
must haue recourse  
when the father,  
the sonne, or the  
spiris severally is  
called God, & not  
imagine ech to be a  
seuerall God from  
other.

20 Let them therefore that are pleased with sobernesse, and contented with measure of Faith, shortly learne so much as is profitable to be knowne: that is, when wee profess that wee beleue in one God, vnder the name of God, wee vnderstande the one onely and single essence in which wee comprehend three Persons or Hypostases. And therefore so oft as wee do indefinitely speake of the name of God, we meane no lesse the Sonne & the holy Ghost than the Father. But when the Sonne is ioyned to the Father, then commeth in a relation, and so we make distinction betweene the Persons. And because the properties in the Persons bring an order with them, so as the beginning & originall is in the Father: so oft as mention is made of the Father & the Sonne, or the Holy ghost together, the name of God is peculiarly giuen to the Father. By this meane is retained the vnitie of the essence, & regard is had to the order, which yet doth minish nothing of the godhead of the Sonne & of the Holy ghost. And whereas we haue already seene that the Apostles do affirme, that the Sonne of God is he, whome *Moses* and the Prophets doe testifie to be *Iehouah* the Lorde, wee must of necessitie alway come to the vnitie of the essence. Wherefore it is a detestable sacriledge for vs to call the Sonne a seuerall God from the Father, because the simple name of God, doth admit no relation, and God in respect of himselfe cannot be said to be this or that. Now, that the name of *Iehouah* the Lord indefinitely taken is applyed to Christ, appeareth by the words of *Paul*, where he saith: Therefore I haue thrise prayde the Lord, because that after he had receiued the aunswere of Christ, My grace is sufficient for thee: he saith by and by, that the power of Christ may dwell in mee. It is certaine that the name Lorde is there set for *Iehouah*, and therefore to restraine it to the person of the Mediatour were verie fond and childish, for so much as it is an absolute sentence that compareth not the Father with the Sonne. And we knowe that after the accustomed manner of the Greekes, the Apostles do commonly set the worde *Kyrios*, Lord, in steede of *Iehouah*. And not to fetch an example farre off, *Paul* did in no other sense praye to the Lorde, than in the same sense that *Peter* citeth the place of *Joell*: Whosoever calleth vpon the name of the Lorde shall be saued. But where this name is peculiarly giuen to the Sonne, wee shall see that there is an other reason thereof, when

A&L. 2.6.  
IocL. 2.28.

I. Cor. 12.9.



when wee come to a place fit for it. Nowe it is enough to haue in minde, when *Paul* had absolutely prayed to God, he by & by bringeth in the name of Christ. Euen so is the whole God called by Christ himselfe the Spirit. For there is no cause against it, but that the whole essence of God may be spirituall, wherein the Father, the Sonne, and the Holy ghost be comprehended. Which is verie plain by the Scripture. For euen as there wee heare God to be made a Spirit: so we do heare the Holy ghost, for so much as it is an Hypostasis of the whole essence, to be called both God, and proceeding from God.

21 But for as much as Sathan, to the ende to roote out our Faith, hath alway moued great contentions, partly concerning the diuine essence of the Sonne, and of the Holy Ghost, and partly concerning their distinction of Persons: And as in a maner in all ages he hath stirred vp wicked spirites to trouble the true teachers in this behalfe: so at this day he trauaileth out of the old embers to kindle a newe fire: therefore here it is good to answer the peruerse foolish errors of some. Hitherto it hath bene our purpose, to leade as it were by the hand those that are willing to learne, and not to strue hand to hand with the obstinate and contentious. But now the trueth which wee haue already peaceably shewed, must be rescued from the cauillations of the wicked: Albeit my chiefe trauaile shall yet be applyed to this ende, that they which giue gently and open eares to the worde of God, may haue whereupon stedfastly to rest their foote. In this point, if any where at all in the secrete mysteries of Scripture, wee ought to dispute soberly, & with great moderation, and to take great heede that neither our thought nor our tounge proceede any further than the boundes of Gods worde doe extend. For how may the minde of man by his capacitie define the immeasurable essence of God, which neuer yet could certainly determine howe great is the body of the Sunne which yet he daily seeth with his eyes? yea, how may she by her own guiding attaine to discusse the substance of God, that cannot reach to know her own substance? Wherefore let vs willingly giue ouer vnto God the knowledge of himselfe. For he onely, as *Hilarie* sayeth, is a conuenient witnesse to himself, which is not knowen but by himself. Wee shall giue it ouer vnto him, if we shall both conceiue him to be such as he hath opened himselfe vnto vs, & shal not elsewhere search to know of him, than by his own word. There are to this ende written sue homilies of *Chrysostome* against the *Anomei*. Yet the boldnesse of Sophisters could not be restrained by them from babbling vnbridledly. For they haue behaued themselues in this behalfe no whit more modestly than they are wonted in all other. By the unhappie successe of which vndiscretion, wee ought to be warned to take care that we bend our selues to trauaile in this question rather with tractable willingnesse to learne, than with sharpnesse of wit, and neuer haue in our minde either to search for God any where else than in his holy worde, or to thinke any thing of him, but hauing his worde going before to guide vs, or to speake any thing but that which is taken out of the same Worde: The distinction that is in the one Godhead of the Father, the Sonne, and the holy Ghost, as it is verie harde to know, so doeth it bring more businesse and

*What so-  
briety we ought  
to dispute against  
heretikes about  
the mystrie of the  
Trinitie.*

*Hilari. pri. de  
Trinitate.*

com-



comberance to some wittes than is expedient. Let them remember that the mindes of men do enter into a maze when they followe their owne curiositie, and so let them suffer themselves to be ruled with the heauenly oracles, howsoeuer they cannot attaine the height of the mysterie.

The monstrous  
impasse of Ser-  
ueto.

22 To make a register of the errors, wherewith the purenesse of Faith in this point of doctrine hath in times past beene assailed, were too long & full of vnprofitable tediousnesse: and the most parte of heretikes haue so attempted to ouerwhelme the glorie of God with grosse dotting errors, that they haue thought it enough for them to shake and trouble the vnskilfull. And from a fewe men haue sprong vp many sectes, whereof some doe teare in sunder the essence of God, some doe confounde the distinction that is betwene the Persons. But if wee holde fast that which is already sufficiently shewed by the Scripture, that the essence of the one God which belongeth to the Father, the Sonne, and the Holy ghost, is single and vndiuided: Againe, that the Father by a certaine propertie differeth from the Sonne, & the Sonne from the Holy ghost: we shall stop vp the gate not onely against *Arrius* & *Sabellius*, but also the other old authors of errors. But because in our time there be risen vp certaine phrentike men; as *Serueto* & other like, which haue encombred all things with new deceits: It is good in few words to discusse their fallhodes. The name of the Trinitie was so hatefull, yea, so detestable to *Serueto*, that hee saide, that all the Trinitaries, as hee called them, were vtterly godlesse. I omit the foolish wordes that he had deuised to raile withall. But of his opinions this was the summe. That God is made Tripartite, when it is said, that there abide three persons in his essence, and that this Trinitie is but a thing imagined, because it disagreeeth with the vnitie of God. In the meane time the Persons he would haue to be certaine outward conceptions of Forme, which are not truly subsisting in the essence of God, but do represent God vnto vs in this or that fashion. And at the beginning that there was in God nothing distinct, because once the Word and the Spirit were all one; but since that Christ arose God out of God, the holy ghost sprong also an other God out of him. And though sometime he colour his follies with allegories, as when he saith, that the eternall Worde of God was the spirit of Christ with God, & the bright shining of his forme: Againe, that the Holy ghost was the shadow of the godhead, yet afterward he bringeth the godhead of them both to nothing, affirming that after the rate of distribution, there is both in the Sonne & in the holy Spirit a part of God, euen as the same spirit in vs, & also in wood & stones is substantially a portion of god. What he babbleth of the Person of the Mediatur, wee shall hereafter see in place conuenient. But this monstrous forged deuise, that a Person is nothing else but a visible forme of the glorie of God, needeth no long confutation.

Iohn. 1, 1,

For where as *Iohn* pronounceth, that the Worde was God before the worlde was yet creat, he maketh it much differing from a conception of forme. But if then also, yea, & from farthest Eternitie of time, that Worde which was God was with the Father, and had his owne proper glorie with the Father, he could not be an outward or figuratiue shining; but it necessarily foloweth that he was an Hypostasis that did inwardly abide in God. And although there

there be no mention made of the Spirite, but in the historie of the creation of the worlde, yet he is not there brought in as a shadowe, but an essentiall power of God, when *Moses* sheweth that the verie vnfashioned lump was sustained in him. Therefore it then appeared, that the eternal Spirite was alwayes in God, when hee preserued and sustained the confused matter of heauen and earth, vntill beautie and order were added vnto it. Surely hee could not yet be an image or representation of God as *Seruetto* dreameth. But in other points he is compelled more openly to disclose his wickednesse, in saying that God by his eternall purpose, appointing to himselfe a visible Sonne, did by this meane shewe himselfe visible. For if that be true, there is no other godhead left vnto Christ, but so farre as hee is by the eternall decree of God ordeined his Sonne. Moreouer, hee so transformeth those imagined shapes, that he sticketh not to faine newe accidents in God. But this of all other is most abhominable, that he confusedly mingleth as well the Sonne of God, as the holy ghost, with all creatures. For he plainly affirmeth, that there be part, and partitions in the essence of God, of which euery portion is God. And namely he sayeth, that the Spirites of the faithfull are coeternall and consubstantiall with God: albeit in another place he assigneth the substantiall Deitie, not onely to the soule of man, but also to other creatures.

23 Out of this sinke came forth another like monster. For certaine leud men meaning to escape the hatred and shame of the wickednesse of *Seruetto*, haue in deede confessed, that there are three Persons, but adding a manner how: that the Father which truly and properly is the one onely God, informing the Sonne and the holy ghost, hath powred his godhead into them. Yea, they forbear not this horrible manner of speech, that the Father is by this marke distinguished from the Sonne and the Holy ghost, that he is the onely essentiatior or maker of the essence. First they pretend this colour, that Christ is ech where called the Sonne of God: whereof they gather, that there is none other properly God but the Father. But they marke not, that though the name of God be also common to the Sonne, yet by reason of preeminence it is sometime giuen to the Father onely, because he is the fountaine and originall of the Deitie, and that for this purpose, to make the single vnitie of the essence to be thereby noted. They take exception & say: If he be truly the Sonne of God, it is inconuenient to haue him reckned the Sonne of a Person. I aunswere that both are true: that is, that he is the Sonne of God, because he is the Worde begotten of the Father before all worldes (for we come not yet to speake of the Person of the Mediatour) and yet for explications sake we ought to haue regarde of the Person, that the name of God be not taken simply but for the Father onely. For if we meane none to be God but the Father, we plainly throwe downe the Sonne from the degree of God. Therefore so oft as mention is made of the godhead, we must not admit a comparifon betweene the Sonne and the Father, as though the name of God did belong onely to the Father. For truly the God that appeared to *Esaie* was the true and onely God, and yet *Iohn* affirmeth that the same was Christ. And he that by the mouth of *Esaie* testified,

*That the essence  
of God doth not  
belong to the fa-  
ther onely.*

*Esaie. 6. 10  
Iohn. 12. 41  
Esa. 8. 14.*

Rom. 9. 33.  
Esaie. 45. 23.  
Rom. 1. 4. 11.  
Heb. 1. 10.  
Psal. 102. 26.  
Psa. 97. 7.

stified, that he should be a stumbling stone to the Iewes, was the onely God: and yet *Paul* pronounceth that the same was Christ. He that cryeth out by *Esaie*, I live, and to mee all knees shall bowe, is the onely God: and yet *Paul* expoundeth that the same was Christ. For this purpose serue the testimonies that the Apostle reciteth. Thou O God hast layed the foundations of heauen and earth. Again, let all the Angels of God worship him, which things belong to none, but to the onely God. And yet he sayeth, that they are the proper titles of Christ. And this cauillation is nothing worth, that that is giuen to Christ, which is proper to God, because Christ is the shining brightnesse of his glorie. For because in each of these places is set the name of *Iehouah*, it followeth, that it is so sayd in respect that hee is God of himselfe. For if he be *Jehouah*, it cannot be denyed that he is the same God that in an other place cryeth out by *Esaie*: I, I am, and beside mee there is no God. It is good also to consider that saying of *Hieremie*: The gods that haue not made the heauen and earth, let them perish out of the earth that is vnder the heauen. Whereas on the other side wee must needes confesse, that the Sonne of God is hee, whose Godhead is oft proued in *Esaie* by the creation of the worlde. And howe can it be that the Creator, which giueth being to all things, shall not be of himselfe, but borowe his being of another? For whosoever saith that the Sonne was essentiate or made to be of his Father, denyeth that he is of himselfe. But the Holy ghost sayeth the contrarie, naming him *Iehouah*. Nowe if wee graunt that the whole essence is in the Father onely, either it must be made partable, or be taken from the Sonne, and so shall the Sonne be spoyled of his essence, and be a God onely in name and title. The essence of God, if wee beleue these triflers: belongeth onely to the Father, for as much as he is onely God, and is the essence maker of the Sonne. And so shall the godhead of the Sonne bee an abstract from the essence of God, or a deriuation of a part out of the whole. Nowe must they needes graunt by their owne principle, that the Holy Ghost is the Spirite of the Father onely. For if hee be a deriuation from the first essence, which is onely proper to the Father, of right he cannot be accounted the Spirite of the Sonne: which is confuted by the testimonie of *Paul*, where hee maketh the Spirite common to Christ and the Father. Moreouer, if the person of the Father be wiped out of the Trinitie, wherein shall he differ from the Sonne and the holy Ghost, but in this, that hee onely is God? They confesse Christ to be God, and yet they saye, hee differeth from the Father. Again, there must be some marke of difference to make that the Father be not the Sonne. They which say that marke of difference to be in the essence, doe manifestly bring the true Godhead of Christ to nothing, which cannot be without essence, yea, and that the whole essence. The Father differeth not from the Sonne, vnlesse hee haue something proper to himselfe that is not common to the Sonne. What nowe will they finde wherein to make him different? If the difference be in the essence, let them answer if he haue not communicated the same to the Sonne. But that could not be in part, for to say that he made halfe a God were wicked. Beside that by this meane they doe foule teare insunder the essence of God.

Esaie. 44. 6.

Iere. 10. 11.



It remaineth therefore that the essence is whole, and perfectly common to the Father and the Sonne. And if that be true, then as touching the essence there is no difference of the one of them from the other. If they say, that the Father in giuing his essence, remaineth neuerthelesse the onely God, with w<sup>h</sup>ome the essence abideth: then Christ shal be a figuratiue God, and a God onely in thewe and in name but nor in deede: because nothing is more proper to God than to be, according to this saying: He that is hath sent me vnto you.

Exo. 5. 13.

24 It is easie by many places to proue that it is false which they holde, that so oft as there is in scripture mention made absolutely of God, none is meant thereby but the Father. And in those places that they themselues do alleage, they fouly bewraye their owne want of consideration, because there is also set the name of the Sonne. Whereby appeareth, that the name of God is there relatiuely taken, and therefore restrained to the Person of the Father. And their obiection where they say, If the Father were not onely the true God, hee shoulde himselve be his owne Father, is answered with one worde. It is not inconuenient for degree and orders sake, that he be peculiarly called God which hath not onely of himselve begotten his wisdom, but also is the God of the Mediatour, as in place fit for it, I will more largely declare. For sith Christ was openly shewed in the flesh, hee is called the Sonne of God, not onely in respect that he was the eternall Worde before all worldes begotten of the Father: but also because he tooke vpon him the Person and office of the Mediatour to ioyne vs vnto God. And because they doe so boldly exclude the Sonne from the honour of God, I woulde faine knowe whether the Sonne when hee pronounceth, that none is good but God, doe take goodnesse from him selfe? I doe not speake of his humane nature, least perhappes they should take exception, and say, that whatsoeuer goodnesse was in it, it came off free gifte. I aske whether the eternall Worde of God be good or no? If they saye nay, then wee holde their vngodlinesse sufficiently conuincid: in saying yea, they confounde themselues. But whereas at the first sight, Christ seemeth to put from himselve the name of Good, that doeth the more confirme our meaning. For sith it is the singular title of God alone, forasmuch as he was after the common manner saluted by the name of Good, in refusing false honour, he did admonishe them, that the goodnesse wherein hee excelled, was the goodnesse that God hath. I aske also, where *Paul* affirmeth that onely God is immortall, wise, and true, whether by these wordes Christ be brought into the number of men mortall, foolish, and false? Shall not hee then be immortall, that from the beginning was life to giue immortalitie to Angels? Shall not hee be wise, that is the eternall wisdom of God? Shal not the truth it selfe be true? I aske further more, whether they thinke that Christ ought to be worshipped or no? For hee claimeth this vnto himselve, to haue all knees bow before him: it followeth that hee is the God which did in the lawe forbid any other to be worshipped but himself. If they wil haue that meant of the Father onely which is spoken in *Esay*: I am, and none but I: this testimonie I turne against them selues, forasmuch as wee see, that what-

*The arguments answered which are brought to proue the father to be the only true God.*

Mat. 19. 17.

Tim. 1. 17.

Phi. 2. 30.

Esa. 44. 6.

soeuer pertaineth to God is giuen to Christ. And their cauillation hath no place, that Christ was exalted in the flesh, wherein he had bene abased, and that in respect of the flesh, all authoritie is giuen him in heauen & in earth: because although the maiestie of king and ludge extend to the whole Person of the Mediatour, yet if he had not bene God openly shewed in flesh, he could not haue bene aduanced to such height, but that God should haue disagreed with himselfe. But this controuersie *Paul* doeth well take away, teaching that he was equall with God before he did abase himselfe vnder the shape of a seruant. Nowe howe could this equalitie haue stande together, vnlesse he had bene the same God whose name is *Iah* and *Iehouah*: that rider vpon the Cherubin, that is king of all the earth and Lord of the world? Now howe soeuer they babble against it, it cannot be taken from Christ which *Esaie* saith in another place: He, he, is our God, for him we haue wayted, whereas in these wordes he describeth the coming of God the Redeemer, not onely that should bring home the people from the exile of Babylon, but also fully in all points restore the Church. And with their other cauillation they nothing preuaile, in saying, that Christ was God in his Father. For though we confesse that in respect of order and degree the beginning of the godhead is in the Father, yet we say that it is a detestable inuention to saye, that the essence is onely proper to the Father, as though he were the onely Godmaker of the Sonne. For by this meanes either he should haue mo offences than one, or else they call Christ God onely in title and imagination. If they graunt that Christ is God, but next after the Father, then shall the essence be in him begotten and fashioned, which in the Father is vnbegotten and vnfashioned. I knowe that many quicke nosed men doe laugh at this that wee gather the distinction of Persons out of the wordes of *Moses*, where hee bringeth in God speaking thus: Let vs make man after our image. But yet the godly readers doe see howe vainly and fondly *Moses* should bring in this as a talke of diuerse together, if there were not in God mo Persons than one. Nowe certaine is it, that they whome the Father spake vnto, were vncreate: but nothing is vncreate but God himselfe, yea the one onely God. Nowe therefore vnlesse they graunt that the power of creating was common, and the authoritie of commaunding common, to the Father, the Sonne, and the Holy ghost: it shall followe that God did not inwardly thus speake to himselfe, but directed his speech to other foreine workmen. Finally one place shall easily answere two of their obiections. For whereas Christ himselfe pronounceth that God is a spirite, this were not conuenient to bee restrained to the Father onely, as if the Word himselfe were not of Spirituall nature. If then the name of Spirite doth as well agree with the Sonne as with the Father, I gather that the Sonne is also comprehended vnder the indefinite name of God. But he addeth by and by after that, none are allowed for good worshippers of the Father, but they that worship him in spirite and trueth, wherevpon followeth an other thing, because Christ doth vnder a head execute the office of a teacher, he doeth giue the name of God to the Father, not to the entent to destroy his owne godhead, but by degrees to lift vs vp vnto it.

Phil. 2.7.

Esaie 5.9.

Gen. 1.26.

John. 4.24.

25 But in this they are deceived, that they dreame of certaine vndiuided singular things, whereof each haue a part of the essence . But by the Scriptures, we teach, that there is but one essentiall God, and therefore that the essence as wel of the Sonne as of the Holy ghost is vnbegotten. But for so much as the Father is in order first and hath of himselfe begotten his wisdom, therefore rightfully as is abouesaid, he is counted the originall and fountaine of all the godhead. So God indefinitely spoken, is vnbegotten, and the Father also in respect of person is vnbegotten. And foolishly they thinke that they gather, that by our meaning is made a quaternitie, because falsely and cauilously they ascribe vnto vs a devise of their owne braine, as though we did saie that by deriuation there come three persons out of one essence: whereas it is euident by our writings, that we do not drawe the persons out of the essence, but although they be abyding in the essence we make a distinction betweene them. If the Persons were seuered from the essence, then peraduenture their reason were like to be true . But by that meane it should be a Trinitie of gods and not of Persons, which one God containeth in him. So is their fond question answered, whether the essence doe meete to make vp the Trinitie, as though we did imagine that there descend three gods out of it. And this exception groweth of like foolishnesse where they say, that then the Trinitie, should be without God. For though it meete not to make vp the distinction as a part or a member, yet neither are the Persons without it, nor out of it. Because the Father if he were not God could not be the Father, and the Sonne is none otherwise the Sonne but because he is God . Wee say therefore, that the godhead is absolutely of it selfe. Whereby wee graunt that the Sonne in so much as he is God, is of himselfe without respect of his person, but in so much as hee is the Sonne, wee say that he is of the Father. So his essence is without beginning, but the beginning of his person is God himselfe . And the true teaching writers that in olde time haue spoken of the Trinitie, haue only applied this name to the Persons, forsomuch as it were not onely an absurde error but also a grosse vngodlinesse, to comprehend the essence in the distinction. For they that will haue these three to meete, the essence, the Sonne, and the Holy ghost, it is plaine that they doe destroy the essence of the Sonne and the Holy ghost, for else the partes ioyned together woulde fall in sunder, which is a fault in euery distinction . Finally if the Father and the Sonne were Synonimes or seuerall names signifying one thing, so the Father should be the Godmaker, and nothing shoulde remaine in the Sonne but a shadowe, and the Trinitie should be nothing else, but the ioyning of one God with two creatures.

*There is one indivisible diuine essence, which is vnbegotten, absolutely of it selfe and without beginning.*

26 Whereas they obiekt, that if Christ be properly God, he is not rightfully called the Sonne: to that wee haue already answered, that because in such places there is a comparifon made of the one Person to the other, the name of God is not there indefinitely taken, but restrained to the Father onely, in so much as he is the beginning of the Godhead, not in making of essence as the madde men doe fondly imagine, but in respect of order. In this meaning is construed that saying of Christ to the Father: this is the

*Christ though the sonne of God, yet properly God not by a certaine deriued deitie, but by the same Godhead whereby his father is God.*

G.

eternall



Iohn. 17. 3.

eternall life, that men beleue in thee the one true God, and Iesus Christ whome thou hast sent. For speaking in the Person of the Mediatour, he keepeth the degree that is meane betweene God and men: and yet is not his maiestie thereby diminished. For though he abased himself, yet he left not with the Father his glorie that was hidden before the world. So the Apostle in the second Chapter to the Hebrues, though he confesseth that Christ for a short time was abased beneath the Angels, yet he sticketh not to affirme withall, that he is the same eternall God that founded the earth. We must therefore hold, that so oft as Christ in the person of the Mediatour speaketh to the Father, vnder this name of God is comprehended the Godhead which is his also. So when hee sayd to the Apostles: It is profitable that

Iohn. 16. 7.

I goe vp to the Father, because the Father is greater: Hee giueth not vnto himselfe onely the second degree of godhead to be as touching his eternall essence inferiour to the Father, but because hauing obtained the heauenly glorie, he gathereth together the faithfull to the partaking of it. He setteth his father in the higher degree, in so much as the glorious perfection of brightnes that appeareth in heauen, differeth from that measure of glorie that was seene in him being clothed with flesh. After like maner in another place *Paul* saith: that Christ shall yeeld vp the kingdome to God and his Father, that God may be all in all. There is nothing more absurde than to

1. Cor. 15. 24.

take away eternall continuance from the godhead of Christ. If he shall neuer cease to be the Sonne of God, but shall alway remaine the same that he was frō the beginning, it followeth that vnder the name of the Father is comprehended the one essence that is common to them both. And surely therefore did Christ descend vnto vs, that lifting vs vp vnto his Father, he might also lift vs vp vnto himselfe, inasmuch as he is all one with his Father. It is therefore neither lawful nor right so exclusively to restraints the name of God to the Father, as to take it from the Sonne. For, *Iohn* doeth for this cause affirme that he is true God, that no man should thinke that he resteth in a second degree of Godhead beneath his Father. And I maruell what these framers of newe Gods doe meane, that while they confesse Christ to be true God, yet they forthwith exclude him from the godhead of his Father. As though there could any be a true God but hee that is the one God: or as though the godhead powred from one to another, be not a certaine newe forged imagination.

Iohn. 1. 1.

*Irenaeus saies frō  
thinking the fa-  
ther only and not  
the sonne to be  
properly eternall  
God.*

27 Whereas they heap vp many places out of *Irenaeus*, where he affirmeth that the Father of Christ is the onely and eternall God of Israel: that is either done of a shamefull ignorance, or of an extreme wickednesse. For they ought to haue considered, that then the holy man had to doe in disputation with those frantike men, that denied that the Father of Christ was the same God that in olde time spake by *Moses* and the Prophets, but that hee was I wot not what imagined thing brought out of the corruption of the worlde. Therefore he altogether trauaileth in this point, to make it plaine that there is no other God preached of in the Scripture but the Father of Christ, and that it is amisse to deuise any other, & therefore it is no maruell if he so oft conclude that there was no other God of Israel, but he that was

spoken

spoken of by Christ and the Apostles. And in like manner nowe, whereas we are to stand against another sort of error, we may truly say that the God which in olde time appeared to the Fathers, was none other but Christ. But if any man obiekt that it was the Father, our aunswere is in readinesse, that when we strue to defend the godhead of the Sonne, we exclude not the Father. If the readers take heede to this purpose of *Ireneus*, all that contention shall cease. And also by the sixt Chapter of the thirde booke, this whole strife is ended, where the good man standeth all vpo this point, to proue that he which is in Scripture absolutely and indefinitely called God: is verily the one onely God, and that Christ is absolutely called God. Let vs remember that this was the principall point whereupon stoode all his disputation, as by the whole proesse thereof doeth appeare: and specially the 46. Chapter of the second booke, that he is not called the Father by darke similitude or parable, which is not verie God in deed. Moreouer in another place he saith, Lib.3. cap.9. that as well the Sonne as the Father were ioyntly called God by y<sup>e</sup> Prophets and Apostles. Afterward he defineth how Christ which is Lorde of all, and King, and God, and iudge, receiued power from him which is the God of all, Cap.12. eiusdē lib. that is to say in respect of his subiection, because he was humbled euen to the death of the crosse. And a little after he affirmeth, that the Sonne is the maker of heauen and earth, which gaue the Lawe by the hand of *Moses*, and appeared to the Fathers. Nowe if any man doe prate that with *Ireneus* onely the Father is the God of *Israel*, I will turne againe vpon him that which the same writer plainly teacheth, that Christ is all one and the same: as also he applyeth vnto him the Prophecie of *Habacuc*. God shall come out of the South. To the same purpose serueth that which is read in the ninth Chapter of the fourth booke. Christ himselfe therefore with the Father is the God of the liuing. And in the twelue Chapter of the same booke he expoundeth that *Abraham* beleueed God, because Christ is the maker of heauen & earth and the onely God. Cap.16. eiusdē lib.

28 And with no more truth doe they bring in *Tertullian* for their defender. For though hee be rough sometime and crabbed in his manner of speech, yet doeth he plainly teach the summe of that doctrine that wee defende. That is to say, whereas he is the one God, yet by disposition and order he is his Word: that there is but one God in vnitie of substance, and yet that the same vnitie by mysterie of orderly distribution is disposed into Trinitie, that there are three, not in state, but in degree, not in substance, but in forme, not in power, but in order. He saith that hee defendeth the Sonne to be a seconde next to the Father, but hee meaneth him to be none other than the Father, but by way of distinction. In some places hee sayeth that the Sonne is visible. But when hee hath reasoned on both partes he defineth that he is inuisible in so much as hee is the Worde. Finally where he affirmeth, that the Father is determined in his owne person, he proueth himselfe farre from that error which we confute. And though he doeth acknowledge none other God but the Father, yet in the nexte peece of his writing expounding himselfe, he saith, that he speaketh not exclusiue in respect of the Sonne, because hee denieth that the Sonne is

*Tertullian as far  
from that opinion.*

any other God beside the Father, & that therefore their sole gouernement is not broken by distinction of Person. And by the perpetuall course of his purpose it is easie to gather the meaning of his wordes. For he disputeth against *Praxeas*, that though God be distinguished into three persons, yet are there not made many gods nor the vnitie torne in sunder. And because by the imagination of *Praxeas* Christ could not be God, but hee must also be the Father, therefore he so much labourerth about the distinction. Whereas he calleth the Worde and the Spirite a portion of the whole, although it be a hard kind of speech, yet is it excusable, because it is not referred to the substance, but onely sheweth the disposition and order that belongeth onely to the Persons, as *Tertullian* himselfe witnesseth. And hereof hangeth that: How many persons thinkest thou there are, O most frowarde *Praxeas*, but euen so many as there be names? And so a little after that, they may beleue the Father and the Sonne ech in their names and Persons. Hereby I thinke may be sufficiently confuted their impudencie, that seeke to beguile the simple with colour of *Tertullians* authoritie.

The fathers with  
generall consent  
teach Christ to be  
the same God  
with the father.

29 And surely whosoever shall diligently compare together the writings of the old authors, shall find no other thing in *Irenæus*, than that which hath beene taught by other that came after. *Iustine* is one of the auncientest, and he in all things doeth agree with vs. Yet let them object that hee as the rest doe, calleth the Father of Christ the onely God. The same thing doth *Hilarie* teach, yea, and speaketh more hardly, that the eternitie is in the Father. But doth he that to take away the essence of God from the Sonne? And yet is he altogether in defence of the same Faith that wee followe. Yet are they not ashamed to picke out certaine mangled sentences whereby they would perswade that *Hilarie* is a Patrone of their error. Where they bring in *Ignatius*: if they will haue that to be of any authorie, let them proue that the Apostles made a lawe for lent and such like corruptions of religion. Nothing is more vsauourie than those fonde trifles that are published vnder the name of *Ignatius*. Wherefore their impudencie is so much lesse tolerable, that disguise themselues with such visors to deceiue. Moreouer the consent of the auncient Fathers is plainly perceiued by this, that at the council of *Nice*, *Arrius* neuer durst alledge for himselfe the authoritie of any one allowed writer. And none of the Greekes or Latines doth excuse himself and say, that he dissenteth from them that were before. It needeth not to be spoken howe *Augustine* whome these loselless doe most hate, hath diligently searched the writings of them all, and howe reuerently hee did embrace them. Truly euen in matters of least weight he vseth to shewe what compelleth him to dissent from them. And in this matter, if he had read any thing doubtfull or darke in other, he hideth it not. But the doctrine that these men strue against, he taketh it as confessed, that from the farthest time of antiquitie it hath beene without controuersie receiued. And by one worde it appeareth that he was not ignorant what other had taught before him, where he sayth that in the Father is vnitie, in the first booke of Christian doctrine, will they say that he then forgate himselfe? But in another place he purgeth himselfe from such reproch, where he calleth the Father  
the



the beginning of the whole Godhead, because he is of none; considering in deede wisely, that the name of God is specially ascribed to the Father, because if y<sup>e</sup> beginning should not be reckened at him, the single vnitie of God cannot be conceiued. By this I trust the godly reader will perceiue that all the cauillations are confuted, wherewith Sathan hath hitherto attempted to peruert or darken the pure trueth of doctrine. Finally, I trust that the whole summe of doctrine in this point is fully declared, if the readers will temper them of curiositie, and not more greedily than meete is, seeke for combersome and entangled disputations. For I take not in hande to please them, that do delight in an vntemperate desire of speculation. Truly I haue omitted nothing of suttile purpose that I thought to make against mee. But while I studie to edifie the Church, I thought it best to leaue many thinges vntouched which both smally profited, and would grieue the readers with superfluous tediousnesse. For to what purpose were it to dispute, whether the Father do alwayes beget? For as much as it is follie to faine a continuall act of begetting, sith it is euident that from eternitie there haue been three Persons in God.

### The xiiii. Chapter.

*That the Scripture euen in the creation of the world & of all things: doth by certaine markes put difference betwene the true God, and fained gods.*

**A**Lthough *Esay* doeth worthily reproch the worshippers of false gods with slouthfulnesse, for that they haue not learned by the verie foundations of the earth, and round compasse of the heauens, which is the true God: yet such is the dulnesse and grossenes of our wit, that least the faithfull shoulde fall away to the inuentions of the Gentiles, it was necessarie to haue God more expressely painted out vnto them. For whereas the saying that God is the mind of the world, which is compted the most tollerable description that is found among the Philosophers, is but vaine, it behoueth vs more familiarly to knowe him, least we alwayes wauer in doubtfulnesse. Therefore it was his pleasure to haue a historie of the creation remaining, whereupon the Faith of the Church might rest, and seeke for none other God but him, whome *Moses* hath declared to be the maker and buylder of the worlde. There is first set foorth the time, that by continuall proceeding of yeares the faithfull might come to the first originall of mankind, and of all things. Which knowledge is verie necessarie, not onely to confute those monstrous fables that sometime were spred in *Aegypt* and other partes of the worlde, but also, that the beginning of the worlde once being knowen, the eternitie of God may more clearly shine foorth and rauish vs in admiration of it. Neither ought wee to be any thing moued with that vngodly mocke, that it is maruell why it came no sooner in the minde of God to make the heauen and the earth, and why he sitting idle did suffer so immeasurable a space to passe away, sith he might haue made it many thousand ages before: whereas the whole continuance of the worlde that now draweth to an ende, is not yet come to fixe thousand yeares. For why God so long deferred it, is neither lawfull nor expedient for vs to enquire. Because if mans minde wil trauaile

*Esay. 40. 21.*

*The creation of the world taught by Moses, that men might knowe the God which made it, and not enquire why he made it no sooner.*

to attaine therevnto, it shal faile an hundred times by the way, neither were it profitable for vs to know that thing which God himselfe to proue the modestie of our faith, hath of purpose willed to be hidden. And well did that godly old man speake, which when a wanton fellowe did in scorne demaund of him, what God had done before the creation of the world, answered, that he buylded Hell for curious fooles. Let this graue and seuer warning re- presse the wantonnesse that tickleth many, yea, and driueth them to euill and hurtfull speculations. Finally, let vs remember that the same inuisible God whose wisdom, power and iustice is incomprehensible, doth set before vs the historie of *Moses* as a looking glasse, wherein his liuely image appeareth. For, as the eyes that either are grown dimme with age, or dulled with any disease, doe not discern any thing plainly, vnlesse they be holpen with spectacles: so, such is our weakenesse, that vnlesse the Scripture direct vs in seeking of God, wee doe forthwith runne out into vanitie. And they that followe their owne wantonnesse, because they be nowe warned in vaine, shall all too late feeble with horrible destruction, how much it had bene better for them reuerently to receiue the secreete counsels of God, than to vomite out blasphemies, to obscure the heauen withall. And rightly doth *Augustine* complaine, that wrong is don to God when further cause of things is sought for, than his onely will. The same man in another place doeth wisely warne vs, that it is no lesse euill to moue question of immeasurable spaces of times than of places. For howe broad soeuer the circuite of the heauen is, yet is there some measure of it. Nowe, if one should quarell with God for that the emptinesse wherein nothing is contained, is an hundred times more, shall not all the godly abhorre such wantonnesse? Into like madnesse runne they that busie themselues about Gods sitting still, because at their appointment he made not the worlde innumerable ages sooner. To satisfie their owne greedinesse of minde, they couet to passe without the compasse of the worlde, as though in so large a circuit of heauen, and earth, they could not finde things enough that with their inestimable brightnesse may ouerwhelme all our senses: as though in sixe thousand yeares, God hath not shewed examples, in continual consideration whereof, our mindes may be exercised. Let vs therefore willingly abyde enclosed within those boundes wherewith it pleased God to enuiron vs, and as it were to penne vp our mindes, that they shoulde not straye abroad with libertie of wandring.

Lib. de gen. con-  
tra Ma.  
De ciuit. dei. lib.  
40.

*The deuinding of  
the creation into  
sixe dayes, the or-  
der of creating, &  
the manner in which  
Moses used in  
speaking of God,  
do shew v what  
we ought especi-  
ally to learne by  
that historie.*

2. For like reason is it that *Moses* declareth, that the worke of God was not ended in a moment but in sixe dayes. For by this circumstance we are withdrawn from forged inuentions to the one only God that deuinded his worke into sixe dayes, that it should not greeue vs to be occupied all the tyme of our life in considering of it. For though our eyes, what way soeuer wee turne them, are compelled to looke vpon the workes of God, yet see wee howe fickle our head is, and if any godly thoughtes doe touch vs, how soone they passe away. Here againe mans reason murmureth, as though such proceedings were disagreeing fro the power of God, vntil such time as being made subject to the obedience of faith, she learne to keepe that rest wherunto she hallowing

hallowing of the seuenth day calleth vs. But in the verie order of things, is diligently to be considered, the fatherly loue of God toward mankinde, in this: that he did not creat *Adam* vntil he had stored the worlde with all plentie of good things. For if he had placed him in the earth while it was yet barren & empty, if he had giuen him life before that there was any light, hee shoulde haue seemed not so wel to provide for his commoditie. But nowe where hee first disposed the motions of the Sunne & the Planets for the vse of man, and furnished the earth, the waters and the aire with liuing creatures, & brought forth abundance of fruites to suffice for foode, taking vpon him the care of a diligent and prouident housholder, he shewed his marueilous bountie toward vs. If a man doe more heedefully wey with himselfe those things that I do but shortly touch, it shall appeare that *Moses* was the sure witnesse & publisher of the one God the creator. I omit here that which I haue already declared, that he speaketh not there only of the bare essence of God, but also setteth forth vnto vs his eternall Wisdome & Spirite, to the ende wee should not dreame that God is any other, than such as he will be known by the image that he hath there expressed.

3 But before that I begin to speake more at large of the nature of man, I must say somewhat of Angels. Because, though *Moses* applying himselfe to the rudenesse of the common people, reciteth in his historie of the creation no other workes of God but such as are seene with our eyes, yet whereas afterward he bringeth in Angels for ministers of God, wee may easily gather, that he was the creator of them in whose seruice they employ their trauell and offices. Though therefore *Moses* speaking after the capacitie of the people, doeth not at the very beginning rehearse the Angels among the creatures of God: yet that is no cause to the contrarie, but that we may plainly & expressly speake those things of them, which in other places the Scripture commonly teacheth. Because if we desire to know God by his workes, so noble and excellent an example is not to be omitted. Beside that, this point of doctrine is verie necessarie for the confuting of many errors. The excellencie of the nature of Angels hath so daseled the mindes of many, that they thought the Angels had wrong offered them, if they should be made subiect to the authoritie of one God, and brought as it were in obedience. And here vpon were they fained to be gods. There rose vp also one *Manicheus* with his sect, which made themselues two originall beginnings of things, God, & the Diuel, and to God he assigned the beginning of good things, & of things of euil nature he determined the diuel to be the author. If our minds should be entangled with this error, God should not keepe whole his glorie in the creation of the world. For, whereas nothing is more proper to God than eternitie and a being of himselfe as I may so terme it, they which giue that vnto the diuel, do they not in a manner giue him the title of godhead? Now where is the almightinesse of God become, if such authoritie be graunted to the diuel, that he may put in execution what he will though God say nay & withstand it? As for the onely foundation that the *Manichees* haue, that it is vnlawful to ascribe vnto God that is good, the creation of any thing that is euil: that nothing hurteith the true Faith, which admitteth not that there

*The creation of Angels is a thing necessarie to be known, both because they are the most noble part of Gods workes, & also for that there are sundrie errors concerning Angels, which cannot without such knowledge be refuted.*



is any thing naturally euil in the whole vniuersalitie of the worlde, because neither the frowardnesse and malice both of man & the diuel, nor the sins that proceede thereof, are of nature, but of the corruption of nature. Neither was there any thing from the beginning, wherein God hath not shewed an example both of his wisdom and iustice. Therefore to aunswere these peruerse deuises: it behoueth vs to lift vp our mindes higher than our eyes can attaine to see. For which cause it is likely, that where in the *Nicene* creed God is called the creator of all things, things inuisible are expressed. Yet will we be carefull to keepe the measure that the rule of godlinesse appointeth, least the readers with searching to vnderstand further than is expedient, should wander abroad, being led away from the simplicitie of Faith. And surely, forasmuch as the Holy ghost teacheth vs alwaye for our profit, and such things as are smally auailable to edifie, hee doeth either leaue wholly vnspoken, or but lightly, and as it were ouerrunningly touch them: it shalbe also our duerie to be content not to knowe those things that do not profit vs.

*Superfluous speculations, & curious questions about Angels, are to be avoided.*  
Gen. 1. 2.

4 That the Angels, for as much as they are the ministers of God ordeined to execute his commaundements, are also his creatures, it ought to be certainly out of all question. To moue dout of the time and order that they were created in, should it not rather be a busie waiwardnesse than diligence? Moses declareth that the earth was made, and the heauens were made, with all their armies, to what purpose than is it, curiously to searche, what day the other more secret armies of heauen beside the starres and planets first began to be? But, because I will not be long, let vs, as in the whole doctrine of religion, so here also remember that wee ought to keepe one rule of modestie & sobrietie, that of obscure things we neither speake, nor think, nor yet desire to knowe any other things than that hath bene taught vs by the word of God: and an other point, that in reading of Scripture wee continually rest vpon the searching and studying of such things as pertaine to edification, & not giue our selues to curiosity or study of things vnprofitable. And because it was Gods pleasure to instruct vs, not in trifling questions, but in sound godlinesse, feare of his name, true confidence, and duties of holines: let vs rest vpon such knowledge. Wherefore, if wee will be rightly wise, wee must leaue those vanities that idle men haue taught without warrant of the worde of God, concerning the nature, degrees, and multitude of Angels. I knowe that such matters as this, are by many more greedily taken hold of, & are more pleasant vnto them than such things as lie in daily vse. But if it greue vs not to be the scholars of Christ, let it not greue vs to followe that order of learning that he hath appointed. So shal it so come to passe, y being contented with his scholing, we shal not onely forbear, but also abhorre superfluous speculations, from which he calleth vs away. No man can deny, that the same *Demyse*, whatsoeuer man he was, hath disputed many thinges both subtilly & wittily in his Hierarchie of heauen: but if a man examine it more nerely, he shal finde that for the most part it is but meere babbling. But the dutifull purpose of a diuine is, not to delite eares with prating, but to stablsh consciences with teaching things true, certaine, and profitable.

If one shoulde read that booke, hee would thinke that the man were slipped downe from heauen, & did tel of things not that he had learned by hearſay, but that he had ſeene with his eyes. But *Paul* which was rauished about the third heauen, hath vttered no ſuch thing, but alſo proteſteth, that it is not lawfull for man to ſpeake the ſecretes that he had ſeene. Therefore bidding farewell to that triſlyng wiſedome, let vs conſider by the ſimple doctrine of the Scripture, what the Lord would haue vs know concerning his Angels.

1. Cor. 12. 2.

It is commonly read in the Scripture, that the Angels are heauenly Spirites, whoſe miniſtration and ſeruice God uſeth for putting in execution of thoſe things that he hath decreede. For which reaſon that name is giuen them, becauſe God uſeth them as meſſengers, to ſhewe himſelfe vnto men. And vpon like reaſon are deriued the other names that they are called by. They are named armies, becauſe they do like a gard enuiron their Prince, & do adorne and ſet forth the honorable ſhew of his maieſtie, and like ſouldiers they are alway attending vpon the enſigne of their captaine, and are euer ſo prepared & in readines to do his commandements, that ſo ſoone as he doth but becken to them, they prepare themſelues to worke, or rather be at their worke alreadie. Such an image of the throne of God to ſet out his royaltie, the other Prophets do deſcribe, but principally *Daniel* where he ſaith, that when God ſate him down in his throne of iudgement, there ſtood by a thouſand thouſand, & ten thouſand companies of ten thouſands of Angels. And becauſe God doth by them marueilouſly ſhewe forth & declare the might & ſtrength of his hand, therefore they are named ſtrengths, becauſe hee exerciſeth & uſeth his authoritie in the world by them, therefore they are ſometime called principalities, ſometime powers, ſometime Dominions. Finally, becauſe in them as it were ſitteth the glorie of God, for this cauſe alſo they are called Thrones: though of this laſt name I will not certainly ſay, becauſe another expoſition doth either as well or better agree with it. But (ſpeaking nothing of that name) the Holy ghoſt often uſeth thoſe other former names to aduance the dignitie of the miniſterie of Angels. For it were not reaſon if thoſe instruments ſhould be let paſſe without honour, by whome God doeth ſpecially ſhewe the preſence of his maieſtie. Yea, for that reaſon they are many times called Gods, becauſe in their miniſterie, as in a looking glaſſe, they partly repreſent vnto vs the godhead. Although in deede I miſlike not this that the old writers do expound, that Chriſt was the Angel, where the Scripture ſaith, that the Angel of God appeared vnto *Abraham*, *Iacob*, *Moſes*, and other, yet oftentimes where mention is made of al the Angels in deede, this name is giuen vnto them. And that ought to ſeeme no meruaile. For if this honour be giuen to princes & gouernours, that in their office they ſtande in the ſeede of God that is ſoueraigne king & iudge, much greater cauſe there is why it ſhould be giuen to the Angels, in whom the brightnes of the glorie of God much more abundantly ſhineth.

*Angels in Scripture, termed armies, ſtrengthes, principalities, powers, dominions, thrones, gods.*

Dan. 7. 10.

Coloſſ. 1. 16.  
Eph. 1. 21.

Gen. 18. 1. 32.  
Iſa. 5. 14.  
Iudi. 6. 14. 86.  
13. 22.

Pſa. 32. 6.

6 But the Scripture ſtandeth moſt vpon teaching vs that, which might moſt make to our comfort and confirmation of Faith: that is to wit, that the Angels are the diſtributers & adminiſtratours of Gods bountie toward vs. And therefore the Scripture reciteth, that they watch for our ſafetie:

*The ſeruice which Angels do vnto men.*



they take vpon them the defence of vs, they direct our wayes, they take care that no hurtfull thing betide vnto vs. The sentences are vniuersall, which principally pertain to Christ the head of the Church, and then to all the faithfull. He hath giuen his Angels charge of thee, to keepe thee in all thy waies. They shall beare thee vp in their handes, least thou chaunce to hit thy feete against a stone. Againe, The Angel of the Lorde standeth rounde about them that feare him, and he doth deliuer them. Wherby God sheweth that he appointeth to his Angels the defence of them, whom he hath taken in hand to keepe. After this order the Angel of the Lord doth comfort *Agar* when she fled away, and commandeth her to be reconciled to her maistres. God promisseth to *Abraham* his seruant an Angel to be the guide of his iourney. *Jacob* in blessing of *Ephraim* & *Manasse* prayeth, that the Angel of the Lord by whom he himselfe had bin deliuered from all euill, may make them prosper. So the Angell was set to defende the tentes of the people of *Israel*. And so oft as it pleased God to reskue *Israel* out of the handes of their enemies, he raised vp reuengers by the ministerie of Angels. So finally (to y end I neede not to rehearse many mo) the Angels ministred to Christ and were readie assistent to him in all necessities. They brought tidings to the women of his resurrection, & to y disciples of his glorious comming. And so to fulfill their office of defending vs, they fight against the deuill and all enemies, and do execute the vengeance of God vpon them, that are bent against vs. As we reade that the Angell of God to deliuer *Hierusalem* from the siege, slewe in one night a hundred fower score and fwe thousande in the campe of the king of *Assyria*.

7 But whether to euerie of the faithfull be a seuerall Angell assigned for their defence, I dare not certainly asirme. Surely when *Daniel* bringeth in the Angel of the *Persians*, and the Angel of the *Grecians*, hee sheweth that he ment, that there are to kingdoms and prouinces certaine Angelles appointed as gouernours. And when Christ saith that the Angels of children do alway beholde the face of the Father, he seemeth to meane, that there are certaine Angels to whome the preseruacion of them is giuen in charge. But I can not tell whether we ought thereby to gather, that euerie one hath his Angell set ouer him. But this is to be holden for certaintie, that not one Angel only hath care of euerie one of vs, but that they all by one consent do watch for our safetie. For it is spoken of all the Angels together, that they more reioyce of one sinner conuerted to repentance, than of nintie & nine iust that haue stand still in their righteousnes. And it is saide of mo Angels than one, that they conueyed the soule of *Lazarus* into the bosome of *Abraham*. And not without cause did *Elizeus* shewe to his seruant so many ferie chariots that were peculiarly appointed for him. But one place there is that seemeth more plaine than the rest to proue this point. For when *Peter* being brought out of prison knocked at the doores of the house where the brethren were assembled, when they could not imagine that it was he, they said it was his Angell. It should seeme that this came in their minde by the common opinion, that to euerie of the faithfull are assigned their Angels for gouernours. Albeit yet here it may be answered that it may well be, notwithstanding

Psa. 91. 11.  
Psa. 34. 8.  
Gen. 16. 9.

Gen. 24. 7.  
Gen. 48. 16.  
Exo. 14. 19.  
& 23. 23.  
Iud. 2. 1. & 6. 11.  
& 13. 10.

Mat. 4. 11.

Luk. 22. 43.  
Mat. 28. 5.

Luk. 24. 5.  
Act. 1. 10.

2. King. 19. 35.  
Esa. 37. 36.

Whether euerie  
man haue his pe-  
culiar Angel to  
attend vpon him,  
is an idle and a  
needeles question.  
Da. 10. 13. & 12. 1  
Mat. 18. 10.

Luke. 15. 7.  
Luk. 16. 73.  
2. King. 16. 17.

Act. 12. 15.



standing any thing that there appeareth, that we may thinke it was any one Angell, to whom God had giuen charge of *Peter* for that time, and yet not to be his continuall keeper: as the common people doe imagine that there are appointed to euery one two Angels, as it were diuerse ghostes, a good Angel and a badde. But it is not worth trauaile, curiously to search for that which doth not much import vs to knowe. For if this do not content a man, that all degrees of the armie of heauen do watch for his safetie, I do not see what he can be the better, if he vnderstand that there is one Angell peculiarly appointed to keepe him. And they which restraine vnto one Angel the care that God hath to euery one of vs, do great wrong to themselves, and to all the members of the Church: as if that power to succour vs had bin vaine-ly promised vs, wherewith being enuironed and defended, we should fight the more boldly.

8 They that dare take vpon them to define of the multitude and degrees of Angels, let them looke well what foundation they haue. I grant *Michael* is called in *Daniel*, the Great prince, & with *Inde*, the Archangel. And *Paul* saith, it shall be an Archangel that shal with sound of trüpet call men to the iudgement. But who can thereby appoint the degrees of honours betwene Angels, or discerne one from another by speciall marks, and appoint euery one his place & standing? For the two names that are in Scripture, *Michael*, & *Gabriel*: and if you list to adde the third out of the historie of *Tobie*, may by their signification seeme to be giuen to the Angels, according to the capacitie of our weaknesse, although I had rather leaue that exposition at large. As for the number of them, we heare by Christes mouth of many Legions, by *Daniel* many companies of ten thousandes, the seruant of *Elizens* saw many chariots full: and this declareth that they are a great multitude, that it is said, that do camp round about them that feare God. As for shape, it is certaine, that Spirites haue none, and yet the Scripture for the capacitie of our wit doth not in vaine vnder *Cherubin* and *Seraphin* paint vs out Angels with wings, to the intent we should not doubt that they will be euer with incredible swiftnesse, readie to succour vs, so soone as neede shall require, as if the lightning sent from heauen should flie vnto vs with such swiftnesse as it is wonted. Whatsoeuer more than this may bee sought of both these points, let vs beleue it to be of that sort of mysteries, whereof the full reuelation is deferred to the last day. Wherefore let vs remember to take heed both of too much curiositie in serching & too much boldnes in speking,

9 But this one thing which manie troublesome do call in doubt, is to be holden for certaintie, that Angels are ministring spirits, whose seruice God vsersh for the defence of his, and by whom he both distributeth his benefits among men, and also putteth his other workes in execution. It was in the old time the opinion of the Sadduces, that by Angels is meant nothing els, but either the motions that God doth inspire in men, or the tokens that he sheweth of his power. But against this errorrie crie our so manie testimonies of Scripture, that it is maruile that so grosse ignorance could be suffered in that people. For to omit those places that I haue before alleaged, where are recited thousandes & Legions of Angels: where is giuen vnto them: where

*The different degrees of honour amongst Angels, & the certaintie of their number are things vnknowen.*  
Dan. 12:1.  
Iud. 1:9.  
1. Thess. 4:16.

Mat. 26:55.  
Dan. 7:10.  
Pla. 34:8.

*Against the opinion of the Sadduces, who denied that there are any such spirits as wee call Angels.*

it is said that they vpholde the faithfull with their hands, & cary their soules into rest: that they see the face of the Father, & such like: there are other places whereby is clearely proued, that they are in deede spirits of a nature that hath substance. For whereas *Stephen & Paul* do say, that the law was giuen by the hand of Angels, & *Christ* saith, that the elect after the resurrection shalbe like vnto Angels: that the day of iudgement is not knowen to the verie Angels: that he shall then come with his holy Angels: howsoeuer they be writhe, yet must they so be vnderstanded. Likewise, when *Paul* charged *Timothie* before *Christ* & his chosen Angels, to keepe his commaundementes, he meaneth not qualities or inspirations without substance, but verie spirites.

And otherwise it standeth not together that is written in the Epistle to the *Hebrues*, that *Christ* is become more excellent than Angels, that the world is not made subiect vnto them: that *Christ* tooke vpon him not their nature, but the nature of man. If we meane not the blessed spirites, to whome may these comparisons agree? And the author of that Epistle expoundeth himselfe, where he placeth in the kingdome of heauen the soules of the faithfull & the holy Angels together. Also the same that we haue already alleged, that the Angels of children do alway behold the face of God, that they do reioyce at our safetie, that they maruel at the manifold grace of God in the Church, that they are subiect to *Christ*, the head. To the same purpose serueth this, that they so oft appeared to the holy Fathers in the forme of men, that they talked with them, that they were lodged with them. And *Christ* himselfe for the principall preeminence that he hath in the person of the Mediatour, is called an Angel. This I thought good to touch by the way, to furnish the simple with defence against those foolish & reasonles opinions, that many ages agoe raised by *Sathan* do now and then spring vp againe.

To Now it resteth, that we seeke to meete with that superstition which is commonly wont to creepe in, where it is said: that Angels are the ministers and deliuerers of all good things vnto vs. For by and by mans reason falleth to this point, to think that therefore al honour ought to be giuen them. So commeth it to passe that those things which belong only to God and *Christ*, are conueyed away to Angels. By this meane wee see that in certaine ages past, the glorie of *Christ* hath bin many wayes obscured, when Angels without warrant of Gods worde were loden with immeasurable titles of honour. And of all the vices that we speake against, there is almost none more auncient than this. For it appeareth, that *Paul* himself had much to doe with some which so aduanced Angels, that they in manner would haue brought *Christ* vnder subiection. And therefore he doth so carefully presse this point in his Epistle to the *Collossians*, that *Christ* is not onely to be preferred before all Angels, but that he is also the authour of all the good things that they haue: to the ende wee should not forsake him and turne vnto them, which can not sufficiently helpe themselves, but are faine to drawe out of the same fountaine that we do. Surely forasmuch as there shineth in them a certain brightness of the maiestie of God, there is nothing whereunto wee are more easily enclined, than with a certaine admiration to fall downe in worshipping of them, & to giue vnto them all things that are due only to God. Which thing

Iohn

A. 8. 53.

Gal. 3. 19.

Mat. 22. 30. &amp; 24

37. 31. &amp; 25.

Luke. 9. 26.

1. Tim. 5. 21.

Heb. 1. 4. &amp; 2. 16.

Heb. 12. 22.

Mal. 3. 1.

That which  
Angels do for vs,  
must not cause vs  
to do the honour  
vnto them that  
we owe to God.

Coloss. 1. 16.



*John* in the Revelation confesseth to haue chaunced to himselfe, but he addeth withall, that he receiued this answer. See thou do it not. For I am thy fellow seruant, Worship God.

11 But this daunger wee shall well beware of, if wee do consider why God vseth rather by them than by himselfe without their seruice to declare his power, to prouide for the safetie of the faithfull, & to communicate the gifts of his liberalitie among them. Surely he doth not this of necessitie, as though he could not be without them; for so oft as please him, he letteth them alone, and bringeth his worke to passe with an onely becke: so far is it of, that they be any aide to him, to ease him of the hardnesse thereof. This therefore maketh for the comfort of our weakenes, so that wee want nothing that may auaille our mindes, either in raising them vp in good hope, or confirming them in assurance. This one thing ought to be enough & enough againe for vs, that the Lord affirmeth y<sup>e</sup> he is our protector. But while we see our selues besieged with so many dangers, so many hurtfull things, so many kindes of enemies: it may be (such is our weakenesse and frailtie) that we be sometime filled with trembling feare, or fall for dispaire, vnlesse the Lorde after the proportion of our capacitie doe make vs to conceiue his presence. By this meane he not onely promisseth that he will haue care of vs, but also that he hath an innumerable garde to whome he hath giuen in charge to trauail for our safetie, & that so long as wee be compassed with the garrison and support of them, whatsoeuer danger betideth, wee be without all reach of hurt. I graunt we do amisse that after this simple promise of the protection of God alone, wee still looke about from whence other helpe may come vnto vs. But for as much as it pleaseth the Lorde of his infinite clemencie and gentlenes to helpe this our fault, there is no reason why wee should neglect his so great benefit. An example thereof we haue in the seruant of *Elizeus*, which when he sawe the hill besieged with the armie of the *Syrians*, and that there was no way open to escape, was stricken downe with feare, as if his maister and hee were then vterly destroyed. Then *Elizeus* praied God to open his seruants eyes, and by & by he sawe the hill furnished with horses and fierie chariotes, that is, with a multitude of Angels to keepe him and the Prophet safe. Encouraged with this vision he gathered vp his heart againe, & was able with a dreedelesse mind to looke downe vpon his enemies, with sight of whome he was before in a maner driuen out of his witte.

12 Wherefore whatsoeuer is said of the ministerie of Angels, let vs apply it to this ende, that ouercomming all distrust, our hope may be the more strongly stablished in God. For these succours are therefore prouided vs of God, that we should not be made afraid with multitude of enemies, as though they could preuaile against his helpe, but should flie vnto that saying of *Elizeus*, that there be mo on our side than be against vs. How much then is it against order of reason, that wee should be led away from God by Angels, which are ordeined for this purpose, to testifie that his helpe is more present among vs? But they do leade vs away in deede, if they doe not streight lead vs as it were by the hand to him, that we may haue eye vnto, call vpon, and publish him for our only helper: if we consider not them to be as his handes that

*Our frailtie is the cause why God vvhom might do all things for vs by himselfe, doth so many things by the ministerie of his Angels.*

2. Kin. 6. 17.

*That vvhich God doth vse to relieve our weaknes, must not cause vs to diminish his glorie.*



that moue themselves to no worke but by his direction: if they do not holde vs fast in the one Mediatour Christ, so that wee may hang wholly of him, leane all vpon him, be carried to him and rest in him. For that which is described in the vision of *Iacob*, ought to sticke and be fastened in our mindes, howe Angels descende downe to the earth vnto men, and from men doe goe vp to heauen by a ladder, whereupon standeth the Lorde of hostes.

Gen. 28. 12.

Whereby is meant, that by the onely intercession of Christ it commeth to passe, that the ministeries of the Angels doe come vnto vs, as he himselfe affirmeth, saying: Hereafter ye shall see the heauens open and the Angels descending to the Sonne of man *John* 1. 51. Therefore the seruauunt of *Abraham* being committed to the custodie of the Angel, doeth not therefore call vpon the Angel to helpe him, but holpen with that commendation, hee prayeth to the Lorde, and beseecheth him to shewe his mercy to *Abraham*. For as God doeth not therefore make them ministers of his power & goodness, to the intent to part his glory with them: so doth he not therefore promise vs his helpe in their ministrations, that we should diuide our confidence betweene him and them. Let vs therefore forsake that *Platonickall* philosophie, to seeke the way to God by Angels, and to honour them for this purpose, that they may make God more gentle vnto vs: which superstitious and curious men haue from the beginning gone about, and to this day do continue to bring into our religion.

Plato in Epynone &amp; Cratilo.

*That which the  
Scripture hath con-  
cerning diuels, is  
so made vs watch  
full, not to discou-  
rage vs.*

13 As for such things as the Scripture teacheth concerning diuels, they tend in a manner all to this ende, that we may be carefull to beware afore hand of their awaites and preparations, & furnish our selues with such weapons as are strong & sure enough to driue away euen the strongest enemies. For whereas *Sathan* is called the God and prince of the worlde, whereas he is named the strong armed man, the Spirit that hath power of the aire, and a roaring Lion: these descriptions serue to no other purpose, but to make vs more ware and watchfull, and readier to enter in battaile with him. Which is also sometime set out in expresse wordes. For *Peter* after he had sayde, that the diuel goeth about like a roaring Lyon, seeking whome hee may deuour, by and by addeth this exhortation, that we strongly resist him by Faith. And *Paul* after he had given warning that we wraastle not with flesh & bloud, but with the princes of the ayre, the powers of darknesse, & spiritual wickednesses, by and by biddeth vs put on such armour as may serue for so great & daungerous a battaile. Wherefore let vs also apply all to this ende, that being warned how there doeth continually approach vpon vs an enimie, yea, an enimie that is in courage most hardy, in strength most mightie, in policies most suttle, in diligence and celeritie vnweariable, with all sortes of engins plenteously furnished, in skill of warre most readie, wee suffer not our selues by slouth & cowardise to be surprisid, but on the other side with bolde and hardy mindes set our foote to resist him, and (because this warre is onely ended by Death) encourage our selues to continue. But specially knowing our owne weakenesse and vnskilfulnesse, let vs call vpon the helpe of God & enterprife nothing but vpon trust of him, for as much as it is in him onely to giue vs policie, strength, courage and armour.

14 And that wee should be the more stirred vp & enforced so to doe, the Scripture warneth vs, that there are not one or two or a fewe enemies, but great armies that make warre with vs. For it is said, that *Mary Magdalene* was deliuered from seuen diuels, wherewith she was possessed. And *Christ* saith, that it is the ordinarie custome, that if after a diuel be once cast out, a man make the place open again, he bringeth seuen spirites worse than himselfe, & returneth into his possession, finding it emptie. Yea it is said that a whole Legion besieged one man. Hereby therefore we are taught, that wee must fight with an infinit multitude of enemies, least despising the fewnesse of them, we should be more slack to enter in battaile, or thinking that we haue some respite in the meane time granted, we should giue our selues to idlenesse. Where as many times Satan or the diuel is named in the singular number, thereby is meant that power of wickednes which standeth against the kingdome of Iustice. For as the Church and the fellowship of Saints haue Christ to their head, so the faction of the wicked is painted out vnto vs with their prince, y<sup>e</sup> hath the chiefe authoritie among them. After which manner this is spoken.

*The reason why sometime many diuels, and sometimes only one is mentioned.*  
 Mar. 16. 9.  
 Mat. 12. 42.  
 Luke 8. 30.

Mat. 25. 41.

Go ye cursed into eternal fire that is prepared for the diuel & his angels.

15 Here also this ought to stirre vs vp to a perpetuall warre with the diuel, for that he is euerie where called the enimie of God and of vs. For if we haue regard of Gods glorie, as it is meete wee should, then ought wee with all our force to bende our selues against him, that goeth about to extinguish it. If we be affectioned to maintaine the kingdome of Christ as we ought, then must we needes haue an vnappeasable warre with him that conspireth the ruine thereof. Againe, if any care of our owne safetie doe touch vs, then ought we to haue neither peace nor truce with him that continually lyeth in waite for the destruction of it. Such a one is he described in the third Chapter of *Genesis* where he leadeth man away from the obedience that he did owe to God, that he both robberh God of his due honour, & throweth man himselfe headlong into destruction. Such a one also is he set forth in the *Euangelistes*, where he is called an enimie, and is said to scatter tares, to corrupt the seede of eternall life. In summe, that which Christ testifieth of him, that from the beginning he was a murtherer, and a lyer, wee find by experience in all his doings. For he assaileth the trueth of God with lyes, obscurerh the light with darknesse, entangleth the mindes of men with errors, raiseth vp hatreds, kindleth contentions and strifes, doeth all things to this end to ouerthrow the kingdome of God, and drowne men with himselfe in eternall destruction. Whereby appeareth, that he is of nature froward, spitefull and malicious. For needes must there be great frowardnes in that wit, that is made to assaile the glorie of God & saluation of men. And that doth *John* speake of in his Epistle, when he writeth, that he sinneth from the beginning. For he meaneth that he is the author, capitaine & principal worker of all malice and wickednesse.

*The malice of Satan being such as it is, we must haue vnappeasable warre with him.*

Mat. 13. 28.  
 Iohn. 8. 44.

16 But forasmuch as the diuel was created by God, let vs remember that this malice which wee assigne in his nature, is not by creation, but by deprauation. For whatsoeuer damnable thing he hath, he hath gotten to himselfe by his owne reuolting and fall. Which the scripture therefore giueth

*Satan being at the first created good, hath corrupted out of his kind by falling from his first state.*  
 vs

Iohn. 8. 44.

vs warning of, least thinking that he came out such a one from God, wee should ascribe that to God himselfe which is farthest from him. For this reason doth Christ say that Satan speaketh of his owne when he speaketh lyes, and addeth a cause why, for that he stode not still in the truth. Now when he saith that he stood not still in the truth, he sheweth that once he had bene in the truth. And when he maketh him the Father of lying, he taketh this frō him, that he can not lay that fault to God whereof he himselfe is cause to himselfe. Although these thinges be but shortly and not very plainly spoken, yet this is enough for this purpose, to deliuer the maiestie of God from all sleaunders. And what maketh it matter to vs, to know more or to any other purpose concerning deuils? Many perhaps doe grudge, that the Scripture doeth not orderly and distinctly in many places set forth that fall and the cause, manner, time, and fashion thereof. But because these thinges do nothing pertaine to vs, it was better, if not to be suppressed wholly, yet to bee but lightly touched, and that partly, because it was not becomming for y<sup>e</sup> holy ghost to feed curiositie with vaine histories without any fruit: and wee see that it was the Lordes purpose to put nothing in his holy oracles but y<sup>e</sup> which we should learne to edification. Therefore, least we our selues should tarie long vpon thinges superfluous, let vs be content shortly to knowe thus much concerning the nature of Deuils, y<sup>e</sup> at the first creation they were the Angels of God: but by swaruing out of kinde, they both destroyed themselves and are become instruments of destruction to other. Thus much, because it was profitable to be knowen, is plainly taught in Peter and Iude. God spared not (say they) his Angels which had sinned, and not kept their beginning, but had forsaken their dwelling place. And Paul naming the elect Angels, doth without doubt secretly by implication set the reprobate Angels in comparison against them.

2 Pet. 2. 4.

Iud. 1. 6.

1. Tim. 5. 20.

*That Satan stubbornly resisteth God, it is by Gods owne sufferance: but the will of God disposeth the effects which come from Satan, and turneth them so good.*

Iob. 1. 6. and

2. 1.

1. Kin. 22. 20.

1. Sa. 16. 14. &amp; 18.

10.

Psal. 34.

2. The. 3. 9.

17 As for the discorde & strife that we say is betweene God & Satan, we must so take it that still we holde this for certaine, that he can doe nothing but by the wil & sufferance of God. For we read in the historie of Iob, that he presented himselfe before God to receiue his comandementes, & durst not go forward to do any enterprife til he had obtained licence. So when Achab to be deceiued he tooke vpon him that he would be the Spirit of lying in the mouth of all the Prophets, & so being sent of God he performed it. For this reason is he called the euill spirite of the Lord y<sup>e</sup> tormented Saul, because by him as with a scourge the sins of the wicked king were punished. And in an other place it is written, y<sup>e</sup> the plagues were laid vpon y<sup>e</sup> Egyptians by y<sup>e</sup> euill angels. According to these particular examples Paul doth generally testifie, y<sup>e</sup> the blinding of y<sup>e</sup> wicked is the worke of God, wheras before he had called it the working of Satan. It is euident therefore y<sup>e</sup> Satan is vnder the power of God, & so gouerned by his authoritie y<sup>e</sup> he is compelled to doe him seruice. Now when we say that Satā resisteth God, y<sup>e</sup> the works of Satan disagre with the workes of God, wee doe therewithall affirme that this disagreement and strife hangeth vpon the sufferance of God. I speake not nowe of his will, nor of his endeour, but of the effect onely. For sith the deuill is wicked of nature, he is not enclined to obey the will of God, but is wholly caried to

stubbornesse



stubborneſſe and rebellion. This therefore he hath of himſelfe and of his owne wickedneſſe, that of deſire and purpoſe he withſtandeth God. And by this wickedneſſe he is ſtirred vp to the enterpriſing of thoſe things that he knoweth to be moſt againſt God. But becauſe God holdeth him faſt tyed & reſtrained with th bridle of his power, he executeth onely thoſe things that are granted him from God. And ſo doth he obey his creator whether he wil or no, becauſe he is conſtrained to apply his ſeruice whitherſoeuer God compelleth him.

18 Nowe becauſe God boweth the vncleane Spirites hither and thither as pleaſeth him, he ſo tempereth this gouernement, that they exerciſe the faithfull with battell, they ſet vpon them out of ambuſhes, they aſſaile them with inuaſions, they preſſe them with fighting, and oftentimes weary them, trouble them, make them affraide, and ſometime wound them, but neuer ouercome nor oppreſſe them. But the wicked they ſubdue and draw away, they raigne vpon their ſoules & bodies, & abuſe them as bondſlaues to all miſcheuous doings. As for the faithfull, becauſe they are vnquieted of ſuch enimies, therefore they heare theſe exhortations. Do not giue place to the diuel. The diuel your enimie goeth about as a roaring lyon, ſeeking whom he may deuoure, whom reſiſt ye being ſtrong in faith, and ſuch like. *Paul* confeſſeth that he himſelfe was not free from this kinde of ſtrife, when he ſaith, that for a remedie to tame pride, the Angel of Satan was giuen to him by whom he might be humbled. This exerciſe therefore is common to all the children of God. But becauſe that ſame promiſe of the breaking of Satans head, pertaineth generally to Chriſt, and to all his members, therefore I ſay, that the faithfull can neuer be ouercome nor oppreſſed by him. They are many times ſtricken downe, but they are neuer ſo aſtonnied withall, but that they recouer themſelues. They fall downe many times with violence of ſtrokes, but they are after raiſed vp againe: they are wounded, but not deadly. Finally, they ſo labour in all the courſe of their life that in the end they obtaine the victorie: but I ſpeake not this of euery doing of theirs. For we know that by the iuſt vengeance of God *Dauid* was for a time giuen ouer to Satan, by his motion to number the people: and not without cauſe *Paul* ſaith there is hope of pardon, although any haue bene entangled with the ſnares of the diuel. Therefore in another place the ſame *Paul* ſaith, that the promiſe aboue alleaged is begon in this life, wherein we muſt wraſtle, and is performed after our wreſtling ended: when he ſaith, the God of peace ſhall ſhortly beate downe Satan vnder your feete. This victorie hath alway fully bene in our head Chriſt, becauſe the Prince of the worlde had nothing in him, but in vs that are his members it doeth now partly appeare, and ſhall be perſided, when being vnclodhed of our fleſh by which wee are yet ſubiect to weakeneſſe, we ſhall be full of the power of the Holy ghoſt. In this manner when the kingdome of Chriſt is raiſed vp and aduanced; Satan with his power falleth downe, as the Lord himſelfe ſaith. I ſawe Satan fall as a lightning downe from heauen. For by this aunſwere hee confirmeth that which the Apoſtles had reported of the power of his preaching. Againe, When the Prince poſſeſſeth his own pallace, all things that hee poſſeſſeth

*Satan beareth  
not full ſway o-  
uer the faithfull,  
ouer the wicked  
he raigneth at  
pleaſure.*

*Ephe. 4. 27.  
1. Pet. 5. 8.  
2. Cor. 12. 7.*

*Gen. 3. 15.*

*2. Sam. 24. 1.  
Rom. 26. 20.*

*Iuk. 10. 18.  
Luke. 11. 21.*

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are in peace, but when there cometh a stronger, he is throwen out, &c. And to this end Christ in dying ouercame Satan which had the power of death, and triumphed vpon all his armies, that they shoulde not hurt the Church, for otherwise they would euery moment an hundred times destroy it. For (considering what is our weaknesse, and what is his furious strength) how could we stand, yea neuer so little time against his manifold & continual assaults, but being supported by the victorie of our captaine? Therefore God suffereth not the Diuel to raigne ouer the soules of the faithfull, but only deliuereth him the wicked & vnbeleeuing to gouerne, whom God doth not vouchsafe to haue reckened in his flock. For it is said, that he possesseth this world without controuersie til he be thrust out by Christ. Againe, that hee doth blinde all them that beleue not the Gospel. Againe, that he perfourmeth his worke in the stubborne children, and worthelie, for all the wicked are the vessels of his wrathe. Therefore, to whome should they be rather subiect than to the minister of Gods vengeance? Finally, they are said to be of their Father the Diuel, because as the faithfull are hereby known to be the children of God, because they beare his image: so they by the image of Satan into which they are gone out of kinde, are properly discerned to be his children.

2. Cor. 4. 4.  
Ephes. 2. 2.

Iohn. 8. 44.  
1. Iohn. 3. 8.

*Diuels are really  
subsisting spirits,  
and not affections  
only, or perturbations  
of the mind.*

19 As wee haue before confuted that trifling Philosophie concerning the holy Angels, which teacheth that they are nothing else but good inspirations or motions, which God stirreth vp in the mindes of men: so in this place must we confute them that fondly saye, that Diuels are nothing else but euill affections or perturbations of the mind, that are thrust into vs by our flesh. That may wee shortly do, because there be many testimonies of Scripture, and those plaine enough vpon this point. First, where the vncleane Spiritues are called, Angels, Apostataes, which haue swarued out of kinde from their beginning, the verie names doe sufficiently expresse, that they are not motions or affections of mindes, but rather in deede as they be called mindes or Spiritues endued with sense and vnderstanding. Likewise, whereas both Christ and Iohn doe compare the children of God with the children of the Diuell: were it not an vnfit comparison, if the name of the Diuell signified nothing else but euill inspirations? And Iohn addeth somewhat more plainly, that the diuell sinneth from the beginning. Likewise, when Iude bringeth in Michael the Anchan gel fighting with the diuel, doubtles he setteth against the good Angel an euil and rebellious Angel. Where-with agreeth that which is read in the historie of Iob, that Sathan appeared with the holy Angels before God. But most plaine of all are those places that make mention of the punishment which they begin to feele by the iudgement of God, and specially shall feele at the resurrection. Sonne of David, why art thou come before the time to torment vs? Againe, Goe ye cursed into eternall fire that is prepared for the Diuel and his Angels. Againe, If he spared not his owne Angels that had sinned, but cast them downe into hell and deliuered them into cheines of darknesse to be kept vnto damnation, &c. Howe fonde should these speeches be, that the Diuels are ordeined to eternal iudgement, that fire is prepared for them, that they

1. Iohn 3. 8.

Iob. 1. 6.

Mat. 8. 29.  
Mat. 25. 41.  
Iude. 1. 9.



they are now alreadie tormented and vexed by the glorie of Christ: if there were no diuels at all? But because the matter needeth no disputation among them that beleue the worde of the Lord, & little good is done with testimonies of Scripture among those vaine students of speculation, whom nothing pleaseth but that which is newe: I suppose I haue performed that which I purposed, that is, that the godly mindes should be furnished against such fond errors, wherewith vnquiet men do trouble both themselves and other that be more simple. But it was good to touch this, least any entangled with that error, while they thinke they haue none to stande against them, should waxe more slowe & vnprovident to resist.

20 In the meane time let it not be wearisome vnto vs, in this so beautiful a stage to take godly delight of the manifest and ordinarie workes of God. For, as I haue elsewhere alreadie saide, though this be not the chiefe, yet is it in order the first doctrine of Faith, to remember, that what way soeuer we turne our eyes, all that we see are the workes of God, & with godly consideration to wey for what ende God did make them. Therefore that wee may conceiue by Faith so much as behoueth vs to know of God, it is good first of all to learne the historie of the creation of the world, how it is shortly rehearsed by *Moses*, and afterwarde more largely set out by holy men, specially by *Basile* and *Ambrose*. Out of it wee shall learne that God by the power of his worde and Spirite created heauen and earth of nothing, and thereof brought forth all liuing creatures and things without life, with marvellous order disposed the innumerable varietie of things, to euerie thing he gaue the proper nature, assigned their offices, appointed their places and abidings, and where al things are subiect to corruption, yet hath he so provided, that of all sortes some shalbe preferred to the last day, and therefore some he cherisheth by secrete means, and powreth nowe and then, as it were a newe liuelinesse into them, and to some he hath given the power to encrease by generation, that in their dying that whole kinde should not dye together. So hath he marucilously garnished the heauen & the earth, with so absolutely perfect plentie, varietie and beautie of all things as possibly might be, as it were a large and gorgeous house furnished and stored with abundance of most finely chosen stuffe, last of all howe in framing man and adorning him with so goodly beautie, & with so many and so great giftes, he hath shewed in him the most excellent example of all his workes. But because it is not my purpose at this present to set forth at large the creation of the worlde, let it suffice to haue once againe touched these fewe things by the way. For it is better, as I haue alreadie warned the readers, to fetch a fuller vnderstanding of this matter out of *Moses* and other, that haue faithfully and diligently conueyed the historie of the worlde by writing to perpetuall memorie.

21 It is to no purpose, to make much a doe in disputing, to what end the consideration of the workes of God ought to tende, or to what marke it ought to be applied: forasmuch as in other places alreadie a great part of this question is declared, and so much as belongeth to our present purpose may in fewe wordes be ended. Truly, if we were minded to set out as it is

*The consideration of things which God hath created is fruitfull.*

*The first thing that we are to weigh attentively when we behold heauen and earth is, what vertues of God there are presented to be seene in creatures.*



worthie, how inestimable wisdome, power, iustice, and goodnes of God appeareth in the framing of the worlde, no eloquence, no garnishment of speech could suffice the largenes of so great a matter. And no doubt it is Gods pleasure that we should be continually occupied in so holy a meditation, that while we behold in his creatures as in looking glasses the infinite riches of his wisdome, iustice, bountie and power, we should not runne ouer them, as it were with a flying eye, or with a vaine wandring looke, as I may so call it, but that wee should with consideration rest long vpon them, cast them vp and downe earnestly and faithfully in our mindes, and oft repeate them with remembrance. But because wee are nowe busied in that kinde that pertaineth to order of teaching, it is meete that we omit those things that require long declamations. Therefore, to be shott, let the readers know that then they haue conceiued by faith, what this meaneth, that God is the creator of heauen & earth, if they first follow this vniuersal rule, that they passe not ouer with not considering or forgetfulnesse of those vertues, that God presenteth to be seene in his creatures, then, that they so learne to apply themselves, that they may therwith be throughly moued in their harts. The first of those we do when we consider how excellent a workmans worke it was to place & aptly set in so wel disposed order the multitude of y<sup>e</sup> starres that is in heauen, that nothing can be deuised more beautiful to behold: to set & fasten some of them in their standings so that they cannot moue, and to other some, to graunt a freecourse, but so that in mouing they wander not beyond their appointed space, so to temper the motion of them all, that it may deuide in measure the dayes and nightes, monethes, yeares, and seasons of the yeare, and to bring this inequalitye of dayes which we daily see to such a tempered order, that it hath no confusio. Likewise, when we mark his power in sustaining so great a body, in gouerning the so swift whirling about of the engine of heauen, & such like. For these few examples do sufficiently declare, what it is to recorde the power of God in the creation of the world. For else, if I should trauell as I saide, to expresse it all in wordes, I should neuer make an end, forasmuch as there are so many miracles of the power of God, so many tokens of his goodnesse, so many examples of his wisdome, as there be formes of things in the world, yea, as there be things either great or small.

*The fruit of our considering the creatures of God must be the feeling of his goodnes toward our selues, and our growing thereby in faith, hope, & godlinesse.*

22 Now remaineth the other part which commeth neerer to faith, that while we consider that God hath ordained all things for our guard & safetie, & therewithal do feele his power & grace in our selues, and in so great good things that he hath bestowed vpon vs: we may thereby stirre vp our selues to the trust, inuocation, praise and loue of him. Nowe, as I haue before said, God himselfe hath shewed in the verie order of creation, that for mans sake he created all things. For it is not without cause that he deuided the making of the world into fixe dayes, whereas it had ben as easie for him in one moment to haue in all pointes accomplished his whole worke, as it was by such proceeding from peece to peece to come to y<sup>e</sup> end of it. But then it pleased him to shew his prouidence & fatherly carefulnes toward vs, that before he made man he prepared all that he foresaw should be profitable for him.

him and fit for this preservation. How great vnthankfulnesse nowe should it be to doubt, whether this good Father do care for vs, whome we see to haue beene carefull for vs ere that we were borne? How wicked were it to tremble for distrust least his goodnes would at any time leaue vs destitute in necessitie, which we see was displayed for vs being not yet borne, with great abundance of all good things? Beside that we heare by *Moses* that by his liberalitie all that euer is in the world is made subiect to vs. Sure it is that he did it not to mocke vs with an emptie name of gift. Therefore wee shall neuer lacke any thing, so far as it shalbe auailable for our preservation. Finally to make an end, so oft as we name God the creator of heauē & earth, let this come in our mindes withall, that the disposition of all things which he hath created, is in his hand & power, & that we are his childré whom he hath taken into his own charge & keeping to foster & bring vp: that we may looke for al good things at his hand, & assuredly, that he will neuer suffer vs to lacke things needfull for our safetie, to the ende our hope should hang vpon none other: that whatsoeuer we desire, our prayers may be directed to him: of what thing soeuer we receiue profit, wee may acknowledge it to be his benefite, and confesse it with thanks giuing: that being allured with so great sweetnesse of his goodnesse and liberalitie, we may studie to loue & honour him with all our heart.

Gen. I. 26, 1.  
& 9. 2.

### The xv. Chapter.

*What a one man was created: where in there is entreated of the powers of the soule, of the image of God, of free will, & of the first integrity of nature.*

**N**Owe must we speake of the creation of man, not onely because he is among all the workes of God the most noble & most excellent example of his iustice, wisdom & goodnes; but also because as wee haue said in the beginning, we cannot plainly & perfectly know God, vnlesse we haue withall a mutuall knowledge of our selues. Although the same knowledge be of two sorts, the one to knowe what we were created at the first beginning, the other to know what our estate began to be after the fall of *Adam* (for it were but to small profit for vs to know our creation, vnlesse we did also in this lamentable fall know what is the corruption & deformitie of our nature:) yet at this time wee will be content with description of our nature when it was pure. And before we descend to this miserable estate wherevnto man is now in thrall, it is good to learne what a one he was created at the beginning. For we must take heed that in precisely declaring only the natural euils of man, we seeme not to impute them to the author of nature. For vngodlines thinketh her selfe to haue sufficient defense in this colour, if it may lay for herselfe that whatsoeuer fault she hath, the same did after a certaine maner proceede from God, & sticketh not if she be accused, to quarrel with God, & to lay the fault vpon him whereof she is worthily accused. And they that would seeme to speake somewhat more reuerently of the maiesty of God, yet do willingly seeke to excuse their owne wickednesse, by nature, not considering that therein though not openly they blame God also, to whose reproch it should fall if it were proued y there is any fault in nature.

*Mans first excellencie doth stop their mouthes which blame God with mens euils, & his being made so excellent out of the earth, doth both humble him, & commend his maker.*

Sith then we see that our flesh gapeth for all the wayes to escape, whereby she thinketh the blame of her own euils may any way be put off from her, we must diligently trauel to meete with this mischiefe. Therefore we must so handle the calamitie of mankind that we cut off al excuse, & deliuer the iustice of God frō all accusation. Afterward in place conuenient we shal see how far men be now from that purenesse that was giuen to *Adam*. And first we must remember, that in this that man was taken out of earth & claye, a bridle was put vpon his pride, for there is no greater absurditie, than for them to glorie in their excellencie, that doe not onely dwell in a cotege of clay, but also are themselves in part but earth & ashes. But forasmuch as God did not onely vouchsafe to giue life vnto an earthen vessel, but also it was his pleasure that it should be the dwelling house of an immortall Spirit, *Adam* might iustly glorie in so great liberalitie of his maker.

*The soule of man  
many wayes; pro-  
ued to be a spiri-  
tual, & immor-  
tall substance.*

*Eccle. 12. 7.  
Luke. 23. 46.  
A. 7. 59.*

2. Now it is not to be doubted that man consisteth of soule & body, & by the name of soule I meane an immortall essence, and yet created, which is the nobler parte of him. Sometime it is called the Spirite. Albeit when these two names Soule and Spirite are ioyned together, they differ one from the other in signification, yet when Spirite is set by it selfe it meaneth as much as Soule. As, when *Salomon* speaking of death, sayth that then the spirite returneth to him that gaue it. And *Christ* commending his Spirite to his Father, and *Stephen* his Spirite to *Christ* doe both meane none other thing, but that when the Soule is deliuered from the prison of the flesh, God is the perpetuall keeper of it. As for them that imagine that the Soule is therefore called a Spirit, because it is a breath or a power by God inspired or poured into bodies which yet hath no essence: both the thing it selfe, and all the Scripture sheweth, that they doe too grossly erre. True it is, that while men are fastened to the earth more than they ought to bee, they waxe dull, yea, because they are estranged from the Father of lightes they are blinded with darkenesse, so that they doe not thinke vpon this, that they shall remaine aliue after death. And yet is not that light so quenched in darkenesse, but that they be touched with some feeling of immortalitie. Surely the conscience which discerning betweene good and euill, aunswereth the iudgement of God, is an vndoubted signe of an immortall Spirite. For how coulde a motion without essence attaine to come to the iudgement seate of God, and throwe it selfe into feare by finding her owne guiltinesse? For the bodie is not moued with feare of a Spirituall paine, but that faileth onely vpon the Soule. Whereby it followeth, that the soule hath an essence. Moreouer the verie knowledge of God doeth prouue that the soules which ascend vp about the world are immortall: for a vanishing liuelinesse were not able to attaine to the fountaine of life. Finally, forasmuch as so many excellent giftes wherewith mans mind is endued, doe crie out that there is some diuine thing engrauen in it, there are euen so many testimonies of an immortal essence. For that sense which is in brute beastes, goeth not out of the body, or at least extendeth no further than to things presently set before it. But the nimblenesse of the mind of man which veweth the heauen and earth and secretes of nature; & com-  
pre-



prehending all ages in vnderstanding & memorie, digesteth euery thing in order, & gathereth things to come by things past, doeth plainly shewe that therelieth hidden in man a certaine thing seuerall from the body. We conceiue by vnderstanding the inuisible God and Angels, which the body cannot do. We knowe things that be right, iust, and honest, which are hidden from the bodily senses. Therefore it must needs be that the spirit is the seat of this vnderstanding. Yea, and our sleepe it selfe, which astonieth a man and seemeth to take life away from him, is a plaine witnessse of immortality, forasmuch as it doth not onely minister vnto vs, thoughtes of those things that neuer were done, but also foreknowings of things for time to come. I touch these things shortly which euen prophane writers do excellently set out with more gorgeous garnishment of wordes: but with the godly readers a simple putting in minde of them shal be sufficient. Now if the soule were not a certaine thing by it selfe seuerall from the bodie, the Scripture would not reach that we dwell in houses of clay, that by death wee remoue out of the Tabernacle of the flesh, that we do put of that which is corruptible, that finally at the last day we may receiue rewarde euery man as he hath behaued himself in his body. For these places and other that we doe ech where commonly light vpon, doe not onely manifestly distinguish the soule fro the body, but also in giuing to the soule the name of man do shewe that it is the principal part. Now whereas *Paul* doth exhort the faithfull to cleanse themselves from all defiling of the flesh & the spirit, he maketh two partes of man wherein abideth the filthinesse of sin. And *Peter* where he calleth Christ  $\bar{y}$  shepheard & bishop of soules, should haue spoken fondly if there were no soules about whom he might execute that office. Neither would that conueniently stand together which he saith of the eternal saluation of soules, & where he biddeth to cleanse our soules, and where he saith that euill desires do fight against the soule, & where the author of the Epistle to the *Hebrues* sayth, that the Pastors do watch that they may yeld account for our soules, vnlesse it were true that soules had a proper essence. To the same purpose serueth it that *Paul* calleth God for witnessse to his owne soule, because it could not be called in iudgement before God vnlesse it were subiect to punishment. And this is also more plainly expressed in the words of Christ, when he biddeth vs to feare him which after that he hath killed the bodie, can throwe the soule into hell fier. Nowe where the author of the Epistle to the *Hebrues* doth distinguish the Fathers of our flesh from God, which is the only Father of Spirits, he would not otherwise more plainly affirme the essence of soules. Moreouer, if the soules remained not alieue being deliuered from  $\bar{y}$  prisons of their bodies, Christ should verie fondly haue brought in the soule of *Lazarus* ioying in the bosome of *Abraham*, & againe the soule of the rich man subiect to horrible torments. The same thing doeth *Paul* confirme, when he teacheth that wee wander abroade from God, so long as we dwell in the flesh, and that wee enioy his presence being out of the flesh. But, because I wil not be long in a matter that is not obscure, I wil adde onely this out of *Luke*, that it is reckened among the errors of the *Sadduces*, that they did not beleue that there were any Spirites and Angels.

1. Cor. 7. 1.

1. Pet. 2. 25.

1. Pet. 1. 9.

1. Pet. 1. 3.

Heb. 1. 3. 16.

Mat. 10. 28.

Luk. 12. 5.

Heb. 12. 9.

Luk. 16. 22.

2. Cor. 5.

Act. 23. 8.

*Man was created like to God, not in the fashion of his body, nor because he was framed as the first according to the shape which the soune of God should after-wards take upon him: nor because he was like unto Christ, who is properly Gods image, but for that in his first integritie he resembled the excellencie of his Creator.*  
Gen. 1. 27.

Gen. 1. 16.

3 Also a strong prooffe hereof may be gathered of this, where it is sayde, that man is create like to the image of God. For although the glorie of God do appeare in the outward shape of man, yet is it no doubt that the proper seate of the image of God is in the soule. I do not denie that as concerning our outward shape, in asmuch as the same doth distinguish & sever vs from brute beastes, we do also therein more neerely approach to God than they: neither will I much stande against them which thinke that this is to be accounted of the image of God, that where all other liuing creatures do gro- uelingwise behold the ground, to man is giuen an vpright face, & he is cō- manded to looke vpon the heauen, & to aduaunce his countenance toward the starres: so that this remaine certaine, that the image of God which ap- peareth or shineth in these outward signes, is spiritual. For *Osiander* (whome his writings declare to haue beene in fickle imaginations fondly wittie) re- ferring the image of God without difference, as well to the body as to the soule, minglith heauen & earth together. For he saith, that the Father, the Sonne, & the holy ghost did settle their image in man, because though *Adam* had stand without falling, yet should Christ haue become man. And so by their opinion the body that was appointed for Christ, was but an example or figure of that bodily shape which then was formed. But when shall he find that Christ is the image of the Spirit? I grant in deed that in the person of the Mediator shineth the glorie of the whole godhead. But how shal the e- ternal word be called the image of the Spirit whom he goeth before in or- der? Finally, it overthroweth the distinction betweene the Sonne & the ho- ly Ghost, if he do here call him his image. Moreouer I would faine learne of him how Christ doth resemble the Holy ghost in the flesh that he tooke vpon him, & by what markes & features he doth expresse the likenesse of him. And whereas this saying: Let vs make man after our image, doth also belong to the Person of the Sonne, it followeth, that he must be the image of him- selfe, which is against all reason. Beside that, if *Osianders* inuention be bele- ued, man was fashioned only after the figure & paterne of Christ in that he was man, & so that forme out of which *Adam* was taken, was Christ, in that that he was to be clothed with flesh, whereas the Scripture in a farre other meaning teacheth, that he was create in the image of God. But their fittle inuention is more colourable which do thus expound it, y<sup>e</sup> *Adam* was create in the image of God, because he was fashioned like vnto Christ, which is the only image of God. But that exposition also is not sound. Also some inter- preters make a great disputation about Image & Likenes, while they seeke a difference between those two words, where is no difference at all, saying, that this word Likenes is added to expound the other. First we knowe that among the *Hebrues* such repetitions are common, wherein they expresse one thing twise: and in the thing it self there is no doubt, but that man is there- fore called the image of God, because he is like to God. Wherby appeareth that they are to be laughed at, which do so fittly argue about the wordes, whether they appoint *Zelem*, that is to say, Image in the substance of y<sup>e</sup> soule, as *Demnsh*, that is to say, Likenesse in the qualities, or what other thing foe- uer it be that they reach. For whereas God determined to creat man after

his

his own image, this being somewhat darkly spoken, he doth as by way of explication repeate it in this saying, After his likenesse: as if he woulde haue said, that he would make man, in whom he would represent himselfe as in an image, because of the markes of likenesse grauen in him. And therefore *Moses* a little after reciting the same thing, doth repeate y<sup>e</sup> image of God twise, leauing out the name of Likenes. And it is a trifling obiection that *Osiander* maketh, that not a part of man, or the soule onely with the giftes thereof, is called the image of God, but the whole *Adam* which had his name giue him of the earth, from whence he was taken. Trifling, I say, wil all readers that haue their sound wit iudge this obiection. For where whole man is called mortall, yet is not the soule therby made subiect to mortalitie. Again, where he is called a living creature endued with reason, it is not therby ment, that the body hath reason & vnderstanding. Although therefore the soule is not the whole man, yet is it not inconuenient, that man in respect of the soul be called the image of God, albeir I holde still that principle which I haue before stablished, that the Image of God extendeth to the whole excellencie, whereby the nature of man hath preeminence among all kind of living creatures. Therefore in that worde is noted the integritie that man had when he was endued with right vnderstanding, when he had his affection framed according to reason, & all his senses gouerned in right order, and when in excellent gifts he did truly resemble the excellencie of his Creator. And though the principall seate of the image of God were in the mind & heart, or in the soule & the powers thereof, yet was there no part of man, not so much as the body, wherein did not some sparkes thereof appeare. Certaine it is that also in all the partes of the worlde, there doe shine some resemblance of the glorie of God: whereby wee may gather that where it is saide, that his Image is in man, there is in so saying a certaine secret comparison, that aduanceth man aboue al other creatures, & doth as it were seuer him from the common sort. Neither is it to be denyed, that the Angels were create after the likenesse of God, sith (as Christ himselfe testifieth) our chief perfection shal be to become like vnto them. But not without cause doeth *Moses* by that peculiar title set forth the grace of God toward vs, specially, where he compareth onely visible creatures with man.

Mat. 22. 30.

4 But yet it seemeth that there is not giuen a full definition of the image of God, vnlesse it plainlier appeare in what qualities man excelleth: & where by he ought to be counted a glasse, resembling the glorie of God. But y<sup>e</sup> can be by no other thing better knowen, than by the repairing of mans corrupted nature. First it is doutlesse, that when *Adam* fel from his estate, he was by that departure estranged from God. Wherefore although we grant that the Image of God was not altogether defaced & blotted out in him, yet was it so corrupted, that al that remaineth, is but vgly deformitie. Therefore the beginning of recouerie of safetie for vs, is in that restoring which we obtain by Christ, who is also for the same cause called the second *Adam*, because he restored vs vnto true and perfect integritie. For although where *Paul* doth in comparison set the quickening spirit that Christ giueth to the faithful, against the living soule wherein *Adam* was created, he setteth forth the

The excellencie  
wherein man re-  
sembled God, con-  
sisteth in know-  
ledge, and holines,  
not in the number  
of the faculties of  
his mind, nor in  
the power which  
God gaue him o-  
uer other creatures.

1. Cor. 15. 44.



Col. 3. 10.

Eph. 4. 24.

2. Cor. 3. 18.

1. Cor. 11. 7.

Iohn. 1. 4.

Lib. de Tri. 10.  
De ciui. dei. 11.

more abundant measure of grace in the regeneration: yet doth he not take away this other principall point, that this is the ende of our regeneration, that Christ should newe fashion vs to the image of God. Therefore in another place he teacheth, that the new man is renewed according to the image of him that created him. Wherewith agreeth this saying: put on the newe man which is created according to God. Nowe it is to be seene what *Paul* doth principally comprehend vnder this renewing. First he speaketh of knowledge, and after of pure righteousness and holiness. Whereby we gather that the image of God was first of all to be seene in the light of the mind, in the vprightnesse of heart, and soundnesse of all the partes. For although I grant that this is a figuratiue phrase of speech to set the part for the whole: yet cannot this principle be ouerthrowen, that that thing which is y<sup>e</sup> chiefe in the renewing of the image of God, was also the principall in the creation of him. And for the same purpose maketh it that in another place he teacheth, that we beholding the glorie of God with open face, are transformed into the same image. Now do we see how Christ is the most perfect image of God, according to the which we being fashioned are so restored, that in true godlinesse, righteousness, purchesse and vnderstanding, wee beare the image of God. Which principle being established, *Oslanders* imagination of the shape of our body doeth easily vanish away of it selfe. Whereas the man alone is in *Paul* called the image and glorie of God, and the woman is excluded from that degree of honour, it appeareth by the rest of the text, that the same is to be applyed only to ciuill order of policy. But that vnder the name of image, wherof we speak, is comprehended al that belongeth to the spiritual & eternal life, I thinke it be alreadie sufficiently proved. And the same thing doth *Iohn* confirme in other words: saying, that the light which was from the beginning in the eternall worde of God was the light of men. For where his purpose was to praise the singular grace of God, wherby man excelleth all liuing creatures, to seuer him from the common sort, because he hath attained no common life, but ioyned with the light of vnderstanding, he therewithall sheweth how he was made after the image of God. Therefore sith the image of God is the vncorrupted excellencie of the nature of man, which shined in *Adam* before his fall, and afterward was so corrupted & almost defaced, that nothing remaineth since that ruine, but disordered, mangled, & filthily spotted: yet the same doth in some part appear in the elect, in so much as they are regenerate, & shal obtain her full brightness in heauen. But that we may know on what parts it consisteth, it shall be good to entreate of the powers of the soule. For that speculatiue deuise of *Augustine* is not sound, where he saith, that the soule is a glasse of the Trinitie, because that there are in it vnderstanding, will, and memorie. Neither is their opinion to be approued, which set the image of God in the power of dominion giuen vnto him, as if he resembled God onely in this marke, that he is appointed lord and possessor of all things, whereas in deede the image of God is properly to be sought within him, and not without him, & is an inward good gift of the soule.

5 But before I go any further, it is needfull that I meete with the doting  
errour

error of the *Manichees*, which *Servetus* hath attempted to bring in againe in this age. Where it is saide, that God breathed the breath of life into the face of man, they thought that the soule did conuey into man the substance of God, as if some portion of the immeasurable God were come into man. But it is easie euen shortly to shewe how many grosse and soule absurdities this diuelish error draweth with it. For if the soule be by deriuation part of the essence of God, it shall followe that the nature of God is subiect, not only to change and passions, but also to ignorance, euil lustes, weakenesse, and all kinds of vices. Nothing is more inconstant than man, because contrary motions do teasse and diuersly drowe his soule, oftentimes he is blinde by ignorance, oft he yeldeth as vanquished euen to small tentations, & wee knowe that the soule it selfe is the sinke & receiuer of all filthinesse, al which things we must ascribe to the nature of God, if wee graunt that the soule is of the essence of God, or a secrete inflowing of godhead. Who woulde not abhorre this monstrous deuise? Truly in deepe doeth *Paul* alledge out of *Aratus*, that we are the offspring of God, but in qualitie & not in substance, inasmuch as he hath garnished vs with godly giftes. But in the meane time, to teare in sunder the essence of the Creator, as to say, that euery man doth possesse a part of it, is too much madnesse. Therefore wee must certainly hold, that the soules, although the image of God be grauen in them, were no lesse created than the Angels were. And creation is not a pouring out of one substance into another, but a beginning of essence made of nothing. And although the spirite of man came from God, & in departing out of the flesh returneth to God, yet is not forthwith to be saide, that it was taken out of his substance. And in this point also *Osiander*, while he glorieth in his illusions, hath entangled himselfe with an vngodly error, not acknowledging the image of God to be in man without his essential iustice, as though God by the inestimable power of his holy spirite could not make vs like vnto him selfe, vnlesse Christ should substantially poure himselfe into vs. With whatsoever colour many do go about to disguise these deceits, yet shal they neuer so beguile the eyes of the readers, that are in their right wittes, but that they will easily see that these things fauour of the *Manichees* error. And where saint *Paul* entreateth of the restoring of this image, it may be redily gathered out of his words, that man was made of like forme to God, not by inflowing of his substance, but by grace and power of his spirit. For he saith, that in beholding the glorie of Christ, wee are transformed into the same Image, as by the Spirite of God, which surely so worketh in vs, that it maketh vs not of one substance with God.

6 It were but folly to borrow of the Philosophers a definition of the soule, of whom almost none, except *Plato*, hath perfectly affirmed it to be an immortal substance. In deepe some other also, that is *ŷ Socrations*, doe touch it, but so as none doth plainly teach *ŷ* to other, which himself was not persuaded. But therefore is *Plato* of *ŷ* better iudgement, because he doth in *ŷ* soul consider *ŷ* image of God. Some other do so bind the powers & vertues of the soule to this present life, that being out of the body they leaue to it nothing. Now we haue already taught by the scripture, that it is a bodiles substance:

*Man was not made in the likeness of god because his soule was a portion of the godhead, or because the essentiall iustice of God was poured into him.*  
Gen. 2 7.

Ad. 17. 28.

2. Cor. 3. 18.

*The doctrine of Philosophers concerning the nature & powers of the Soule.*

now must we adde that although properly it is not cōprehended in place, yet it is set in the body, & doth there dwel as in a house, not only to minister life to al the parts of the body, & to make the instruments thereof meete & fitly seruing for the actions that they are appointed for, but also to bear the chief office in gouerning the life of man, & that not onely about the duties in this earthly life, but also to stir vs vp to the seruice of God. Although this latter point in this corruption is not plainly perceiued, yet euen in the vices themselues there remaine emprinted some leauings therof. For whence commeth it but of shame, that men haue so great care what be reported of them? And whence commeth shame, but of regard of honestie? Whereof the beginning & cause is, that they vnderstand that they are naturally born to obserue Iustice, in which perswasion is enclosed the seede of religion. For as without all controuersie man was made to meditation of the heavenly life: so is it certaine, that the knowledge thereof was engrauen in his soule. And surely man should want the principall vse of his vnderstanding, if hee should be ignorant of his own felicitie, whereof the perfection is, that he be ioyned with God, and therefore it is the chiefe action of the soule to aspire thereunto. And so the more that euery man studieth to approach vnto God, the more he thereby proueth himselfe to be endued with reason. As for them that would haue diuers soules in man, that is, a feeling soule, & a reasonable soule, although they seeme to say somewhat by reason proueable, yet because there is no stedfast certaintie in their reasons, wee must reiect the, vnlesse we list to accomber our selues in things trifling and vnprofitable. A great disagreement say they, there is betweene the instrumentall motions & the part of the soule endued with reason. As though reason it self did not also dissent from it self, and some deuise of it doe strue with other some, as they were armies of enemies. But forasmuch as that troublefomnes proceedeth of the corruption of nature, it were amisse to gather therby, that there are two soules, because the powers of y<sup>e</sup> soule do not agree together, in such wel framed order as they ought. But as for more subtle disputation of the powers themselues, I leaue that to the Philosophers. A simple definitiō shall suffice vs for edification of godlines. I grant that the things y<sup>e</sup> they teach are true, & not only pleasant but also profitable to be known, & wel gathered of them, & I forbid not such as are desirous to learn to studie them. First therefore I admit that there are fīue senses, which *Plato* better liked to call instruments, whereby all objects are powred into Common sense, as into a place of receit: then followeth Phantasie, which iudgeth those things one from other that Common sense hath conceiued, next is Reason, to which belongeth the vniuersal iudgement of things: last, is the Vnderstanding minde, which with earnestly bent and quiet viewing beholdeth all those things, that Reason is wont to discourse vpon, and consider. And to the Vnderstanding mind, Reason & Phansie, which are the three powers of the soule, that rest in knowledge, there do answere three other that doe rest in Appetite, that is to say, Will, the partes whereof are to couet those things that the Vnderstanding mind and Reason do lay before it: the power of Anger, which catcheth those things that Reason and Phansie do minister vnto it.

The

In Thz Aeto.

Arist.  
Ethicorum li. 1.  
ca. vii.  
Item li. 6. ca. 2.



The power of Desiring, which taketh hold of these things that phantasie and sense presenteth it. Although these things be true, or at the least likely to be true, yet because I feare y<sup>e</sup> they shal more entangle vs with obscurenes, than further vs, I think it best to overpasse them. If any man list otherwise to diuide the powers of the soule, & to call the one the power of Appetite, which although it be without reason it self, yet doth obey reason, if it be by other meane directed, & to call the other the power of vnderstanding, which is by it self partaker of reason, I am not much against it, neither wil I confute this opinion, y<sup>e</sup> there are three beginnings of doing: that is to say, Sense, vnderstanding, & Appetite. But let vs rather choole a diuision, that is within the capacitie of al men, which cannot be had of the Philosophers. For they whē they meane to speak most plainly, do diuide the soule into Appetite & Vnderstanding, but either of these they make of two sorts. Vnderstanding, they say, is sometime contemplatiue, which being contented with only knowlege, hath no mouing of action, which thing *Cicero* thinketh to be expressed by this word *ingenium*, wit. Sometime they say it is practicall, which by conceiuing of good or euil doth diuersly moue the Wil. And appetite they do diuide into Wil & Lust. Wil they cal that, when Appetite which they cal *herme* obeyeth to reason, & Lust they call that, when the appetite shaking off the yoke of reason, runneth out to intemperance. So alway they imagine reason to be that in man, whereby man may rightly gouerne himselfe.

Themist. de anima li. 3. ca. 49.  
De duplici intellectu finib. lib. 3.

7 But we are constrained somewhat to swarue from this maner of teaching, because the Philosophers which knew not the corruption of mans nature, which came for punishment of his fall, do wrongfully confound the two very diuerse states of man. Let vs therefore thus think of it, y<sup>e</sup> there are in the soule of man two parts, which shal serue at this time for our present purpose, that is to say, Vnderstanding & Will. And let it be the office of vnderstanding, to discern between objects, or things set before it, as ech of them shall seeme worthie to be liked or misliked: and the office of Will, to choose & followe that which vnderstanding saith to be good, & to refuse & flie that which vnderstanding shal disallow. Let vs not here be staied at all with the nice subtilities of *Aristotle*, that y<sup>e</sup> mind hath of it self no mouing, but that it is choise which moueth it, which choise he calleth the desiring vnderstanding. But to the end we be not entangled with superfluous questions, let this suffice vs, y<sup>e</sup> the Vnderstanding is as it were the guide & gouernour of the soule, & that Wil hath alwaies regard to the appointment of Vnderstanding, & abideth the iudgement therof in her desires. According wherevnto, *Aristotle* himself hath truely said, y<sup>e</sup> fleeing or following is in Appetite such a like thing, as in the vnderstanding mind is affirming & denying. Now how certeine the gouernment of Vnderstanding is to direct the Wil: that we wil consider in another place. Here we meane only to shewe that there can be found no power in the soule but that may wel be said to belong to the one of these two members. And in this sort vnder Vnderstanding wee comprehend Sense, which other do so distinguish, that they say Sense is enclined to pleasure, for which Vnderstanding followeth that which is good: and that so it commeth to passe, that the appetite of sense is Concupiscence & Lust, the affection of vnder-

Two principall partes of the soule, vnderstanding, & will.

Eth. lib. ca. 2.

vnderstanding is Will. Againe, in steede of the name of Appetite, which they better like, I set the name of Will, which is more commonly vsed.

*The perfection of  
mans vnderstand-  
ing and will, in  
his first creation.*

8 God therefore hath furnished the soule of man with an vnderstanding mind, whereby he might discerne good from euil, & right from wrong, and hauing the light of reason going before him, might see what is to be followed or forsaken. For which cause the Philosophers haue called this directing part the Guider. To this he hath adioyned Will, to which belongeth choise. With these noble gifts the first state of man excelled, so that he not only had enough of reason, vnderstanding, wisdom, & iudgement, for the gouernement of this earthly life, but also to clime vp euen to God & to eternall felicitie. Then to haue choise added vnto it, which might direct the appetites, & order all the instrumental motions, and that so the Will might be altogether agreeable to the gouernement of reason. In this Integritye, man had freewill, whereby if he would he might haue attained eternall life. For here it is out of place to moue question of the secret predestination of God: because we are not now about to discusse what might haue chanced or not, but what at that time was the nature of man. Adam therefore might haue stand if he would, because he fell not but by his owne will. But because his wil was pliable to either side, & there was not giuen him constancie to continue, therefore he so easily fel. Yet his choise of good & euil was free. And not that only, but also in his vnderstanding mind, & in his wil was most great vprightnesse, & al his instrumental partes orderly framed to obedience, vntil by destroying himself he corrupted the good things that were in him. From hence commeth it that al the Philosophers were so blinded, for that in a ruine they sought for an vpright building, & for strong ioynts in an vniointed ouerthrow. This principle they helde, that man could not be a liuing creature, endued with reason, vnlesse there were in him a free choise of good & euil: and they considered, that otherwise al the difference should be taken away betweene vertues & vices, vnlesse man did order his owne life by his own aduise. Thus farre had they saide well if there had beene no change in man, which change because they knewe not of, it is no maruaile though they confound heauen and earth together. But as for them which professing themselves to be the disciples of Christ, do yet seeke for freewill in man, that hath bin lost & drowned in spiritual destruction, they in going meane between the Philosophers opinions & heauenly doctrine are plainly deceived, so that they touch neither heauen nor earth. But of these things we shal better speake in place fit for them: now onely this we haue to hold in mind, that man at his first creation was farre other than his posteritie euer since, which taking their beginning from him being corrupted, hath from him receiued an infection deriued to them as it were by inheritance. For then al the partes of his soule were framed to right order, then stood safe the soundnesse of his vnderstanding mind, & his will free to choose y good. If any do object that it stood but in slippery state, because his power was but weak, I answer that that state was yet such as sufficed to take from him al excuse, neither was it reasonable to restraine God to this point, to make man such a one as either could not or would not sinne at all. I grant such a nature

nature had bin better, but therefore precisely to quarrel with God, as though it had bin his duitie to haue giuen that vnto man, is too much vniustice, forasmuch as it was in his own choise to giue how much pleased him. But why he did not vpholde him with the strength of stedfast continuance, that resteth hidden in his own secret counsell; it is our part only to be so farre wise as with sobrietie we may. Man receiued in deed to be able if he woulde, but he had not to will that he might be able. For of this wil should haue followed stedfast continuance. Yet is he not excusable, which receiued so much that of his own wil he hath wrought his own destruction. And there was no necessitie to compel God to giue him any other than a meane wil & a fraile will, that of mans fall he might gather matter for his own glorie.

Augult.  
Gen. 1. 11. cap.  
7. 8. 9.

De correp. &  
grat. ad Valen-  
tin. ca. 12.

### The xvj. Chapter.

*That God by his pouer doth nourish & maintaine the world, which himselfe hath created, & by his prouidence doth governe all the parties thereof.*

**B**UT it were verie sonde and bare to make God a creatour for a moment, which doth nothing since he hath once made an ende of his worke. And in this point principally ought wee to differ from the prophane men, that the presence of the power of God may shine vnto vs no lesse in the continuall state of the worlde, than in the first beginning of it. For though the mindes of the verie wicked in onely beholding of the heauen and earth are compelled to rise vp vnto the Creator, yet hath faith a certaine peculiar maner by it self, whereby it giueth to God the whole praise of creation. And therefore serueth that saying of the Apostle, which we before alleaged, that wee doe not vnderstande but by faith, that the worlde was made by the worde of God. For vnlesse wee passe forward euen vnto his prouidence, wee doe not yet rightly conceiue what this meaneth, that God is the creator, howe soeuer wee doe seeme to comprehend it in minde, and confesse it with tongue. When the sense of the flesh hath once set before it the power of God in the verie creation, it resteth there, and when it proceedeth furthest of all, it doeth nothing but wey and consider the wisdom, power, & goodnesse of the workeman in making such a peece of worke (which things doe of themselves offer and thrust themselves in sight of men whether they will or no) and a certaine generall doing in preseruing and gouerning the same, vpon which dependeth the power of mouing. Finally it thinketh that the liuely force at the beginning put into all things by God, doeth suffice to sustein them. But faith ought to percee deeper, that is to say, whom he hath learned to be the creator of all things, by and by to gather that the same is the perpetuall gouernor and preseruer of them: and that, not by stirring with an vniuersall motion as well the whole frame of the worlde, as all the partes thereof, but by sustenting, cherishing and caring for, with singular prouidence euery one of those things that hee hath created euen to the least sparowe. So *Dauid* after he had first saide that the worlde was created by God, by and by descendeth to the continuall course of his prouidence. By the worde of the Lorde (saith he) the heauens were stablished, and all the power thereof by the spirite of his mouth. By and by he addeth, The

*Men naturally by sense or brought so confesse God the creator, & by faith acknowledge him to be the gouernor, not in generall of the world, but of euery periculer thing in the world.*

Psa. 33. 6.

Lorde.



Lord looked downe vpon the sonnes of men, and so the rest that hee sayeth further to the same effect. For although they doe not all reason so orderly, yet because it were not likely to bee beleueed, that God had care of mens matters, vnlesse he were the maker of the world, nor any man doth earnestly beleuee that God made the world, vnlesse he be perswaded that God hath also care of his workes: therefore not without cause *Dauid* doeth by good order conuey vs from the one to the other. Generally in deed both the Philosophers doe teach, and mens mindes doe conceiue that all partes of the world are quickened with the secret inspiration of God. But yet they attein not so farre as *Dauid* both himselve proceedeth and carrieth all the godly with him, saying all things waite vpon thee, that thou maist giue them food in due season. Thou giuest it to them and they gather it. Thou openest thy hande and they are filled with good things. But if thou hide thy face, they are troubled. If thou take away their breath, they die and returne to their dust. Againe, if thou send forth thy Spirit, they are created and thou renewest the face of the earth. Yea, although they agree to the saying of *Paul*, that we haue our being and are moued, and doe liue in God, yet are they farre from that earnest feeling of grace which he commendeth vnto vs: because they taste not of Gods speciall care whereby alone his fatherly fauour is knowne.

Psa. 104. 27.

Act. 17. 28.

*We do iniury vnto God when we ascribe the workes of his providence vnto fortune, as also when we speake of nature working without the hand of God guiding her in every worke.*

Mat. 10. 30.

2 That this difference may the better appeare, it is to be knowne, that the providence of God, such as it is taught in the Scripture, is in comparison set as contrarie to fortune and chaunces that happen by aduenture. Nowe forasmuch as it hath bene commonly beleueed in all ages, and the same opinion is at this day also in a maner in all men, that all things happen by fortune, it is certaine, that that which ought to haue bene beleueed concerning Providence, is by that wrong opinion not onely darkened but also in manner buried. If a man light among theeues or wilde beastes, if by winde sodenly rising hee suffer shipwracke on the sea, if hee be killed with the fall of a house or of a tree, if an other wandring in desert places finde remedie for his pouertie, if hauing bene tossed with the waues, he attaine to the hauen, if miraculously he escape but a finger breadth from death, all these chaunces as well of prosperitie as of aduersitie the reason of the flesh doth ascribe to fortune. But whosoeuer is taught by the mouth of Christ, that all the haire of his head are numbered, will seeke for a cause further of, & wil firmly beleuee that all chaunces are gouerned by the secret counsell of God. And as concerning things without life, this is to be thought, that although euery one of them haue his owne propertie naturally put into it, yet do they not put forth their power but only so far, as they be directed by the present hand of God. They are therefore nothing else but instrumentes, whereby God continually poureth in so much effect as pleaseth him, & at his wil boweth & turneth them to this or that doing. Of no creature is the power more maruelous or more glorious than of the Sunne. For besides y<sup>e</sup> it giueth light to the whole world with his brightnes, howe great a thing is this that he cherisheth & quickeneth all liuing creatures with his heat: that he breatheth fruitfulness into the earth with his beames: that out of seedes

warmed in the bosom of the ground, he draweth a budding greenesse, and sustaining the same with new nourishments doth encrease & strengthen it, til it rise vp in stalkes? That he feedeth it with continual vapour til it growe to a flower, & from a flower to fruite? That then also with baking it, he bringeth it to ripenesse? That trees likewise & vines being warmed by him, do first bud & shoote forth branches, & after send out a flower, & of a flower do engender fruit? But the Lord, because he would claime the whole glorie of all these things to himself, made the light first to be, & the earth to be furnished with all kindes of hearbs & fruits before that he created the Sunne. A godly man therefore wil not make the Sunne to be either a principall or a necessarie cause of those things which were before the creation of y<sup>e</sup> sunne, but only an instrument which God vseth because it so pleaseth him, whereas he might leaue it & do all things as easly by himselfe. Then when wee read that the sunne stood stil two dayes in one degree at the prayer of *Ishua*, and that the shadow thereof went back ten degrees for *Ezechias* his sake, by those few miracles God hath declared that the sunne doth not daily so rise & go down by blind instinct of nature, but that he to renew the remembrance of his fatherly fauor toward vs, doth gouerne the course thereof. Nothing is more natural than spring tide to come immediatly after winter, Sommer after spring, & haruest in course after Sommer. But in this orderly course is plainly seene so great & so vnequall diuersitie, y<sup>e</sup> it may easly appeare that euery yere, moneth and day, is gouerned by a newe and special prouidence of God.

Gen. I. 3.

Ios. 10. 13.

2. King. 20. 11.

3 And truly God doth claime & wil haue vs giue vnto him an almightinesse, not such as the Sophisters do imagine, vaine, idle, & as it were sleeping, but waking, effectual, working & busied in continual doing. Nor such a one as is only a generall beginning of a confused motion, as if hee would command a riuer to flowe by his appointed chanel, but such a one as is bent & readie at al his particular mouings. For he is therefore called almightie, not because he can do & yet sitteth stil & doth nothing, or by generall instinct only continueth the order of nature that he hath before appointed: but because he gouerning both heauen & earth, by his prouidence so ordereth all things that nothing chaunceth but by his aduised purpose. For whereas it is said in the Psalme, that he doth whatsoever he will, therein is meant his certaine & determined wil. For it were verie fond to expound the Prophets words after the Philosophers manner, that God is the first Agent or doer, because he is the beginning & cause of al mouing: whereas y<sup>e</sup> faithfull ought rather in aduersitie to ease themselues with this comfort, that they suffer nothing but by the ordinance & commandement of God, because they are vnder his hande. If then the gouernment of God doe so extend to all his works, it is a verie childish caualation to enclose it within the influence of nature. And yet they do no more defraud God of his glorie than theselues of a most profitable doctrine, whosoever doe restraine the prouidence of God within so narrow bounds, as if he suffered al things to be caried with an vngouerned course, according to a perpetual law of nature. For nothing were more miserable than man if he should be left subiect to euery motion of the

*They which do not acknowledge that god directeth the working of euery particular thing, do not only rob him of his honour, but themselues of a double benefit, hope of good things, and deliuerance from feare of euil.*  
Psa. 115. 3.

Pla.8.3.

heauen,the aire,the earth,& the waters. Beside that by that meane the singular goodnes of god towards euery man is too much vn honorably diminished. *Dauid* crieth out that babes yet hanging on their mothers breasts are eloquent enough to magnifie the glorie of God, because euen so soone as they be come out of the wombe, they finde fodde prepared for them by his heauenly care. This is in deede generally true, so that yet our eyes & senses ouerpasse not that vnmarked which experience plainly sheweth, that some mothers haue full & plentiful breasts, some other almost drie, as it pleaseth God to feede one more liberally, & another more scarcely. But they which giue the due praise to the almightines of God, doe receiue double profite thereby, the one that he hath sufficiently large abilitie to do them good, in whose possession are both heauen & earth, & to whose beck all creatures do attend vpon, to yeld themselves to his obedience: the other that they may safely rest in his protection, to whose will are subiect all these hurtfull things that may any way be feared, by whose authoritie as with a bridle Satan is restrained with al his furies & al his preparation, vpon whose back doth hang all that euer is against our safetie. And no other way but this can the immeasurable & superstitious feares be corrected or appeased, which we oftentimes conceiue by dangers happening vnto vs. Superstitiously fearefull I say we be, if where creatures doe threaten vs or giue vs any cause of feare, we be so afraid therof, as if they had of themselves any force or power to do vs harme, or did vnforeseene or by chaunce hurt vs, or as if against y hurtes that they doe, there were not sufficient help in God. As for example. The Prophet forbiddeth the children of God that they shoulde not feare the starres & signes of y heauen, as the vnbeleeuers are wont to do. He condemneth not euery kind of feare. But when the vnbeleeuers to giue away the gouernment of the world from God vnto Planets, do faine that their felicitie or miserie dorth hang on the decrees & foreshewings of the starres, and not of the wil of God, so commeth it to passe, that their feare is withdrawé away from that onely one, whom they ought to haue regarded, vnto the starres & comets. Whoso therefore will beware of this vnfaithfulnesse, let him keepe alwayes in remembrance that there is not in creatures a wandering power, working or motion, but that they are gouerned by the secreete counsel of God, so that nothing can chaunce but that which is decreed by him both witting & willing it so be.

Hier.10.2.

*That God doth not only beholde what is done, but order and dispose the doing of things both aboue & beneath.*

Gen.20.8.

4 First therefore let the readers learne, that prouidence is called that, not wherewith God idly beholdeth from heauen what is done in y world, but wherewith as guiding the sterne he setteth and ordreth all things that come to passe. So doeth it no lesse belong to his handes than to his eyes. For when *Abraham* saide vnto his sonne, God shall prouide, he meant not onely, that God did foreknowe the successe them to come, but that he did cast the care of a thing to him vnknown vpon the will of God, which is wont to bring things doubtfull and confused to a certaine ende. Whereby followeth, that prouidence consisteth in doing: for too much fondly doe many trifle in talking of bare foreknowledge. Their error is not altogether so grosse which giue vnto God a gouernment but disordered, and without aduised



aduised choise, (as I haue before saide,) that is to say, such as whirleth and driueth about with a general motion the frame of the world with al y parts thereof, but doeth not peculiarly direct the doing of euery creature. Yet is this error not tollerable. For as they teach, it may be (notwithstanding this Providence which they call vniuersall) that all creatures may be moued by chance, or man may turne himselfe hither or thither by free choise of his will. And so doe they parte the gouernment betweene God & man, that God by his power inspireth into man a motion whereby he may worke according to the nature planted in him, and man ordereth his own doings by his owne voluntarie aduise: Briefely they meane that the worlde, mens matters, and men themselues are gouerned by the power; but not by the appointment of God. I speake not of the Epicurians (which pestilence the world hath alwayes beene filled with) which dreame of an idle and slouthfull God: and other as mad as they, which in old time imagined that God did so rule about the middle region of the ayre, that he left things beneath to Fortune: For against so euident madnesse, the dumme creatures themselves doe sufficiently crie out. For, nowe my purpose is to confute that opinion that is in a manner commonly beleued, which giuing to God a certaine blind, and I wor not what vncertaine motion, taketh from him the principall thing, that is, by his incomprehensible wisdom to direct and dispose all things to their ende: and so in name onely and not in deede it maketh God a ruler of the worlde, because it taketh from him the gouernment of it. For what (I beseech you) is it else to gouerne, but so to be ouer them that are vnder thee, that thou maiest rule them by appointed order? Yet do I not altogether reiect that which is spoken of the vniuersall providence: so that they will againe graunt me this, that the worlde is ruled by God, not onely because he mainraineth the order of nature which himselfe hath set, but also because he hath a peculiar care of euery one of his works. True it is, that all sortes of things are moued by a secrete instinct of nature, as if they did obey the eternall commaundement of God, and that that which God hath once determined doeth of it selfe proceede forward. And hereunto may that be applyed which Christ sayeth, that hee and his Father were euen from the beginning alwayes working. And that which *Paul* teacheth that in him we liue, are moued and haue our being, and that which the author of the Epistle to the Hebrewes, meaning to prooue the Godhead of Christ, saith, that by his mightie commaundement all things are susteyned. But they doe wrong which by this colour doe hide and darken the speciall providence, which is confirmed by so certaine and plaine testimonies of Scripture, that it is meruail that any man could doubt of it. And surely they themselves that drawe the same veile which I speake of to hide it, are compelled by waye of correction to adde, that many things are doone by the peculiar care of God, but then they doe wrongfully restraîne the same only to peculiar doings. Wherefore we must prooue that God doeth so giue heede to the gouernment of the successes of all things, and that they all doe so proceede from his determinate counsell, that nothing happeneth by chaunce.

Ag. 17. 28.  
Heb. 1. 3.

*The particular appointment of God appeareth in the diuers alterations of things naturall, & extendeth to euery drop of raine, to euery accident which befallerh the least bird.*

5 If we graunt that the beginning of motion belongeth to God, but that all things are either of themselves or by chaunce carried whither the inclination of nature driueth them, the mutuall succeding by turnes of dayes & nights, of Winter & Summer, shal be the worke of God, in so much as he appointing to euery one their duties, hath set them a certaine law, y<sup>e</sup> is if they should alway kepe one measure in equal proportion, as well the dayes that come after the nights, the moneths after moneths, & yeres after yeres. But when sometimes immoderate heates with drines do burne vp all the grain, sometime vnseasonable raines do marre the corne, when sodaine harme cometh by haile & tempests: that shal not be the work of God, vnlesse perhap it be because the clouds or faire wether, or cold or heate haue their beginning of the meeting of the planets or other naturall causes. But by this meane is there no roome left, neither for the fatherly fauour, nor for the iudgements of God. If they say that God is beneficial enough to mankind because he powreth into the heauen & earth an ordinarie power, whereby they do finde him nourishment: that is too vaine & prophane an inuention, as though the fruitfulness of one yere were not the singular blessing of God, & dearth & famine were not his curse & vengeance? But because it were too long to gather together al the reasons that serue for this purpose, let the authoritie of God himself suffice vs. In the law & in the Prophets he doth oftentimes pronounce, that so oft as he watereth the earth with dew & raine, he declareth his fauour, & that when by his commaundement the heauen is hardened like yron, when corne is consumed with blasting & other harmes, when the fields are stricken with haile & tempests, it is a token of his certaine & special vengeance. If we grant these things, then is it assured that there falleth not a drop of raine but by the certaine commaundement of God. *Dauid* praiseth the generall providence of God, that he giueth meate to the Rauens birdes that cal vpon him: but when God himselfe threateneth famine to liuing creatures, doeth hee not sufficiently declare that he feedeth al liuing things sometime with scarce, & sometime with more plentiful portion as he thinketh good? It is a childish thing, as I said before, to restraine this to particular doings, whereas *Christ* speaketh without exception, that not a sparowe of neuer so small a price doeth fall to the ground without the wil of his Father. Surely, if the flying of birdes be ruled by the purpose of God, then must wee needes confesse with the Prophet, that he so dwelleth on hie, that yet he humbleth himselfe to looke vpon all things that chaunce in heauen and earth.

*Psa. 146. 9.*

*Mat. 10. 29.*

*Psa. 12. 5.*

*The providence of God in disposing the estates of men.*  
*Hier. 10. 23.*  
*Pro. 20. 24.*

6 But because we knowe that the world was made principally for mankinde sake, we must therefore consider this end in the gouernance of man. The Prophet *Hieremie* cryeth out: I know, Lord, that the way of man is not his owne, neither belongeth it to man to direct his owne steppes. And *Salomon* saith, the steppes of man are ruled by the Lorde, and howe shall a man dispose his owne way? Nowe let them say that man is moued by God according to the inclination of his own nature, but that man himself doth turne that mouing whither it pleaseth him. But if that were truely saide, then should man haue the free choise of his owne wayes. Peraduenture they wil  
denie

denie that, because he can do nothing without the power of God. But seeing it is certaine that the Prophet & *Salomon* doe giue vnto God, not onely power but also choise & appointment, they cannot so escape away. But *Salomon* in an other place doth finely rebuke this rashnes of men, that appoint vnto themselues another end without respect of God, as though they were not led by his hand. The preparations (saith he) of the heart are in man, but the answer of the tongue is of the Lord. It is a fond madnesse that men wil take vpon them to do things without God, which cannot so much as speak but what he will. And the scripture to expresse more plainly that nothing at all is don in the world but by his appointment, sheweth y<sup>e</sup> those things which seeme most happening by chance are subiect to him. For what can you more ascribe to chance, than when a broken bow falling from a tree killeth a way-faring man passing by it? But the Lord saith farre otherwise, which confesseth that he hath deliuered him into the hand of the slayer. Likewise, who doth not leaue the hapening of lottes to the blindness of fortune? But the Lord suffereth it not, which claimeth the iudgement of them to himselfe: for he saith that it cometh not to passe by a mans own power that stones are cast into the lap & drawn out againe, but that thing which only might be said to come of chaunce he testifieth to come from himselfe. For the same purpose maketh that saying of *Salomon*, The poore man & the vsurer meete together, God lighteneth both their eyes. For although poore men & riche be mingled together in the world, while euerie one hath his state assigned him from God, he admonisheth that God which giueth light to all men is not blind, & so he exhorteth the poore to patience, because whosoever are not contented with their own state, they seeke to shake of the burthen that God hath laide vpon them. So an other Prophet rebuketh the vngodly men, which ascribe to the diligence of men or to Fortune, that some lye in miserie & some arise vp to honour. To come to preferment is neither from the East, nor fro the West, nor from the South, for God is the iudge, he maketh low & he maketh high. Because God cannot put of y<sup>e</sup> office of a Iudge, thereupon the Prophet proueth that by his secret purpose, some are in honour, & other some remaine in contempt.

Pro. 16.1.

Exo. 21.13.

Pro. 16.33.

Psa. 75.7.

7 And also I say that the verie particular successes are generally witnesses of Gods singular providence. God raised in the desert a south winde to bring the people plentie of fowles: when his plesure was to haue *Ionas* thrown into the sea, he sent out a winde to raise vp a tempest. But they that think that God governeth not the world, wil say y<sup>e</sup> this chaunced beside common vse. But thereby I do gather that neuer any wind doth rise or encrease but by the special commandement of God. For otherwise it should not be true, that he maketh the windes his messengers, and fierie flames his ministers, y<sup>e</sup> he maketh the clouds his chariots, & rideth vpon the wings of the winde, vnlesse he did by his wil driue about the clouds & winds, & shewe in them the singular presence of his power. So in another place we are taught that so oft as the Sea swelleth with blast of windes, those violences do testifie a singular presence of God. He commandeth and raiseth vp the stormie windes & it listeth vp the waues thereof, & then he turneth the storme to

Exo. 19.13.

Ionas. 1.4.

The common e-  
vents which are  
seen in the world  
come from the spe-  
cial providence of  
God.

Psa. 104.4.

Psa. 107.25.



calme, so that the waues therof are stil. As in another place he saith, that he scourged the people with burning windes. So whereas the power of engendring is naturally giuen to men, yet God willeth it to be imputed to his speciall grace, that he leaueh some in barrenesse, & vouchsafeth to grant issue to other some, the fruit of the wombe is his gift. Therefore said *Iacob* to his wife, am I as God that I can giue thee children? But to make an ende: there is nothing more ordinarie in nature than that we be fed with bread. But the Holy ghost pronounceth, that not only the growing of the fruits of the earth is the speciall gift of God, but also that men liue not by only bread, because it is not the verie full feeding that nourisheth, but the secreete blessing of God: as on the other side he threateneth, that he wil breake the stay of bread. Neither could we earnestly pray for our daily bread, vnlesse God did giue vs food with his fatherly hand. Therefore the Prophet to perswade the faithfull, that God in feeding them doth fulfil the office of a good father of household, doth put them in mind, that he giueth meat to all flesh. Finally when we haue on the one side: The eyes of the Lorde are vpon the righteous, and his eares bent to their prayers: on the other side: The eye of the Lord is vpon the vngodly to destroy the memorie of them out of the earth: let vs knowe that all creatures both aboue & beneath are readie to obedience, that he may applye them to what vse soeuer he wil, whereupon is gathered, that not only his generall prouidence remaineth in his creatures to continue the order of nature, but also by his maruellous counsel is applyed to a certaine and proper end.

8 They which would bring this doctrine in hatred, do cauil that this is the learning that the Stoikes teach of *Fatum* or Destenie, which also was once layde for reproche to *Augustine*. As for vs, although wee be loth to striue about words, yet we allowe not this word *Fatum*, both because it is one of those whose prophane noueltie *Saint Paul* teacheth vs to flie, & because some men do goe about with the odiousnesse thereof to bring Gods trueth in hatred. As for the verie opiniõ of the Stoikes, it is wrongfully layd to our charge. For we do not as the Stoikes do, imagine a necessitie by a certaine perpetuall knot and entangled order of causes which is contained in nature: but wee make God the iudge and gouernour of all things, which according to his wisdom hath euen from the furthest ende of eternitie decreed what he would doe, and now by his power putteth in execution that which he hath decreed. Wherevpon we affirme that not only the heauen and earth and other creatures without life, but also the purposes and willes of men are so gouerned by his Prouidence, that they be directly carried to the end that it appointeth. What then? will one say, doeth nothing happen by fortune or by chaunce? I aunswere that *Basilius Magnus* hath truly saide that fortune & chaunce are heathen mens words, with the signification whereof the mindes of the godly ought not to be occupied. For if euery good successe be the blessing of God, and euery calamitie and aduersitie be his curse, now is there in mens matters no place left for fortune or chaunce. We ought also to be moued with this saying of *Augustine*. In his booke against the *Academites* he saith: It doeth displease mee that I haue so

of

Gen. 30. 1.

Esay. 3. 1.

Psa. 136.

Psa. 34. 16. 17.

The doctrine concerning Gods prouidence, doth not establish Stoicall defense, but excludeth heathenish fortune & chance Lib. 2. ad Bon. cap. 6.

oft named fortune, albeit my meaning was not to haue any goddesse meant thereby, but only a chanceable happening in outward things either good or euil. Of which word Fortune are deriued those words which no religio forbiddeth vs to vse, *forte, forsan, forsitan, fortasse, fortuino*, that is perhap, peraduenture, by fortune & by chaunce, which yet must all be applyed to the prouidence of God. And that did I not leaue vnspoke when I said, for perchance euen the same that is comonly called Fortune is also ruled by secret order. And we cal chance in things nothing els, but that wherof the reson & cause is vnknown. I said this in deede, but it repenteth mee that I did there so name Fortune. Forasmuch as I see that men haue a verie euil custome, that wher they ought to say, thus it pleased god, they say, thus it pleased fortune. Finally, he doth commonly in his bookes teach, that the world should be vnorderly whirled about if any thing were left vnto Fortune. And although in another place he determineth that al things are done partly by the free wil of man, & partly by the prouidence of God, yet doth he a little after sufficiently shew that men are subiect vnto & ruled by prouidence, taking this for a principle, that nothing is more against conuenience of reason, than to say that any thing chanceth but by the ordinance of God, for else it should happen without cause or order, by which reason he also excludeth that happening that hangeth vpon the wil of men: and by & by after he plainlier saith that we ought not to seeke a cause of the wil of God. And so oft as he maketh mention of sufferance, how that is to be vnderstanded, that very well appeare by one place where he proueth that the wil of God is the soueraine & first cause of al things, because nothing happeneth but by his comaunderment or sufferance. Surely hee faineth not God to sit still idle in a watch toure, when it is his pleasure to suffer any thing, whereas he vseth an actuall will (as I may so call it) which otherwise could not be called a cause.

Quaest. lib. 83.

De Tri. lib. 3.

cap. 4.

9 But forasmuch as the dulnesse of our vnderstanding can not by a great way attaine to the height of Gods prouidence, wee must vse a distinction to help to lift it vp. I say therefore, howsoeuer all things are ordeined by the purpose & certaine disposition of God, yet to vs they are chanceable, not that we thinke that fortune ruleth the world & men, & vndaduisedly tosseth al things vp & down (for such beastlinesse ought to be farre from a Christi-an heart) but because the order, meane, end, and necessitie of those things that happen, doth for the most part lie secret in the purpose of God, and is not comprehended with opinion of man, therefore those things are as it were chanceable, which yet it is certain to come to passe by the wil of God. For they seeme no otherwise, whether we consider the in their own nature, or whether we esteeme them according to our knowledge & iudgement. As for an example, let vs put the case, y a marchant being entred into a woode in companie of true men, doth vnwisely stray away from his fellowes, & in his wandering chanceth vpon a den of robbers, lighteth among theues, & is killed, his death was not onely foreseene with Gods eye, but also determined by his decree. For it is not said that he did foresee how farre ech mans life should extend, but that he hath ser and appointed markes which can not be passed. And yet so farre as the capacite of our minde conceiueth, all

A thing may be termed chanceable, and be said to happen by fortune in respect of vs who see not the cause, when in respect of God who hath appointed it, it is necessary, & though not in it owne nature, yet by reason of his appointment inevitable.

Io. 14. 5.

things herein seeme happening by chaunce . What shall a Christian here think? euen this, whatsoeuer happened in such a death, he wil think it in nature chauncing by fortune as it is in deed, but yet he wil not doubt that the providence of God did gouerne to direct fortune to her end. In like manner are the happenings of things to come. For as al things that be to come are vncertaine vnto vs, so we hang them in suspence, as if they might fall on either part, yet this remaineth settled in our hearts, that nothing shal happen but that which God hath alreadie foreseene . In this meaning is the name of chaunce oft repeated in *Ecclesiastes*, because at the first sight men doe not attaine to see the first cause which is farre hidden from them. And yet that which is declared in the Scriptures concerning the secret providence of God, was neuer so blotted out of the hearts of men, but that euen in y darknesse there alway shined some sparkes thereof. So the soothsayers of the *Philistians*, although they wauer in doubtfulnesse, yet they ascribe aduersitie partly to God, partly to fortune. If (say they) the aike go that way, wee shall know that it is God that hath stricken vs: but if it goe the other way, then a chaunce hath light vpon vs. In deed they did foolishly, when their cunning of soothsaying deceiued them, to flee to fortune, but in the meane while we see them constrained, so that they dare not thinke that the euill hap which chaunced vnto them did come of fortune . But how God with the bridle of his providence turneth al successes whither pleaseth him, may appeare by one notable example . Behold euen at one moment of time, when *Dauid* was found out & neere taken in the desert of *Mahon*, euen then the *Philistines* inuaded the land, & *Saul* was compelled to depart . If God meaning to prouide for the safetie of his seruant did cast this let in *Sauls* way, surely although the *Philistines* going to armes were sodeine, & beside the expectatiō of men, yet may we not say that it came by chaunce. But those things that seeme to vs to happen by chance, faith wil acknowledge to haue beene a secret mouing of God. I graunt there doth not alway appeare the like reason, but vndoubtedly wee ought to belecue, that whatsoeuer changes of things are seene in the world, they come by the secret stirring of the hand of God. But that which God purposeth is so of necessitie to come to passe, that yet it is not of necessitie precisely nor by the nature of it self. As thereof is a familiar example in the bones of Christ. Forasmuch as he had put on a body like vnto ours, no wise man will denye that his bones were naturally able to be broken, yet was it impossible that they should be broken: whereby we see againe that not without cause were in scholes inuented the distinctions of necessitie in respect, & necessitie absolute, of consequent and consequence, whereas God had subiect to bricklenesse the bones of his sonne, which hee had exempted from being able to be broken, & so brought to necessitie by reason of his owne purpose, that that thing could not be, which naturally might haue ben.

### The xvij. Chapter.

*Wherto & to what end this doctrine is to be applyed, that we may be certain of the profit thereof.*

**N**OW forasmuch as mens wits are bent to vaine curious subtilities, it is scarcely possible but that they shall encomber themselues with entangled

1. Sam. 6. 9.

1. Sam. 23. 26.



gled doubts, whoſoeuer doe not know the true & right vſe of this doctrine. Therefore it ſhalbe expedient here to touch ſhortly, to what ende the Scripture teacheth, that al things are ordered by God. And firſt of all is to be noted, that the providence of God ought to be conſidered as well for the time to come as for the time paſt: ſecondarily, that the ſame is in ſuch ſort the gouernour of all things, that ſomtime it worketh by meanes, ſometime without meanes, & ſomtime againſt al meanes. Laſt of al, that it tendeth to this end, y<sup>e</sup> god may ſhew y<sup>e</sup> he hath care of al mākind, but ſpecially y<sup>e</sup> he doth watch in ruling of his church, which he vouchſafeth more neerely to locke vnto. And this is alſo to be added, that although either the fatherly fauour & bountifulnes of God, or oftentimes y<sup>e</sup> ſcueritie of his iudgemēt do brightly appeare in the whole courſe of his providence: yet ſomtime the cauſes of thoſe things that happen are ſecret, ſo that this thought creepeth into our mindes, y<sup>e</sup> mens matters are turned & whirled about with the blinde ſway of fortune, or ſo y<sup>e</sup> the fleſh ſtirreth vs to murmure, as if God did to make himſelf paſtime, toſſe them like tenniſe balles. True it is, that if wee were with quiet & ſtil minds readie to learne, the verie ſucceſſe it ſelf would at length plainly ſhew, that God hath an aſſured good reaſon of his purpoſe, either to train them y<sup>e</sup> be his to patiēce, or to correct their euil affectiōs & tame their wantonneſſe, or to bring them downe to the renouncing of theſe lues, or to awake their drowſineſſe: on the other ſide to ouerthrowe the proude, to diſappoint the ſurtletie of the wicked, to confound their deuises. But howſoeuer the cauſes be ſecret & vnknownen to vs: we muſt aſſuredly holde that they are layde vp in hidden ſtore with him, & therefore wee ought to cry out with *David*, God, thou haſt made thy wonderful workes ſo many, y<sup>e</sup> none can count in order to thee thy thoughts toward vs. I would declare & ſpeak of them, but they are more than I am able to expreſſe. For although alwaies in our miſeries we ought to think vpon our ſins, that the verie puniſhment may moue vs to repentance, yet doe wee ſee how Chriſt giueth more power to the ſecret purpoſe of his father, than to puniſh euery one according to his deſeruing. For of him that was borne blind he ſaith: neither hath this man ſinned nor his parents, but that the glorie of God may be ſhewed in him. For here natural ſenſe murmureth when calamitie commeth euen before birth, as if God did vnmercifully ſo to puniſh the ſilly innocent, that had not deſerued it. But Chriſt doth teſtifie y<sup>e</sup> in this looking glaſſe the glorie of his father doth ſhine to our ſight, if we haue cleere eyes to beholde it. But we muſt keepe modeſtie, that we drawe not God to yelde cauſe of his doings, but let vs ſo reuerence his ſecret iudgements, that his will be vnto vs, a moſt juſt cauſe of all things. When thick clouds do couer the heauen, and a violent tempeſt ariſeth, then becauſe both a heauyſome myſtineſſe is caſt before our eyes, & the thunder troubleth our eares, & all our ſenſes are amaſed with terrour, wee thinke that all things are confounded & troubled together: & yet al the while there remaineth in the heauen the ſame quietneſſe and calmeneſſe that was before. So muſt wee thinke that while the troubleſome ſtate of things in y<sup>e</sup> world taketh from vs abilitie to iudge, God by the pure light of his righteouſneſſe and wiſedome, doeth in well framed

*ſeuere things: in conſidering the providence of god do make the conſideration thereof ſweete & comfortable, that it ſerueth for things to come, as wel as paſt: that it wor- keth ly, with, & without meanes: that it reſpecteth principally the church of God: & that it wor- keth euen vpon the courſe of things doth ſeeme to per- ſuade the contrary*

*Pſa. 40.*

*Iohn. 9.*

order governe & dispose euen those verie troublefom motions themselves to a right end. And surely verie monstrous is  $\hat{y}$  rage of many in this behalfe, which dare more boldly cal the works of God to account & examine his secret meanings, & to giue vnaduised sentence of things vnknown, than they wil do of the deeds of mortal men. For what is more vnorderly than to vse such modestie toward our egals,  $\hat{y}$  we had rather suspend our iudgemēt than to incurre  $\hat{y}$  blame of rashnes, & on the other side proudly to triumph vpon the dark iudgemēt of God, which it became vs to regarde with reuerence?

*As vnto are to  
gold obaience to  
the knowen re-  
uealed will of  
his law, so reue-  
rence is due to the  
secret will, accord-  
ing vnto whereunto  
he ruleth by pro-  
vidence.*

2 Therefore no man shal wel & profitably way the prouidence of God, but he that considering that he hath to do with his creator & the maker of the world, doth with such humilitie as he ought submit himself to feare & reuerence. Hereby it commeth to passe, that so many dogs at this day doe with venimed birings, or at least barking, assaile this doctrine, because they will haue no more to be lawfull for God, than their own reason informeth them. And also they raile at vs with al the spitefulness  $\hat{y}$  they are able, for that not contented with the commandements of the law, wherein the wil of God is comprehended, we do further say,  $\hat{y}$  the world is ruled by his secret counsels. As though the things that we teach were an inuention of our own braine, & as though it were not true that the holy Ghost doeth euery where expressly say the same, & repeteth it with innumerable formes of speech. But because some shame restraineth them,  $\hat{y}$  they dare not vomit out their blasphemies against the heauen: they saine that they contend with vs, to the ende they may the more freely play the madmen. But if they do not graunt that what soeuer happeneth in the worlde, is governed by the incomprehensible purpose of God, let them answer, to what end  $\hat{y}$  Scripture saith, that his iudgements are a deepe bottomlesse depth. For, whereas *Moses* crieth out that the wil of God is not to be sought as farre of in the clouds, or in the depths, because it is familiarly set forth in the law: it followeth, that his other hidden wil is compared to a bottomlesse deapth. Of the which *Paul* also saith: O deapth of the richnesse & of the wisdom, & of the knowledge of God: how vnsearchable are his iudgements, & his waies past finding out: for who hath known the mind of the Lord, or who hath bene his counsellour? And it is in deede true, that in the gospel & in the law are contained mysteries which are farre aboue the capacite of our sense: but forasmuch as God for the comprehending of these mysteries which hee hath vouchsafed to open by his word, doth lighten the mindes of them that be his, with the spirit of vnderstanding: now is therein no bottomlesse deapth, but a way wherein we must safe walke, & a candle to guide our feete, & the light of life, & the schoole of certaine & plainly discernable truth. But his maruelous order of governing the worlde, is worthily called a bottomlesse deapth: because while it is hidden from vs, we ought reuerently to worship it. Right wel hath *Moses* expressed them both in fewe words. The secret things (saith he) belong to the Lord our God: but the things reueiled belong to vs & to our children for euer. We see how he biddeth vs not onely to studie in meditation of  $\hat{y}$  law, but also reuerently to looke vp vnto the secret prouidence of God. And in the booke of *Iob* is rehearsed one title of this deapth, that it humbleth our mindes.

*Psa. 36. 7.*

*Rom. 11. 33.*

*Deu. 29. 29.*

mindes. For after that the author of that booke in surueying vp & down the frame of the world, had honorably entreated of the works of God, at length he addeth: Lo, these be part of his wayes, but how little a portion heare we of him? According to which reason in another place he maketh difference betweene the wisdom that remaineth with God, and the measure of wisdom that he hath appointed for men. For after he hath preached of y<sup>e</sup> secrettes of nature, he saith that wisdom is known to God only, & is hidden from the eyes of all liuing creatures. But by and by after, he sayeth further, that it is published to the end it should be searched out, because it is said vnto man: beholde, the feare of God is wisdom. For this purpose maketh the saying of *Augustine*: Because we know not all things which God doeth concerning vs in most good order, that therefore in only good will we do according to the law, because his prouidence is an vnchangeable law. Therefore, sith God doth claime vnto himselfe tite power to rule the worlde, which is to vs vnknown, let this be to vs a law of sobernesse and modestie, quietly to obey his soueraigne authoritie, that his wil may be to vs the only rule of iustice, and the most iust cause of all things. I meane not that absolute will, of which the Sophisters do babble, separating by wicked and prophane disagreement his iustice from his power, but I meane that prouidence, which is the gouernesse of all things, from which proceedeth nothing but right: although the causes therof be hidden from vs.

Iob. 26. 14.

Iob. 28. 11.

Lib. 8. 3. quæst. cap. 23.

3 Whofoeuer shalbe framed to this modestie, they neither for the time past wil murmur against God for their aduersities, nor lay vpon him the blame of wicked doings, as *Agamemnon* in *Homer* did, saying, I am not the cause, but *Iupiter* and destiny: nor yet againe, as carried away with destinies, they wil by desperation throwe themselves into destruction, as that yong man in *Plautus* which said: Vnstable is the chaunce of things: the Destinies driue men at their pleasure, I wil get me to some rock there to make an end of my goods and life together. Neither yet (as another did) they will pretend the name of God to couer their own mischieuous doings: for so sayeth *Lyconides* in an other comedie: God was the mouer. I beleene it was the will of the gods: for if it had not beene their will, I knowe it should not so come to passe. But rather they will search and learne out of the Scripture what pleaseth God, that by the guiding of the Holy ghost, they may trauaile to attaine therevnto. And also being readie to followe God, whither soeuer he calleth, they shewe in deede that nothing is more profitable than the knowledge of his doctrine. Verie foolishly do prophane men turmoile with their fondnesses, so that they in manner confound heauen & earth together as the saying is: If God haue marked the point of our death, we cannot escape it: then it is labour vainly lost in taking heed to our selues. Therefore, whereas one man dareth not venture to go the way y<sup>e</sup> he heareth to be dangerous, lest he be murdered of theecues: another sendeth for Philosophits, & wearieth himself with medicines to succour his life: another forbeareth grosse meates for feare of appeiring his feeble health: another dreadeth to dwell in a ruinous house: Finally, whereas men deuise al wayes and endeuour with all diligence of minde whereby they may attaine that

The leud collections which wicked men inferre vpon the doctrine of Gods prouidence because they do not rightly & soberly discern of it.

which:



which they desire: either al these remedies are vaine, which are sought, as to reforme the wil of God, or els life & death, health & sicknes, peace and warre, & other things, which men as they couet or hate them, doe by their trauaile endeouour to obtaine or escape, are not determined by his certaine decree. And further they gather, that the prayets of the faithfull are disordered, or at the least superfluous, wherein petition is made that it wil please y Lord to prouide for those things which he hath already decreed from eternitie. To be short, they destroy al counsels that men do take for time to come as things against the prouidence of God, which hath determined what hee would haue done, without calling them to counsaile. And then whatsoeuer is already happened, they so impute it to the prouidence of God, that they winke at the man whom they know to haue done it. As, hath a ruffian slaine an honest citizen? he hath executed (say they) the purpose of god. Hath one stolen, or committed fornication? because he hath done the thing that was foreseene & ordeined by the Lord, he is a minister of his prouidence. Hath the sonne carelesly, neglecting al remedies, waited for the death of his father? he could not resist God that had so before appointed from eternitie. So al mischuiuous doings they cal virtues, because they obey y ordinance of god.

*The prouidence of God doth not abolish but establish the meanes by leauing the end certaine only to it selfe, so vs vncertaine, that wee might take the wayes which are likely to bring vs to that end which wee should propose to our selues.*

4 But as touching things to come, Salomon doth well bring in agreement together, the purposes of men with the prouidence of god. For as he laugheth to scorne their folly, which boldly doe enterprise any thing without the Lorde, as though they were not ruled by his hande: so in an other place hee speaketh in this manner: The heart of man purposeth his way, but the Lorde doeth direct his steppes, meaning that wee are not hindered by the eternal Decrees of God, but that vnder his will wee may both prouide for our selues, & dispose al things belonging to vs. And that is not without a manifest reason. For he that hath limited our life within appointed boundes, hath therewithal left with vs y care thereof, hath furnished vs with meanes & helps to preferue it, hath made vs to haue knowledge before hand of dangers, & that they should not oppresse vs vnware, he hath giuen vs prouisions & remedies. Now it is plaine to see what is our duetie, that is to say: If God hath committed to vs our owne life to defende, our duetie is to defende it. If he offer vs helps, our duetie is to vse them. If he shewe vs dangers before, our duetie is not to ruine rashly into them. If he minister vs remedies, our duetie is not to neglect them. But no daunger shall hurt, vnlesse it be fatal, which by all remedies cannot be ouercome. But what if dangers bee therefore not fatal, because God hath assigned thee remedies to repulse & overcome them? See how thy maner of reasoning agreeth with the order of Gods disposition. Thou gatherest that danger is not to be taken heede of, because forasmuch as it is not fatal, we shal escape it without taking heed at all: but the Lord doth therefore enioyne thee to take heed of it, because he wil not haue it fatal vnto thee. These madde men doe not consider that which is plaine before their eyes, that the skill of taking counsell and heede is inspired into men by God, whereby they may serue his prouidence in preferuing of their own life: as on the other side by negligence and slouth they procure to themselues those euils that he hath appointed for the. For

how

how cometh it to passe, that a circumspect man while he prouideth for him self, doth wind himselfe out of euils y hang ouer him, & the foole perisheth by vnaduised rashnes, but for that both folly & wisdom are the instrumēt of Gods disposition on both parts? Therefore it pleased God to hide from vs al things to come, to this end that we should meete with them as things doubtful, & not cease to set prepared remedies against them, til either they be ouercome, or be past al help of care. And for this cause I haue before admonished, that the Prouidence of God doth not alway shewe it selfe naked, but as God by vsing of meanes doth in a certaine maner cloth it.

5 The same men do vnorderly & vnaduisedly draw the chaunces of time past to the naked prouidence of God. For because vpon it do hang al things, whatsoeuer happē, therfore (say they) neither robberies nor adulteries, nor manslaughters are committed without the wil of God. Why then (say they) shal a thiefe be punished, for that he speyled him whome the Lords wil was to punish with pouertie? Why shal the murderer be punished which hath slaine him whose life the Lord had ended? If all such men doe serue the will of God, why shal they be punished? But I deny that they serue the will of God. For we may not say, that he which is carried with an euil minde doth seruice vnto God as commaunder of it, where in deede he doeth but obey his owne wicked lust. He obeyeth God, which being enformed of his will doeth labour to that ende, whereunto Gods will calleth him. But whereby are we enformed of his will, but by his worde? Therefore in doing of things we must see that same wil of God, which he declareth in this worde. God requireth of vs only that which he commaundeth. If we do any thing against his commaundement, it is not obedience but obstinacie and transgression. But vnlesse he would, we should not do it. I graunt. But do we euil things to this end to obey him? But he doth not command vs to do them, but rather we runne on headlong, not minding what he willeth, but so raging with the intemperance of our own lust, that offer purpose wee bende our trauaile against him. And by these meanes in euill doing wee serue his iust ordinance, because according to the infinite greatnes of his wisdom he hath good skil to vse euil instruments to doc good. And see howe foolish is their maner of arguing. They would haue the doers vnpunished for mischeuous acts, because they are not committed but by the disposition of God. I grant more: that theeues & murderers & other euil doers are y instrumēt of Gods prouidence, whom the Lord doth vse to execute those iudgements which he hath with himselfe determined. But I deny that their euill doings ought to haue any excuse thereby. For why? shal they either entangle God in the same wickednes with them, or shal they couer their naughtines with his righteousnes? They can do neither of both. Because they should not be able to excuse themselves, they are accused by their own conscience. And because they should not be able to blame God, they find al the euil in themselves, & in him nothing but a lawful vse of their euilnes. But he worketh by them. And whence I pray you, cometh the stinke in a dead carrion, which hath bin both rotted and disclosed by heat of the sunne? Al men do see that it is raised by the beames of the Sunne. Yet no man doeth therefore say,

that

*The prouidence  
of God doth not  
proue wicked  
doers unworthie  
of punishment.  
Pro. 6. 9.*

say, that the sunbeames do stinke So when there resteth in an euil man, the matter and guiltinesse of euill, what cause is there why it should be thought that God is any thing defiled with it, if he vse their seruice at his pleasure? Away therefore with this doggish frowardnesse, which may indeede a farre off barke at the iustice of God, but cannot touch it.

6 But these cauations or rather doting errors of phrentike men, shal easily be shaken away, by godly & holy meditation of the prouidence, which the rule of godlines teacheth vs, so that therof may grow vnto vs a good & most pleasant fruit. Therefore a Christian heart when it is most assuredly perswaded y<sup>e</sup> al things come to passe by the disposition of God, & that nothing happeneth by chance, wil alway bend his eyes to him as to y<sup>e</sup> principal cause of things, & yet wil consider the inferior causes in their place. Then he wil not doubt that the singular prouidence of God doth watch for his preservation, which prouidence wil suffer nothing to happen, but that which shal turne to his good & saluation. And because he hath to do first of al with men, & then with the other creatures, he wil assure himselfe that Gods prouidence doth reigne in both. As touching men, whether they be good or euill, he will acknowledge that all their counsels, wils, enterprises and powers are vnder the hand of God, so that it is in Gods wil to bowe them whether he list, & to restraîne them so oft as pleaseth him. That the singular prouidence of God doth keepe watch for the safetie of the faithfull, there are many and most euident promises to witnes. Cast thy burden vpon the Lord, & he shall nourish thee, & shal not suffer the righteous to fall for euer, because he careth for vs. He that dwelleth in the help of the highest, shal abide in the protection of the God of heauen. He that toucheth you, toucheth the apple of mine eye. I wil be thy shield, a brasen wall: I wil be enemy to thy enemies. Although the mother forget her children, yet wil I not forget thee. And also this is the principall entent in the histories of the Bible, to teach that the Lord doeth with such diligence keepe the waies of the Saints, that they do not so much as stumble against a stone. Therefore as a litle before we haue rightfully reiected their opinion which doe imagine an vniuersall prouidence of God, that stoupeth not specially to the care of euerie creature: yet principally it shall be good to reknowledge the same special care toward our selues. Wherevpon Christ after he had affirmed that not the sparowe of least value, doeth fall to the ground without the wil of the father, doth by & by applie it to this end, that we shold consider that how much we be more worth than sparowes, with so much neere care doth God prouide for vs, & he extendeth that care so far that we may be bold to trust that the haïres of our head are numbered. What can we wish our selues more, if not so much as a haire can fall: om our head but by his wil? I speake not only of all mankind, but because God hath chosen his Church for a dwelling house for himselfe, it is no doubt but that he doeth by singular examples shewe his care in gouerning of it.

7 The seruant of God being strengthened with these both, promises and examples, will ioine with them the testimonies which teach that all men are vnder Gods power, whether it be to winne their mindes to good will, or to restraîne their malice that it may doe no hurt. For it is the Lorde  
that

*The sweete and  
sober meditation  
which a Chris-  
tian man ought  
to haue of Gods  
prouidence.*

*Psa. 55. 23.  
1. Pet. 5. 9.*

*Psa. 91. 1.  
Zac. 28.  
Esa. 26. 2.*

*Mat. 10. 29.*

*The comfort  
which riseth frō  
the consideration  
of Gods disposing  
both euil & good.*



that giueth vs fauour not onely with them that will vs well, but also in the Egyptians, and as for the maliciousnesse of our enemies, he knoweth howe by diuerse waies to subdue it. For sometime he taketh away their wit from them, so that they can conceiue no sound or sober aduise, like as hee sent forth Satan to fill the moutnes of all the Prophets with lying to deceiue Achab. He made Rechabeam madde by the young mens counsell, that hee might be spoiled of his kingdome by his owne follie. Many times when he graunterh them wit, yet he maketh them so afraide & astonished, that they cannot wil or go about that which they haue conceiued. Sometime also when he hath suffered them to goe about that which lust & rage did counsell them not to proceede to the end that they purposed. So did he before the time bring to nought the counsell of *Achitophel* that should haue beene to *Dauids* destruction. So also he taketh care to gouerne all his creatures for the benefite and safetie of them that be his, yea, and to gouerne the diuel himself, which as we see durst enterprife nothing against *Iob* without his sufferance and commandement. Of this knowledge necessarily ensueth both a thankfulness of minde in prosperous successe of things, and also patience in aduersitie, & an incredible assurednesse against the time to come. Whatsoever therefore shal betide vnto him prosperously and according to his hearts desire, all that hee will ascribe vnto God, whether he feele the bountie of God by the ministerie of men, or be holpen by liuelesse creatures. For thus he will thinke in his minde: Surely it is the Lorde which hath enclined their mindes to me, which hath ioyned them vnto me to be instruments of his goodnesse towards me. In plentie of the fruites of the earth, thus he will thinke, that it is the Lord which heareth the heauen, that the heauen may heare the earth, that the earth also may heare her fruites. In other things he will not doubt that it is the onely blessing of the Lorde, whereby all things prosper, and being put in minde by so many causes hee will not abide to be vnthankfull.

8 If any aduersitie happen, he will by and by therein also lift vp his minde to God, whose hande auaieth much to imprint in vs a patience and quiet moderation of heart. If *Ioseph* had still continued in recording the falsehood of his brethren, hee could neuer haue taken a brotherly minde towarde them. But because he bowed his minde to the Lorde, he forgate the iniurie, and inclined to meekenesse and clemencie, so farrefoorth that of his owne arcorde hee comforted his brethren and saide: It is not you that solde me into *Egypt*, but by the will of God I was sent before you to saue your liues. You in deepe thought euil of me, but the Lord turned it to good. If *Iob* had had respect to the *Chaldees*, by whome hee was troubled, hee woulde forthwith haue beene kindled to reuenge. But because hee did therewithall acknowledgē it to be the worke of God, hee comforted himselfe with this most excellent saying: The Lord hath giuen, the Lorde hath taken away, the Lords name be blessed. So *Dauid*: when *Semei* had rayled and cast stones at him, if hee had looked vpon man, hee woulde haue incouraged his souldiers to reacquite the iniurie. But because he vnderstoode that

Exo. 3. 21.

1. King. 22. 22.

1. Kin. 12. 10.

2. Sam. 17. 7.

Iob. 1. 12.

To behold the  
hand of God in  
all things which  
we suffer, ma-  
keth vs both pa-  
tient & penitens.

Gen. 45. 8.

Iob. 21.

2. Sa. 16. 10.

Psa. 38. 10.

that *Semei* did it not without the mouing of the Lorde, he rather appeased them. Let him alone (said he) for the Lord hath commanded him to curse. With the same bridle in another place doth he reſtraine the intemperance of ſorrow. I held my peace (ſaith he) & became as dumme, becauſe thou O Lord, didſt it. If there be more effectual remedie againſt wrath & impatiēce: ſurely he hath not a little profited which hath learned in this behalfe to thinke vpon the prouidence of God, that he may alway call back his minde to this point. It is the Lords wil, therefore it muſt be ſuffered, not onely becauſe it is not lawful to ſtrive againſt it, but alſo becauſe he willet nothing but that which is both iuſt & expedient. In ſumme this is the end, that being wrongfully hurt by men, we leauing their malice (which would do nothing but enforce our ſorrow, & whet our mindes to reuenge) ſhould remember to climbe vp vnto God, & learn to beleue aſſuredly, that whatſoeuer our enimie hath miſcheuouſly done againſt vs, was both ſuffered & ſent by Gods diſpoſition. *Paul*, to reſtraine vs from recompensing of iniuries doeth wiſely put vs in mind, that we are not to waſtle with fleſh & bloud, but with the ſpiritual enimie the Diuel, that wee may prepare our ſelues to ſtrive with him. But this is the moſt profitable leſſon for the appeaſing of all rages of wrath, that God doth arme as wel the diuel as al wicked men to ſtrive with vs, & that he ſitteth as iudge to exerciſe our patience. But if the miſfortunes & miſeries that oppreſſe vs, do chaunce without the worke of men, let vs remember the doctrine of the lawe: whatſoeuer is prosperous floweth from Gods fountain of Gods bleſſing, & that al aduerſities are his curſings: & let that moſt terrible warning make vs afraid: If ye walke ſtubbornly againſt mee, I wil alſo walke ſtubbornly againſt you. In which is rebuked our ſluggiſhneſſe, when according to the common ſenſe of the fleſh accounting all to be but chance that happeneth of both ſorts, we are neither encouraged by the benefits of God to worſhip him, nor pricked forward with his ſcourges to repentance. This ſame is the reaſon, wy *Hieremie* & *Amos* did ſo ſharply rebuke the Iewes, becauſe they thought that things as well good as euill came to paſſe without the commandement of God. To ſame purpoſe ſerueth that ſermon of *Eſay*. I the God that create light & faſhion darkneſſe, that make peace and creat euil: I God do make all theſe things.

Eph. 6. 12.

Deu. 28.

Lam. 3. 38.

Amo. 3. 6.

Eſa. 45. 6.

*The way to conſider wiſely of inſerious & ſecond cauſes, whether they be of things paſt or things to come.*

9 And yet in the meane time a godly man will not winke at the inferior cauſes. Neither wil he, becauſe hee thinketh them the miniſters of Gods goodneſſe by whome he hath receiued benefite, therefore let them paſſe vnconſidered, as though they had deſerued no thanke by their gentlenes: but he wil harily think himſelfe bound vnto them, & will willingly confeſſe his bonde, and trauell as he ſhal be able, and as ocaſion ſhall ſerue, to recompence it. Finally in benefites receiued hee will reuerence and praife God as the principall author, but he will honour men as the miniſters, and as the truth is in deede he will vnderſtand that hee is by the will of God bounde to them, by whose hande it was Gods will to be beneficiall vnto him. If he ſuffer any loſſe by negligence or want of foresight, hee will determine in his mind, that the ſame was done in deede with the will of God, but he will impure it alſo to himſelfe. If any man be dead by ſickneſſe whom  
hee

he hath negligently handled, whereas of ductie he should haue taken good heede vnto him although he be not ignorant that the man was come to his appointed time beyond which he could not passe, yet wil he not thereby lessen his offence, but because he had not faithfully discharged his dutie toward him, he will so take it as if he had perished by fault of his negligence. Much lesse when there is vsed any fraud, and conceiued malice of mind in committing either murder or theft, wil he excuse it vnder pretence of gods providence, but he will in one self euil act feuerally behold both the righte-ousnes of God, & the wickednes of man, as both doeth manifestly shewe themselues. But principally in things to come he wil haue consideration of such inferior causes. For he wil reckon it among the blessings of God if he be not disappointed of the helps of men which he may vse for his safetie. And so he neither wil be negligent in taking of counsell, nor slouthfull in crauing their help whom he seeth to haue sufficient wherof he may be succoured: but thinking that whatsoeuer creatures can any thing profit him, the same are offered into his hand by God, he will apply them to his vse as the lawful instruments of Gods providence. And because he doth not certainly knowe what successe the busines will haue that he goeth about, (sauiug that in al things he knoweth that the lord wil provide for his benefit) he wil with studie trauaile to that which he shall thinke expedient for himselfe, so farre as he can conceiue in mind and vnderstanding. And yet in taking of counsels he wil not be carried on by his own wit, but will commit & yeeld himselfe to the wisdome of God, that by the guiding thereof he may be directed to the right end. But his confidence shall not so stay vpon outward helps, that if he haue them he wil carelessly rest vpon them, or if he wat them he wil be afraid as left destitute, for he wil haue his mind alway fastened vpon the Providence of God, neither wil he suffer himself to be drawn away frō the stedfast beholding thereof, by consideration of present things. So though *Ioab* acknowledged that the successe of battaile is in the wil and hand of God, yet he gaue not himself to slouthfulnes but did diligently execute that which belonged to his calling, but he leaueth it vnto the Lorde to gouerne the end. We wil stand valiant (saith he) for our nation, & for the ci-ties of our God: But the Lord do what is good in his eyes. This knowledge shal despoile vs of rashnes & wrongful confidence, & shall driue vs to continual calling vpō God: & also shal vphold our minds with good hope, so as we may not dout assuredly & boldly to despise those dangers y cōpasse vs about.

2. Sam. 10. 12.

10 In this point doeth the inestimable felicitie of a godly minde shewe forth it selfe. Innumerable are the euils that do beseege mans life, and doe threaten him so many deaths. As, not to go further than our selues: forasmuch as our bodie is a receptacle of a thousand diseases, yea, hath enclosed & doth nourish within it the causes of diseases, man cannot carrie himselfe but he must needs also carie about with him many formes of his owne destruction, & draw forth a life as it were entangled with death. For what may it else be called, where he neither is cold, nor sweateth without peril? Now whither soeuer thou turne thee, al things that are about thee are not onely vntrusting friends to thee, but do in maner openly threaten & seeme to shew thee present death. Go into a ship, there is but a foote thicknes betweene

*The feares which  
euery moment of  
our life bringeth,  
if our mindes be  
not seised in the  
knowledge of  
Gods providence.*



thee & death. Sit on horseback, in the slipping of one foot thy life is in danger. Go through the streets of y<sup>e</sup> citie: euen how many tyles are vpon the houses, to so many perils art thou subiect. If there be an iron toole in thy hand or thy friends, thy harme is readie prepared. How many wilde beasts thou seest, they are all armed to thy destruction. If thou meane, to shutte vp thy selfe, euen in a garden wel fenced, where may appeare nothing but pleasantnesse of ayre and ground, there sometime lurketh a Serpent. The house which is continually subiect to fire, doeth in the day time threaten thee with pouertie, and in the night time with falling vpon thy head. Thy feeble, forasmuch as it lyeth open to hayle, frost, drowth & other tempestes, it warneth thee of barrennesse, and thereby famine. I speake not of prisonings, treasons, robberies, open violence, of which, part doe beseege vs at home, and part doe followe vs abroad. In these streights must not man needes be most miserable, which euen in life halfe dead doeth plainly draw forth a careful and fainting breath, as if he had a sworde continually hanging ouer his necke? But thou wilt say, that these things chaunce seldome, or at the least not alwayes, nor to all men, and neuer all at once. I graunt, but seeing wee are put in minde by the examples of other, that the same things may happen to our selues, and that our life ought of dutie no more to be free than theirs, it cannot be but that we must dread & feare them as things that may light vpon vs. Now what can a man imagine more miserable than such a fearefulnesse? besides that, it is not without dishonourable reproch of God to say, that he hath set open man the noblest of al his creatures to their blinde and vnaduised strokes of fortune. But here my purpose is to speake onely of the miserie of man, which he should feelee if hee should be brought subiect vnder Fortunes dominion.

*What boldnes,  
& quietnes of  
mind the know-  
ledge of the prou-  
idence of God wor-  
keth.*

II But when that light of Gods Providence hath once shined vpon a godly man: he is now releued and deliuered not onely from the extreime anguish and feare wherewith he was before oppressed, but also from al care. For as iustly he feareth fortune, so he dare boldly commit himselfe to God, This is (I say) his comfort to vnderstande that the heauenly father doeth so holde in all things with his power, so ruleth them with his authoritie & countenance, so ordereth them with his wisdom, that nothing befalleth but by his appointment: and that he is receiued into Gods tuition, & committed to the charge of Angels, and cannot be touched with any hurt of water, nor fire, nor weapon, but so farre as it shall please God the gouernor to giue them place. For so is it song in the Psalme. For he shal deliuer thee from the hunters snare, and from the noysome pestilence. Hee will couer thee vnder his wings, and thou shalt be sure vnder his fethers. His trueth shal be thy shielde and buckler. Thou shalt not be afraide of the feare of the night, nor of the arrowe that flyeth by day, nor of the pestilence that walketh in the darkenesse, nor of the plague that destroyeth at noone day. And from thence proceedeth that boldnesse of the Saints to glorie. The Lorde is my helper, I will not feare what flesh may doe to mee. The Lorde is my protector, why shall I be afraid? If whole camps stande vp against mee, if I walke in the midst of the shadow of death, I wil not cease to hope well. Whence, I pray you, haue they this that their assurednesse is neuer shaken

Psa. 91. 3.

Psa. 118. 6.

shaken away from them? but hereby, that where the worlde seemeth in shewe to be without order whirled about, they knowe that God worketh euerie where, whose worke they trust shall be for their preseruatiō. Now if their safetie be assailed either by the diuell or by wicked men, in that case if they were not strengthened with remembrance and meditation of Providence, they must needs by and by be discouraged. But when they call to minde, that the diuel & al the rout of the wicked, are so euery way holden in by the hande of God as with a bridle, that they can neither conceiue any mischiefe against vs, nor goe about it when they haue conceiued it, nor if they goe neuer so much about it, can stirre one finger to bring it to passe but so farre are he shall suffer, yea, so farre as he shall commaunde, & that they are not onely holden fast bound with fetters, but also compelled with bridle to doe seruice: here haue they abundantly wherewith to comfort themselves. For as it is the Lordes worke to arme their furie and to turne and direct it whither it pleaseth him, so is it his worke also to appoint a measure and ende, that they doe not after their owne will licentiously triumph With which perswasion *Paul* being established, did by the sufferance of God appoint his journey in an other place which hee saide was in one place hindered by Satan. If he had onely saide that he had beene stopped by Satan, he should haue seemed to giue him too much power, as if it had beene in Satans hande to ouerthrowe the verie purposes of God: but when he maketh God the iudge, vpon whose sufferance all iourneies do hang: he doeth therewithall shewe, that Satan whatsoever hee goe about, can attaine nothing but by Gods will For the same reason doeth *David*, because for the sundrie chaunges wherewith mans life is tossed and as it were whirled about, he doth flie to this sanctuarie, saith that his times are in the hand of God. He might haue said either the course of his life, or time in the singular number. But by the worde Times, he meant to expresse that howsoeuer the state of man be vnstedfast, whatsoever alterations doe nowe and then happen, they are gouerned by God. For which cause *Rasim* and the king of *Israell*, when ioyning their powers to the destruction of *Iuda*, they seemed as firebrandes kindeled to wast and consume the lande, are called by the Prophet smoking brandes, which can doe nothing but breath out a little smoke. So when *Pharao* was terrible to all men by reason of his riches, strength and number of men, he himself is compared to a beast of the Sea, and his armie to fishes. Therefore God saith that he will take the Captaine and the armie with his hooke and drawe them whither he list. Finally, because I will not tarrie long vpon this point, if a man marke it he shall easily see that the extremitie of all miseries is the ignorance of Gods Providence, and the cheefe blessednesse standeth in the knowledge thereof.

1. Th. 2. 18.

1. Cor. 16. 7.

Psa. 31. 16.

Esa. 8. 4.

Eze. 29. 4.

It disproueth not  
the setled purpose  
of God in appoint-  
ing all things  
that he is said to  
repent him, and  
that plagues first  
denounced be af-  
terwards recalled

12 Concerning the Providence of God, this that is saide were enough for so much as is profitable both for the perfect learning and comfort of the faithfull, (for to fill the vaine curiositie of men, nothing can be sufficiēt, neither is it to be wished that they be satisfied) were it not for certaine places, which seeme to meane otherwise than is aboue declared, that god hath vnstedfast & stable purpose but changeable according to the disposition

Gen. 6. 6.

1. Sam. 15. 11.

Ier. 18. 8.

Ionas 3. 4.

Esa. 35. 3. 5.

2. King. 20. 5.

1 Sam. 15. 29.

Num. 23. 19.

God is said to repent himselfe, not because he changeth his purpose, but the euents vpon which his vntchangeable purpose was to change.

of inferior things. First, in some places is spoken of the repentance of God, as that he repented him of the creating of man, of the aduancing of Saul to the kingdome. And that he wil repent him of the euil that he had determined to lay vpon his people, so soone as he perceiueth any conuersion of them. Againe, there are rehearsed diuers repelles of his decrees. He had declared by *Ionas* to the *Niniuites*, that after 40 dayes once past *Niniue* should be destroyed, but by & by he was turned with their repentance to a more gentle sentence. He had by the mouth of *Esa* pronounced death to *Ezechias*, which he was moued by his teares and prayers to deferre. Hereupon many do make argument, that God hath not appointed mens matters by eternal decree, but yerely, daily, & hourly appointeth this or that, as euery mans deferuings are, or as he thinketh it equitie & iustice. Concerning his repentance this we ought to hold, that the same can no more be in God, than ignorance, error & weakenesse. For if no man do wittingly and willingly throw himselfe into the case that he neede to repent, wee can not say that God doth repent, but that we must also say, that God is ignorant what wil come to passe, or that he cannot auoid it, or that he headlong and vndiuidedly runneth into a purpose wherof he by and by forethinketh him. But that it is so farre from the meaning of the holy Ghost, that in the verie mention making of repentance he denieth that God had any repenting at al, because he is not a man that may repent. And it is to be noted, y<sup>e</sup> in the same chapter they are both so ioyned together, that the comparison doeth verie wel bring the shew of repugnancie to agreement. His changing is figuratiuely spoken, y<sup>e</sup> God repeated that he had made *Saul* king, by & by after it is added: The strength of Israel shal not ly, nor shalbe moued with repenting. Because he is not a man y<sup>e</sup> he may repent. In which wordes his vntchangeableness is affirmed plainly without any figure. Therefore it is certain y<sup>e</sup> the ordinance of God in disposing the matters of men, is perpetuall & aboue al repentance. And y<sup>e</sup> his constancie should not be doubtful, his very aduersaries haue bene cōpelled to beare him witnes. For *Balaam* whether he would or no, could not choose but burst out into this saying, y<sup>e</sup> he is not like a man to lye: nor as a sonne of man to be changed, & y<sup>e</sup> it is not possible that he should not do that he hath said, & not fulfill whatsoever he hath spoken.

13 What meaneth then this name of repentance? euen in the same sort that al the other phrases of speech which do describe God vnto vs after the manner of men. For, because our weaknesse doeth not reach to his highnes, that description of him which is taught vs, was meete to be framed low to our capacite, that we might vnderstand it. And this is the manner how to frame it low for vs, to paint out himselfe not such a one as he is in himselfe, but such a one as he is perceiued of vs. Whereas he himselfe is without al mouing of a troubled minde, he yet testifieth y<sup>e</sup> he is angrie with sinners. Like as therefore when we heare that God is angrie, we ought not to imagine that there is any mouing at all in him, but rather to consider that this speech is borrowed of our common sense, because God beareth a resemblance of one chafed and angrie so oft as he exerciseth iudgement: so ought we to vnderstand nothing elle by this worde of Repentance but a changing of deedes, because men by changing of their deedes, are wont to declare  
that



that they mislike them. Because then euerie change among men is an amendment of that which misliketh them, and amendment commeth of repentance: therefore by the name of repentance is meant that, that God meaneth in his works. In the meane time yet neither is his purpose nor his will turned, nor his affection changed, but he followeth on with one continuall course that which he had from eternitie foreseen, allowed & decreed, howsoever the alteration seeme sodeine in the eyes of men.

14 Neither doeth the holy historie shewe that Gods decrees were repelled when it sheweth that the destruction was pardoned to the Ninivites which had beene before pronounced, and that the life of *Ezechias* was prolonged after warning giuen him of death. They that so construe it are deceived in vnderstanding of threatnings: which although they doe simply affirme, yet by the successe it shall be perceiued that they coneyned a secrete condition in them. For why did God send *Ionas* to the *Ninivites* to tell them aforehand of the ruine of their citie? Why did hee by *Isay* giue *Ezechias* warning of death? For he might haue brought to naught both him & them without sending them any worde of their destruction. Hee meant therefore another thing, than to make them by foreknowing of their death to see it coming a far off. Euen this he meant: not to haue them destroyed, but to haue them amended that they should not be destroyed. Therefore this that *Ionas* prophecied that *Ninivie* should fall after 40 dayes, was done to this ende that it should not fall. That hope of longer life was cut off from *Ezechias*, was done for this purpose that hee might obtaine longer life. Now who doeth not see that God meant by such threatnings to awake them to repentance, whome he made afraide to the ende that they might escape the iudgement which they had deserued by their sins? If that be so agreed, the nature of the things themselues doeth lead vs to this, to vnderstande in the simple threatening a secrete emplyed condition, which is also confirmed by like examples. The Lorde rebuking the king *Abimeleche* for that he had taken away *Abrahams* wife from him, vseth these wordes: Beholde thou shalt die for the woman that thou hast taken, for shee hath a husband. But after hee had excused himselfe, God said thus: Restore the wife to her husbande, for he is a Prophet and shall pray for thee that thou maist liue. If not: know that thou shalt die the death and all that thou hast. You see howe in his first sentence hee vehemently striketh his minde to bring him to be more heedelessly bent to make amends, & in the other doth plainly declare to him his will. Seeing the meaning of other places is like: do not gather of these that there was any thing withdrawn from the first purpose of God, by this that hee made voide the thing which hee had before pronounced. For God doth prepare the way for his eternal ordinance, when in giuing warning of the punishment he moueth those to repentance, whome his wil is to spare, rather than varieth any thing in his wil, no not in his word, sauing that he doth not expresse the same thing in fillables which is yet easie to vnderstande. For that saying of *Esay* must needs remaine true: The Lord of Hostes hath determined, and who shall be able to vndoe it? His hand is stretched out, and who shall turne it away?

Ion. 3. 10.

Esa. 35. 5.

Whensoever a thing denounced from God is recalled, it was denounced with condition, if not expresse, yes secrete.

Gen. 16. 3.

Esa. 42. 7.

## The xviii. Chapter.

*That God doeth so use the seruice of wicked men, and so boweth their mindes to put his iudgements in execution, that yet stil himselfe remaineth pure from all spot.*

*How God doeth not only permit but appoint the things to be done which wicked men do.*

**T**Here ariseth a harde question out of other places, where it is saide that God boweth and draweth at his will, Satan himselfe and all the reprobate. For the sense of the flesh scarcely conceiueth how hee working by them, should not gather some spot of their fault, yea, in his common working be free from all fault, and iustly condemne his ministers. Vppon this was deuised the distinction betweene Doing and Suffering: because many haue thought this doubt vnpossible to be dissolued: that both Satan and all the wicked are so vnder the hande and power of God, that he directeth their malice, vnto what ende it pleaseth him, and vseth their wicked doings to the executing of his iudgements. And their modestie were peraduenture excusable, whom the shewe of absurditie putteth in feare, if it were not so that they do wrongfully with a lying defence goe about to deliuer the iustice of God from all vnrightfull blame. It seemeth to them vnreasonable, that man should by the will and commaundement of God be made blinde, and so by and by be punished for his blindnesse. Therefore they seeke to scape by this shifte, that this is done by the sufferance, but not by the wil of God. But he himselfe plainly pronouncing that he doeth it, doeth reiect that shift. As for this that men do nothing but by the secrete commaundement of God, and do trouble themselves in vaine with deliberating, vnlesse he do by his secrete direction stablish that which he hath before determined, it is proued by innumerable and plaine testimonies. It is certaine that this which we before alleaged out of the Psalme, that God doeth all things that he will, belongeth to all the doings of men. If God be the certaine appointer of warre and peace, as it is there saide, and that without exception: who dare say that men are carried causelessly with blinde motion while God knoweth not of it, and sitteth still? But in speciall examples will be more lightsome plainnesse. By the first Chapter of *Iob* wee knowe, that Satan doeth no lesse appeare before God to receiue his commaundements than doe the Angels which doe willingly obey. In deede it is after a diuerse manner and for a diuerse ende: but yet so that hee cannot goe about any thing but with the will of God. Although there seeme afterwarde to be added a bare sufferance of him to afflict the holy man: yet because that saying is true: The Lorde hath giuen, the Lorde hath taken away, as it pleased God so is it come to passe: We gather that God was the author of that trial of *Iob*, whereof Satan and the wicked theeues were ministers. Satan goeth about to driue the holy man by desperation to madnesse. The *Sabees* cruelly and wickedly doe invade and rob his goods that were none of theirs. *Iob* knowledgeth that he was by God stripped of all his goods and made poore, because it so pleased God. Therefore whatsoeuer men or Satan him selfe attempt, yet God holdeth the sterne to turne all their trauels to the executing of his iudgements. It was Gods will to haue the false king

king *Achab* deceived: the diuel offered his seruice thereunto: hee was sent with a certaine commandement, to be a lying spirite in the mouth of all the Prophets. If the blinding and madnesse of *Achab* be the iudgement of God, then the deuise of bare Sufferance is vaine. For it were a fond thing to say, that the iudge doeth only suffer and not also decree what he wil haue done, & commaund the ministers to put it in execution. It was the Iewes purpose to destroy Christ, *Pilate* & the souldiers do follow their raging lust, and yet in a solemne prayer the disciples do confesse, that all the wicked men did nothing else but that which the hande and counsell of God had determined: euen as *Peter* had before preached, that Christ was by the decreed purpose & foreknowledge of God deliuered to be slaine. As if he should say: that God from whom nothing is hidden, from the beginning did wittingly & willingly appoint that which the Iewes did execute, as in another place he reherseth, that God which shewed before by all his Prophets y<sup>e</sup> Christ should suffer, hath so fulfilled it. *Abolon* defiling his fathers bed with incestuous adulterie, committed detestable wickednesse. Yet God pronounceth that this was his own work. For the words are these: Thou hast don it secretly, but I will doe it openly, and before the sunne. *Hieremie* pronounceth that all the crueltie that the *Chaldees* vsed in *Ierry*, was the worke of God. For which cause *Nabucadnexer* is called the seruant of God, God eue-ry where crieth out that with his hissing, with the sound of his trumpet, with his power & commandement the wicked are stirred vp to warre. He calleth the *Asirian* the rod of his wrath, & the axe that he moueth with his hande. The destruction of the holy citie & ruine of the Temple he calleth his work. *Dauid* not murmuring against God, but acknowledging him for a righteous iudge, yet confesseth that the cursings of *Semei* proceeded of the coman- dement of God. The Lord (saith he) commanded him to curse. Wee often finde in the holy historie, that whatsoeuer happeneth it commeth of the Lord, as the departing of the ten tribes, the death of the sonnes of *Hely*, and verie many things of like sort. They that be meanly exercised in the Scrip- tures do see, that for shortnesse sake, I bring forth of many testimonies but a few, by which yet it appeareth plainly enough, that they doe trifle & talke fondly, that thrust in a bare Sufferance in place of the Prouidence of God, as though God sat in a watch tower wayting for the chaunces of Fortune, & so his iudgements should hang vpon the will of men.

2 Now as concerning secret motions, that which *Salomon* speaketh of the heart of a king, that it is bowed hither or thither as pleaseth God, extendeth surely to al mankind, & is as much in effect as if he had said: whatsoeuer we conceiue in minde, is by the secret inspiration of God directed to his end. And truely if he did not worke in the mindes of men, it were not rightly said, that he taketh away the lip from the true speakers, & wisdom from aged men, that he taketh the heart from the Princes of the earth, that they may wander wher is no beaten way. And hereto belongeth that which we oft read, that men are fearful so farre forth as their hearts be taken with his feare. So *Dauid* went out of the campe of *Saul* & none was ware of it, because the sleepe of God was come vpon them all. But nothing can be defined to be more plainly spoken, than where he so oft pronounceth, that hee

A&amp; 4. 28.

A&amp; 2. 23.

A&amp; 3. 18.

2. Sam. 16. 22.

2. Sam. 12. 12.

Hier. 50. 25.

Esa. 5. 26.

Esa. 10. 5.

Esa. 19. 25.

2. Sam. 10. 10.

1. King. 11. 31.

1. Sa. 2. 34.

Pro. 21. 1.

The prouidence of God is a gouernesse which directeth all the inclinations of the minde of man whether they bend vnto good or euil.

Eze. 7. 26.

Leu. 26. 36.

1. Sam. 26.



blindeth the eyes of men, & striketh them with giddinesse, that he maketh them drunke with the spirite of drowinesse, casteth them into madnes, and hardneth their hearts. These things also many doe referre to sufferance, as if in forsaking the reprobate, hee suffered them to be blinded by Satan. But that solution is too fond, forasmuch as the Holy ghost in plaine words expresseth, that they are stricken with blindness & madnes by the iust iudgement of God. It is said, that he hardened the heart of *Pharao*, also that he did make dul and strengthen it. Some doe with an vnfaurie cauillation mocke out these phrases of speech, because in another place it is saide, *Pharao* did harden his owne heart, there is his own wil set for the cause of his hardening. As though these things did not verie wel agree together, although in diuers maners, that man while he is moued in working by God, doeth also worke himselfe. And I do turne backe their obiection against themselves. For, if to harden do signifie but a bare sufferance, then the verie motion of obstinacie shal not be properly in *Pharao*. Now how weake & foolish were it so to expound, as if *Pharao* did only suffer himself to be hardened? Moreover the Scripture cutteth off all occasions from such cauillations. For God saith, I will hold his heart. So of the inhabitants of the land of *Canaan*, *Moses* saith, that they went forth to battaile, because the Lorde had hardened their hearts. Which same thing is repeated by another Prophet, saying: He turned their hearts that they should hate his people. Again in *Esay* he saith, that he wil send the *Assirians* against the deceitful nation, & wil commaund them to carrie away the spoiles, & violently take the pray, not meaning that he wil teach wicked & obstinate men to obey willingly, but that he will bow them to execute his iudgements as if they did beare his commandements grauen in their mindes. Whereby appeareth that they were moued by the certaine appointment of God. I graunt that God doth oftentimes worke in the reprobate by Satans seruice as a meane, but yet so that Satan doth his office by Gods mouing, & proceedeth so farre as is giuen him. The euil spirite troubled *Saul*, but it is said that it was of God, that wee may knowe that the madnesse of *Saul*, came of the iust vengeance of God. It is also said, that the same Satan doth blind the mindes of the vnfaithful: but how so, but onely because the effectual working of errour commeth from God himselfe, to make them beleue lyes that refuse to obey the trueth. After the first manner of speaking it is said, If any Prophet shal speake lyngly, I God haue deceiued him. According to the other maner of speach it is saide, that hee giueth men into a reprobate mind: & to cast them into filthie desires, because he is the chiefe author of his own iust vengeance, & Satan is but onely a minister therof. But because we must entreat of this matter againe in the second booke, where we shal discourse of free or bond wil of man, I thinke I haue already shortly spoken so much as this place required. Let this be the summe of all, that forasmuch as the will of God is saide to be the cause of all things, his Prouidence is thought the gouernesse in all purposes & workes of men, so as it sheweth forth her force not onely in the elect, which are gouerned by the holy Spirit, but also compelleth the reprobate to obedience.

3 Forasmuch as hitherto I haue recited only such things as are written in the Scriptures, plainly & not doubtfully, let them that feare not wrongfully

Eccle. 7. 3.  
Rom. 7. 22.  
Exo. 8. 15.

Exo. 4. 21.

Ios. 11. 20.

Psa. 105. 25.  
Esa. 10. 6.

1 Sam. 16. 14.

2. Cor. 4. 4.

Eze. 14. 9.  
Rom. 1. 28.

to flander the heavenly oracles, take heed what manner of iudgement they take vpon the. For if by fained pretending of ignorance they seeke a praise of modestie, what can be imagined more proudly done, than to set one smal word against the authoritie of God? as *I thinke otherwise, I like not to haue this touched.* But if they openly speake euil, what preuaile they with spitting against the heauen? But this is no newe example of waywardnesse, because there haue bin in al ages wicked & vngodly men, that with raging mouth barked against this point of doctrine. But they shal feele that thing in deed to be true, which long ago the holy ghost spake by the mouth of *Dauid*, that God may ouercome when he is iudged. *Dauid* doth by the way rebuke the madnesse of men in this so vnbridled licentiousnesse, that of their owne filthinesse they do not only argue against God, but also take vpon them power to condemne him. In the meane time he shortly admonisheth, that the blasphemies which they vomit vp against the heauen do not reach vnto God, but that he driving away the cloudes of caillations, doth brightly shewe forth his righteousnesse, and also our faith (because being grounded vpon the word of God, it is aboue all the worlde) doeth from her high place contemptuously looke downe vpon these mystes. For first, where they object, that if nothing happen but by the will of God, then are there in him two contrarie willes, because he decreeth those things by secrete purpose, which he hath openly forbidden by his lawe, that is easily wiped away. But before I answer it, I wil once againe giue the readers warning that this caillation is throwen out not against me, but against the Holy ghost, which taught the holy man *Iob* this confession: as it pleased God, so it came to passe. When he was spoiled by the euils, he acknowledged in the iniurie and hurt that they did him, the iust scourge of God. What saierh the Scripture in other places? The sonnes of *Hely* obeyed not their Father, because it was Gods will to kill them. Also another Prophet crieth out, that God which sitteth in heauen doth whatsoeuer he will. And now I haue shewed plainly enough that God is the author of al those things which these iudges would haue to happen only by his idle sufferance. He testifieth that he createth light and darkenesse, that he formeth good and euill, that no euill happeneth which he himselfe hath not made. Let them tel mee, I beseech them, whether he do willingly or against his will execute his owne iudgements? But as *Moses* teacheth, y he which is slaine by y falling of an axe by chance, is deliuered by God into the hand of the striker: so the whole church saith in *Lyke*, that *Herode & Pilate* conspired to do those things, which the hande and purpose of God had decreed. And truly if Christ were not crucified with the will of God, whence came redemption to vs? And yet the will of God neither doeth strue with it selfe, nor is changed, nor saineth that hee willeth not the thing y he wil: but where it is but one and simple in him, it seemeth to vs manifolde, because according to the weakenesse of our witte we conceiue not how God in diuers manner willeth and willeth not one selfe thing. *Paul*, after that he hath saide, that the calling of the *Gentiler* is

There are not contrarie willes in God, although he forbid the doing of euil, & yet be vnto ling to haue it done: but our blindness vnderby vve discernen not how these two do agree, maketh vs to imagine that they disagree when in truth they do not. *Psa.* 51. 6.

*1. Iohn.* 5. 4.

*Iob.* 1. 21.

*1. Sam.* 2. 25.

*Psa.* 115. 3.

*Esa.* 45. 7.

*Amos.* 3. 6.

*Deu.* 19. 5.

*AGs.* 4. 28.

*Eph.* 3. 10.



1. Tim. 6. 16.  
Fincher. ad  
Laur. ca. 101.

interpretour hath translated it) of many fashions: shal we therefore dreame that there is any varietie in God himselfe, as though he either changeth his purpose, or dissenteth from himselfe? Rather when wee conceiue not how God will haue the thing to be done, which he forbiddeth to doe, let vs call to mind our own weaknesse, and therewithal consider that the light where in he dwelleth, is not without cause called Inaccessible, because it is couered with darknesse. Therefore al godly & sober men will easily agree to this sentence of *Augustine*, that sometime man with good will willeth y<sup>e</sup> which God willeth not. As if a good sonne willeth to haue his father to liue, whom God wil haue to die. Againe it may come to passe, that man may will the same thing with an euil will, which God willeth with a good will. As if an euil sonne willeth to haue his father to die, and God allow willeth the same. Now the first of these two sonnes willeth that which God willeth not, and the other sonne willeth that which God also willeth, and yet the naturalnesse of the first sonne doth better agree with the will of God, although he willeth a contrarie thing, than the vnnaturalnesse of the other sonne that willeth the same thing. So great a difference is there what to wil doeth belong to man, & what to God, & to what end the wil of euerie one is to be applied, to haue it either allowed or disallowed. For those things which God willeth wel he bringeth to passe by the euil willes of euil men. But a little before he had said, that the Angels apostatacs in their falling away, and al the reprobate, in as much as concerneth themselves, did that which God would not, but in respect of the omnipotencie of God, they could by no means so doe, because while they did against the will of God, the will of God was done vpon them. Whereupon he crieth out: Great are the works of God, & ought to be sought out of al them that loue them: that in maruelous maner y<sup>e</sup> same thing is not done without his wil which is also done against his wil, because it could not be done if he did not suffer it: and yet he doth it not against his wil, but willingly: and he being good, would not suffer a thing to be done euil, vnlesse for that he is omnipotent, he could of euil make good.

Pla. III. 2.

*Wicked men are  
iustly condemned  
for the euil  
which they do,  
although God  
haue appointed  
it to be done.*

2. Sam. 16: 22.

4 In the same maner is alsoyled or rather vanisheth away the other objection: that if God do not onely vse the seruice of wicked men, but also gouerneth their counsels and affections, he is the author of all wicked doings, & therefore men are vnworthily condemned, if they execute y<sup>e</sup> which God hath decreed, because they obey his will: for it is done amisse to confound his wil & commandement together, which it appeareth by innumerable examples to differ farre a sunder. For though when *Abfalon* abused his fathers wiues, it was Gods will to punish *Dauids* adulterie with that dishonor: yet did he not therefore commaunde the wicked sonne to commit incest, vnlesse perhap you meane it in respect of *Dauid*, as he speaketh of the railings of *Semei*. For when he confesseth that *Semei* raileth at him by the commandement of God, hee doeth not therein commend his obedience, as if that froward dogge did obey the commandement of God, but acknowledging his tongue to be y<sup>e</sup> scourge of God, he patiently suffreth to be corrected. And this is to be holden in minde, that when God performeth by y<sup>e</sup> wicked that thing which he decreed by his secret iudgement, they are not to be excused, as though they did obey his commandement, which in deede of their

owne



owne euil lust they do purposely breake. Now how that thing is of God, & is ruled by his secret prouidence, which men do wickedly, the election of king *Iarobeam* is a plaine example, in which the rashnesse and madnesse of the people is seuerely condemned, for that they peruerthed the order appointed by God, and falsely fell from the house of *Dauid*, and yet we knowe it was his will that he should be annointed. Whereupon in the verie wordes of *Osee* there appeareth a certaine shewe of repugnancie, that where God complained that that kingdome was erected without his knowledge, and against his wil, in another place he sayeth, that he gaue the kingdom to *Iarobeam* in his rage. How shal these sayings agree? that *Iarobeam* reigned not by God, and that he was made king by the same God? Euen thus, because neither could the people fall from the house of *Dauid*, but that they must shake off the yoke which God had layed vpon them: neither yet had God his libertie taken away, but that he might so punish the vnthankfulnesse of *Salomon*. Wee see therefore how God in not willing false breach of allegiance, yet to another ende iustly willeth a falling away from their Prince, whereupon *Iarobeam* beside all hope was by holy annointing driuen to bee king. After this maner doth the holy historie say, that there was an enimie raised vp to spoyle *Salomons* sonne of part of his kingdome. Let the readers diligently wey both these things, because it had pleased God to haue the people gouerned vnder the hand of one king. Therefore when it was diuided in two partes, it was done against his will. And yet the diuision tooke beginning of his will. For surely, where as the Prophet both by words & ceremonie of annointing did moue *Iarobeam* whē he thought of no such thing, to hope of the kingdom, this was not don without the knowledge or against the wil of God, which commanded it so to be done: and yet is the rebellion of the people iustly condemned, for that as it were against the will of God, they fell from the posteritie of *Dauid*. In this maner it is also after ward further said, that where *Rehabeam* proudly despised the request of the people, this was done by God, to confirme the worde which he had spoken by the hand of *Ahiha*, his seruant. Lo how against Gods will the sacred vnitie is torne in sunder, & yet with the will of the same God tenne tribes do forsake *Salomons* sonne. Let vs adde another like example. Where the people consenting, yea laying their hands vnto it, the sonnes of *Ahab* were slaine, & all his ofspring rooted out, *Iehus* said in deede truely, that nothing of the wordes of God were fallen to the ground, but that he had done all that he had spoken by the hand of his seruant *Elias*. And yet not vniustly he rebuketh the citizens of *Samaris*, for that they had put their hands vnto it. Are yee righteous, saith he? If I haue conspired against my lord, who hath killed al these? I haue before (as I thinke) already declared plainly, how in one selfe worke both the fault of man doth bewray it selfe, and also the righteousness of God gloriously appeareth. And for modest wittes this aunsiere of *Augustine* shall alway suffice: where as the father deliuered the sonne, & Christ deliuered his body, and *Indas* deliuered the Lord: why in this deliuering is God righteous, and man faultie? because in the same one thing which they did, the cause was not one, for which they did it. If any be more combered with this that wee now saye, that there is no consent of God with man, where

1. Kings. 12. 20.

Osee 8. 4.  
Osee 13. 11.

1. Kings 11. 23.

2. King. 10. 7.

Epist. 43. ad  
Vincent.

De gratia & li-  
bero arbitrio ad  
Valent. ca. 20.

man by the righteous mouing of God doeth that which is not lawfull, let them remember that which *Augustine* saith in another place: Who shall not tremble at these iudgements, where God worketh euen in the hearts of euil men whatsoeuer he wil, and yet rendreth to them according to their desertings? And truly in the felihod of *Iudas*, it shalbe no more lawfull to lay the blame of the wicked deede to God, because he himselfe willed him to be deliuered, and did deluer him to death, than it shalbe to giue away the praise of our redemption to *Iudas*. Therefore the same writer doeth in an other place truly telvs, that in this examination God doeth not enquire what men might haue don, or what they haue don, but what their wil was to do, that purpose and wil may come into the accompt. They that think this hard, let them a little while consider, how tolerable their owne waywardnesse is, while they refuse a thing witnessed by plaine testimonies of Scripture, because it exceedeth their capacitie, & do find fault that those things are vttered, which God, vnlesse he had knowen them profitable to be knowen, woulde neuer haue commaunded to be taught by his Prophets and Apostles. For our being wise ought to be no more but to embrace with meeke willingnesse to learne, and that without exception whatsoeuer is taught in the holy Scriptures. As for them that doe more frowardly outrage in prating against it, sith it is euident that they babble against God, they are not worthie of a longer confutation.

*The end of the first booke.*

## THE SECOND BOOKE OF THE INSTITVTION OF CHRISTIAN RELIGION,

which entreateth of the knowledge of  
*God the Redeemer in Christ, which*  
knowledge was first opened to the  
Fathers in the time of the  
Lawe, and then to vs  
in the Gospel.

### The First Chapter.

*That by Adams sinne and falling away, mankind became accursed, and did degenerate from his first estate: wherein is increased of Originall sinne.*

*We must learne  
thoroughly to  
know our selues:  
that the conside-  
ration of the gra-  
ces of God may  
make vs thankfull  
and the beholding  
of our miseries,  
humble vs.*



NOT without cause hath the knowledge of himselfe been in the olde prouerbe so much commended to man. For if it be thought a shame to be ignorant of all things that pertaine to the course of mans life, then much more shamefull is the not knowing of our selues: whereby it commeth to passe, y<sup>e</sup> in taking counsell of any thing necessary, we be miserably daseled, yea, altogether blinded.

But

But how much more profitable this lesson is, so much more diligently must we take heede, that we do not disorderly vse it, as we see some of the Philosophers haue done. For they in exhorting man to knowe himselfe, doe withall appoint this to be the ende, why he should knowe himselfe, that he should not be ignorant of his owne dignitie and excellencie: and nothing else do they wil him to beholde in himselfe, but that whereby he may swell with vaine confidence, and be puffed vp with pride. But the knowledge of our selues, first standeth in this point, that considering what was giuen vs in creation, & how bountifully God continueth his gracious fauor toward vs, we may knowe how great had bin the excellencie of our nature, if it had continued vncorrupted: and we may withal thinke vpon this, that there is nothing in vs, of our owne, but that we haue as it were gotten by borrowing al that God hath bestowed vpon vs, that wee may alwayes hang vpon him. Then, that we call to minde our miserable estate after the fall of Adam, the feling wherof may throw down al glorying & trust of our selues, ouerwhelm vs with shame, & truly humble vs. For as God at the beginning fashioned vs like his own image, to the end to raise vp our mindes both to the studie of vertue & to the meditation of eternal life, so least the so great noblenesse of our kind, which maketh vs different from brute beastes, shoulde be drowned with our slothfulness, it is good for vs to know, that we are therefore endued with reason & vnderstanding, that in keeping a holy & honest life, wee should proceede on forward to the appointed end of blessed immortallitie. But the first dignitie cannot come in our mind, but by and by on the other side the heauie sight of our filthines, & shame doth thrust it self in presence, since we in the person of the first man are fallen from our first estate, where vpon groweth the hatred & loathing of our selues, & true humilitie, & there is kindled a new desire to seeke for God, in whom euery of vs may recouer those good things, whereof we are found altogether void and emptie.

2 This thing surely the truth of God appointeth to be sought in examining of our selues, I meane, it requireth such a knowledge as may both call vs away from all confidence of our owne power, and making vs destitute of all matter to glorie vpon, may bring vs to submission. Which rule it beho- ueth vs to keepe, if we wil attaine to the true mark both of right knowledge & well doing. Neither yet am I ignorant how much more pleasant is that other opinion that allureth vs rather to consider our good things, than to looke vpon our miserable needinesse and dishonour, which ought to ouer-whelme vs with shame. For there is nothing that mans nature more co- ueteth, than to be stroked with flatterie: and therefore when he heareth the gifts that are in him to be magnified, he leaneth to that side with ouermuch lightnesse of beleefe: whereby it is so much the lesse to be marueled, y here- in the greatest part of men haue pernitiouly erred. For sith there is natu- rally planted in all mortall men a more than blind loue of themselves, they doe most willingly perswade themselves, that there is nothing in them that they ought worthily to hate. So without any maintenance of other, this most vaine opinion doth ech where get credit, that man is abundantly suf- ficient of himselfe to make himselfe liue well and blessedly. But if there be any that are content to thinke more modestly, howe soeuer they graunt some-

*Men are giuen to heare, and hurt by hearing their ex- cellencie ouer- much aduanced.*



somewhat to God, least they should seeme arrogantly to take all to themselves, yet they so part it, that the principall matter of glorie & confidence alwaye remaineth with themselves. Now if there come talke, that with her allurements tickleth the pride that alreadie of it selfe itcheth within the bones, there is nothing that may more delite them. Therefore as any hath with his extolling moit fauourably aduanced the excellencie of mans nature, so hath he beene excepted with the well liking reioyement in manner of all ages. But whatsoeuer such commendation there be of mans excellencie that teacheth man to rest in himselfe, it doeth nothing but delite with that her sweetnesse, and in deede so deceiueth, that it bringeth to moste wretched destruction all them that assent vnto it. For to what purpose attaineth it for vs, standing vpon alvaine confidence to deuise, appoint, attempt & go about those things that we think to be for our behoofe, and in our first beginning of enterprise to be forsaken & destitute of sound vnderstanding & true strength, & yet to goe on boldly till wee fall downe into destruction? But it cannot otherwise happen to them that haue affiance that they can do any thing by their own power. Therefore if any man giue heede to such teachers that hold vs in considering only our owne good things, hee shal not profite in learning to know himselfe, but shalbe carried violently away into the worse kind of ignorance.

*The true knowledge of our selues emboldeneth not, but casteth downe: it teacheth vs what our disease is, and howe unable we are so performe it.*

3 Therefore, whereas in this point the truth of God doeth agree with the common naturall meaning of all men, that the second part of wisdom consisteth in the knowledge of our selues, yet in the verie manner of knowing there is much disagreement. For by the iudgement of the flesh, a man thinketh that he hath then well searched himselfe, when trusting vpon his owne vnderstanding and integritie, he taketh boldnesse, and encourageth himselfe to doing the duties of vertue, and bidding battell to vices, trauaileth with all his studie to bende himselfe to that which is comely and honest. But he that looketh vpon and tryeth himselfe by the rule of Gods iudgement, findeth nothing that may raise vp his minde to good affiance: and the more inwardly that he hath examined himselfe, the more he is discouraged, til being altogether spoiled of all confidence, he leaueth to himselfe nothing toward the wel ordering of his life. And yet would not God haue vs to forget the first noblenes that he gaue to our father Adam, which ought of good right to awake vs to the studie of righteousness and goodness. For we cannot consider either our owne first estate, or to what end we are created, but we shalbe pricked forward to studie vpon immortalitie, and to desire the kingdome of God. But that consideration is so farre from putting vs in courage, that rather discouraging vs, it throweth vs downe to humblenesse. For what is that first estate of ours? euen that from whence wee are fallen. What is that ende of our creation? euen the same from which we are altogether turned away: so that lothing our owne miserable estate, wee may grone for sorrowe, and in groning may also sigh for the losse of that dignitie. But now when wee say that man ought to beholde nothing in himselfe that may make him of bolde courage: wee meane that there is nothing in him vpon affiance wherof he ought to be proud. Wherefore, if any list to heare what knowledge man ought to haue of himselfe, let

vs thus diuide it, that first he consider to what ende he is created, and endued with giftes that are not to be dispised, by which thought hee may be stirred vp to the meditation of the hearing of God and of the life to come. Then let him way his owne strength, or rather needie want of strength, by perceiving wherof he may lye in extreme confusion, as one vtterly brought to naught. The first of these considerations rendeth to this ende, that hee may knowe what is his duetic: and the other, how much he is able to doe towards the performing of it. Wee will entreat of them both, as the order of teaching shall require.

4 But because it must needes be that it was not a light negligence, but a detestable wicked act which God so seuerely punished, wee must consider the verie forme of the same in the fall of Adam, that kindled the horrible vengeance of God vpon all mankinde. It is a childish opinion that hath commonly beene receiued, concerning the intemperance of gluttonie, as though the summe and head of all vertues consisted in the forbearing of one onely fruite, when there flowed on euery side store of al sortes of deinties that were to be desired, & when in that blessed fruitfulness of y<sup>e</sup> earth, there was not only plentie, but also varietie to make fare for pleasure. Therefore we must looke further, because the forbidding him from the tree of the knowledge of good & euil, was the trial of obedience, that Adam in obeying might proue that he was willingly subiect to the gouernement of God And the name of the tree it selfe sheweth, that that commaundement was giuen for none other ende, than for this, that hee contented with his own estate should not with wicked lust aduance himselfe higher. But the promise whereby hee was bidden to hope for eternall life, so long as hee did not eate of the tree of life, and againe, the horrible threatening of Death so soone as hee should taste of the tree of knowledge of good & euil, serued to proue and exercise his faith. Hereof it is not harde to gather, by what meanes Adam prouoked the wrath of God against himselfe. *Augustine* in deede saith not amisse, when hee saith, that pride was the beginning of all euils. For if ambition had not lifted vp man higher than was lawfull & than was permitted him, he might haue continued in his estate: but we must fetch a more full definition from the manner of the temptation that Moses describeth. For sith the woman was with the deceite of the Serpent led away by infidelitie, now it appeareth that disobedience was y<sup>e</sup> beginning of the fall. Which thing *Paul* confirmeth, teaching that al men were lost by one mans disobedience. But it is withal to be noted, that the first man fell from the subiection of God, for y<sup>e</sup> he not only was taken with the entisements of *Satan*, but also despising the trueth, did turne out of the way to lying. And surely Gods word being once despised, all reuerence of God is shaken off. Because his maiestie doeth no other wayes abyde in honour among vs, nor the worship of him remaine inuiolate, but while wee hang vpon his mouth. Therefore infidelitie was the roote of that falling away. But thereupon arose ambition and pride to which was adioyned vnthankfulness, for that Adam in coueting more than was graunted, did vnreuerently despise the so great liberalitie of God wherewith he was enriched. And this was a monstrous wickednesse, that the sonne of the earth thought it a small thing that

*Adams transgression proceeding from infidelitie ioyned with pride and vnthankfulness, ended with reprochful apostasie from God.*

Rom. 5. 19.

that he was made after the likenesse of God, vnlesse he might also be made equall with God. If Apostasie be a filthie and detestable offence, whereby man draweth him selfe from the allegiance of his creatour, yea, outrageously shaketh of his yoke: then it is but vaine to extenuate the sin of *Adam*. Albeit it was no simple Apostasie, but ioyned with shamefull reproches against God, while they assented to the sleanders of Satan, wherein he accused God of lying enuie, and niggardly grudging. Finally, infidelitie opened the gate to ambition, ambition was the mother of obstinate rebellion, to make men cast away the feare of God, and throwe themselues whither their lust carried them. Therefore *Bernard* doth rightly teach that the gate of saluation is opened vnto vs, when at this day wee receiue the Gospell by our eares: euen as by the same windowes, when they stood open to Satan, death was let in. For *Adam* would neuer haue been so bolde, as to do against the commaundement of God, but for this, that he did not beleue his worde. Truly this was the best bridle for the right keeping of all affections in good order, to thinke that there is nothing better than to keepe righteousness in obeying the commandements of God, and then that the chiefe end of happie life is to be beloued of him. He therefore being carried away with the blasphemies of the diuel, did (in much as in him lay) extinguish the whole glorie of God.

Rom. 8.

*All Adams offspring through his sinne are made sinful, not by imitation only as Pelagius taught, but by propagation, receiving the contagion of sinne & uncleanness before they behold the light of this life.*

5 As the spirituall life of *Adam* was, to abide ioyned and bounde to his creatour, so his alienation from him was the death of his soule. Neither is it maruile if he by his falling away, destroyed all his own posteritie, which peruerterd the whole order of nature in heauen and in earth. All the creatures do grone, saith *Paul*, being made subiect to corruption against their will. If one should aske the cause; no doubt it is for that they beare part of that punishment that man deserued, for whose vse they were created. Sith then the curse that goeth throughout all the coastes of the worlde, proceeded from his fault both vpward and downwarde, it is nothing against reason, if it spread abroad into all his issue. Therefore after that the heauenly image in him was defaced, he did not alone suffer this punishment, that in place of wisdom, strength, holiness, trueth, and iustice (with which ornaments he had beene clothed) there came in the most horrible pestilences, blindness, weaknesse, filthinesse, falshood, and iniustice, but also hee entangled and drowned his whole offspring in the same miseries. This is the corruption that cometh by inheritance, which the olde writers called originall sinne, meaning by this worde sinne, the corruption of nature, which before was good and pure. About which matter they haue had much contention, because there is nothing further off from common reason, than all men to bee made guiltie of one mans fault, and so the sinne to become common. Which seemeth to haue bene the cause why the oldest Doctors of the Church did but darkely touch this point, or at the least did not set it out so plainly as was conuenient. And yet that fearefulnesse could not bring to passe, but that *Pelagius* arose, whose prophane inuention was that *Adam* sinned onely to his owne losse, and hurted not his posteritie. So through this futilitie, Satan went about by hiding the disease, to make it incurable. But when it was proued by manifest testimonie of

Scrip-



Scripture, that sinne passed from the first man into all his posteritie, hee brought this cauillation, that it passed by imitation, but not by propagation. Therefore good men trauailed in this point, and aboue all other *Augustine*, to shewe that we are corrupted not by forein wickednesse, but that we bring with vs from the wombe of our mother a viciousnesse planted in our begetting, which to denie was too great shamelesnesse. But the rashnes of the *Pelagians* and *Celestians* will not seeme maruelous to him, which by the writings of the holy man shall perceiue, how shamelesse beafts they were in all other things. Surely it is not doutfully spoken that *Dauid* confesseth that he was begotten in iniquities, and by his mother conceived in sinne. He doth not there accuse the sinnes of his father or mother, but the better to set forth the goodnesse of God towards him, hee beginneth the confession of his owne wickednesse at his verie begetting. Forasmuch as it is euident that that was not peculiar to *Dauid* alone, it followeth that the common estate of all mankind is noted vnder his example. All wee therefore that descende of vnclean seede, are borne infected with the contagion of sinne, yea, before that wee see the light of this life, wee be in the sight of God filthy and spotted. For who could giue cleane of the vncleannesse? not one: as it is in the booke of *Iob*.

Pla. 51.7.

Iohn. 14.4.

6 Wee heare that the vncleannesse of the parentes so passeth into the children, that all without any exception at their beginning are defiled. But of this defiling we shall not finde the beginning vnlesse we go vp to the first parent of all vs, to the well head. Thus it is therefore, that *Adam* was not onely the progenitor, but also the roote of mans nature, and therefore in his corruption was all mankind worthilie corrupted: which the Apostle maketh plaine by comparing of him and *Christ*. As (saith he) by one man sinne entred into the whole worlde, and death by sinne, and so death went ouer all men, forasmuch as all haue sinned: so by the grace of *Christ*, righteousness and life is restored vnto vs. What will the *Pelagians* here prate? that *Adams* sinne was spread abroad by imitation? Then haue wee no other profite by the righteousness of *Christ*, but that hee is an example set before vs to followe? Who can abide such robberie of Gods honour? If it be our question that *Christes* righteousness is ours by communication, and thereby life: it followeth also that they both were so lost in *Adam*, as they be recovered in *Christ*: and that sinne and death so crept in by *Adam*, as they are abolished by *Christ*. The wordes are plaine, that many are made righteous by the obedience of *Christ*, as by the disobedience of *Adam* they were made sinners: and that therefore betweene them two is this relation, that *Adam* wrapping vs in his destruction, destroyed vs with him, & *Christ* with his grace restored vs to saluation. In so cleare light of trueth, I thinke wee neede not a longer or more laborious prooffe. So also in the 1. Epistle to the *Corinthians*, when hee goeth about to stablish the godly in the trust of the resurrection, he sheweth that the life is couered in *Christ*, that was lost in *Adam*, he that pronounceth that wee all are dead in *Adam*, doeth also therewithall plainly testifie, that we were infected with the filth of sinne. For damnation coule not reache vnto them that were touched with no guiltinesse of iniquitie. But it can be no way plainlier vnderstanded

In *Adam* our nature being corrupted commeth vnto vs such as he by sinne had made us: whereupon is followeth, that we are dead because he dead of whom we are: sonnes of wrath because they were so that begate us: flesh because we are borne of flesh. Rom. 5.12.

1. Cor. 15.22.

ded what hee meaneth then by relation of the other member of the sentence, where he teacheth that hope of life is restored in Christ. But it is well inough known that the same is don no other way, than when by marvellous manner of communicating, Christ powreth into vs the force of his righteousness. As it is written in another place, that the spirite is life vnto vs, for righteousness sake. Therefore we may not otherwise expound that which is said that we are dead in Adam, but thus, that he in sinning did not onely purchase mischief and ruine to himselfe, but also threwe downe our nature headlong into like destruction. And that not onely to the corruption of himselfe, which pertaineth nothing to vs, but because he infected al his seede with the same corruption whereinto he was fallen. For otherwise the saying of Paul coulde not stande true, that all are by nature the sonnes of wrath, if they were not already accursed in the wombe. And it is easily gathered that nature is there meant not such as it was created by God, but such as it was corrupted in Adam. For it were not conuenient, that God should be made the author of death. Adam therefore so corrupted himselfe, that the infection passed from him into all his offspring. And the heavenly iudge himselfe Christ, doth also plainly inough pronounce, that all are borne euil and corrupted, where he teacheth, that whatsoeuer is borne of flesh, is flesh, & that therefore the gate of life is closed against all men, vntil they be begotten againe.

Rom. 8. 10.

Ephe. 1. 3.

Iohn. 3. 6.

*Whether we haue our soules or no, by deriuation from our parentes, as we haue our bodies, is a needlesse question in this case. It sufficeth us to know that what God bestowed vpon Adam, it was to hold, or to lose, for, or from, both himselfe & his. That the children of faithfull men are sanctified, is no disprope of their originall corruption.*

7 Neither for the vnderstanding thereof is any curious disputation needefull, which not a little combred the old writers, whether the soule of the sonne doe proceede by deriuation from the soule of the father, because in it the infection principally resteth. We must be content with this, that such giftes as it pleased the Lorde to haue bestowed vpon the nature of man, he left them with Adam, and therefore when Adam lost them after he had receiued them, he lost them not onely from himselfe, but also from vs all. Who shall be carefull of a conueyance from soule to soule, when hee shall heare that Adam receiued these ornaments which hee lost, no lesse for vs than for him selfe? that they were not giuen to one man alone, but assigned to the whole nature of man? Therefore it is not against reason, if hee being spoyled, nature be left naked and poore: if hee being infected with sinne, the infection creepeth into nature. Therefore from a rotten roote arose vp rotten branches, which sent their rottenesse into the other twigges that sprong out of them. For so were the children corrupted in the father, that they also were infectiue to their children: that is to say, so was the beginning of corruption in Adam, that by continuall flowing from one to another, it is conueyed from the ancestors into the posteritie. For the infection hath not her cause in the substance of the flesh or of the soule, but because it was so ordeined of God, that such giftes as he had giuen to the first man, man should both haue them, and lose them as wel for himself as for his. As for this that the Pelagians do cauilt, that it is not likely that the children do take corruption from godly parentes, sith they ought rather to be sanctified by their cleanness, that is easily confuted. For they descend not of their spirituall regeneration, but of their carnall generation. Therefore as Augustine saith, whether the vnbeleeuers be condemned as guiltie,

Cont. Pelag. & Celest.

guiltie, and the beleeuer quitte as innocent, they both do beget not innocents, but guiltie, because they beget of the corrupted nature. Now where as they do in manner partake of the parents holinesse, that is the special blessing of the people of God, which proueth not but that the first and vniuersal curse of mankind went before. For of nature is guiltinesse, and sanctification is of supernaturall grace.

8 And to the ende that these things be not spoken of a thing vncertaine and vnknownen, let vs define Originall sinne. But yet I meane not to examine all the definitions that are made by writers, but I will bring forth one onely, which I thinke to be most agreeable with trueth. Originall sin therefore seemeth to be the inheritably descending peruerfnesse and corruption of our nature, powred abroad into all the parts of the soule, which first maketh vs guiltie of the wrath of God, and then also bringeth forth these workes in vs, which the Scripture calleth the workes of the flesh: and that is it properly that *Paul* oftentimes calleth sinne. And these workes that arise out of it, as are adulteries, fornications, theftes, hatreds, murders, banetings, after the same manner hee calleth the fruites of sinne, albeit they are likewise called finnes both commonly in the Scriptures, & also by the same *Paul* himselfe. Therefore these two things are distinctly to be noted: that is, that being so in all partes of our nature corrupted and perueried, wee are nowe euen for such corruption onely holden woorthily damned and conuicted before God, to whome is nothing acceptable but righteousnesse, innocencie and purenesse. And yet is not that bonde in respect of anothers fault. For where it is saide, that by the sinne of *Adam* wee are made subiect to the iudgement of God, it is not so to be taken, as if wee innocent and vnderferuing did beare the blame of his fault. But because by his offending wee are all clothed with the curse, therefore is it saide that hee hath bounde vs. Neuerthelesse, fro him not the punishment onely came vppon vs, but also the infection distilled from him, abideth in vs, to the which the punishment is iustly due. Wherefore howe so euer *Augustine* doeth often times call it an others sinne, (to shewe the more plainly, that it is conueyed into vs by propagation) yet doeth hee also affirme withall that it is proper to euerie one. And the Apostle himselfe expressely witnesseth, that therefore death came vppon all men, because all men haue sinned, and are wrapped in Originall sinne, and defiled with the spotted thereof. And therefore the verie infantes them selues, while they bring with them their owne damnation from their mothers wombe, are bounde, not by an others, but by their owne fault. For though they haue not as yet brought forth the fruites of their owne iniquitie, yet they haue the seede thereof enclosed within them: yea, their whole nature is a certain seede of sinne: therefore it cannot be but hatefull & abominable to God. Wherevpon followeth, that it is properly accounted sinne before God: for there could be no guiltinesse without sinne. The other point is, that this peruerfenesse neuer ceaseth in vs, but continually bringeth forth newe fruites, euen the same workes of the flesh that wee haue before described: like as a burning furnace bloweth out flame and sparckes, or as a spring doeth without ceasing cast out water. Therefore they which haue defined

*What original sin is, & that wee are not only subiect to the punishment which our first fathers fault deserued, but the infection of his faultinesse is also in vs.*  
Gal. 5. 19.

Rom. 5. 12.



Originall sinne, to be a lacking of Originall righteousnes which ought to haue bene in vs, although in deede they comprehend all that is in the thing it selfe: yet they haue not fully enough expressed the force and efficacie therof. For our nature is not onely bare and emptie of goodnesse, but also is so plenteous and fruitfull of all euils, that it cannot be idle. They that haue saide, that it is a concupiscence, haue vsed a worde not very farre from the matter, if this were added, which is not graunted by the moste part, that whatsoeuer is in man, euen from the vnderstanding to the will, from the soule to the flesh, is corrupted and stuffed full with this concupiscence: or, to ende it shortlyer, that whole man is of himselfe nothing else but concupiscence.

*The verie vnderstanding of man is corrupted & not the sensuall or inferior part only.*

9 Wherefore, I haue saide that all the partes of the soule are possessed of sinne, sith Adam fell away from the fountaine of righteousnesse. For not onely the inferiour appetite allured him, but wicked impietie possessed the verie castle of his minde, and pride pearced to the innermost part of his heart. So that it is a fond and foolish thing, to restraints the corruption that proceeded from thence, only to the sensual motions as they call them, or to call it a certaine nouriture, that allureth, stirreth and draweth to sinne onely that part, which among them is called Sensualitie. Wherein *Peter Lombard* hath disclosed his grosse ignorance, which seeking and searching for the place of it, saith that it is in the flesh, as *Paul* witnesseth not properly in deede, but because it more appeareth in the flesh, as though *Paul* did meane onely a part of the soule, and not the whole nature which is in comparison set against supernaturall grace. And *Paul* there taketh away al doubt: teaching that corruption resteth not in one part alone, but that nothing is pure and cleane from the deadly infection thereof. For entreating of corrupted nature, hee doeth not onely condemne the inordinate motions of appetites that appeare, but specially traueleth to proue that the vnderstanding mind is subiect to blindness, and the heart to perversnesse. And the same third Chapter to the *Romanes* is nothing else but a description of originall sinne. That appeareth more plainly by the renewing. For the spirite which is compared with the old man and the flesh, doth not only signifie the grace whereby the inferiour or sensuall part of the soule is amended, but also containeth a full reformation of all the partes. And therefore *Paul* doth commaund, not onely that our grosse appetites be brought to naught, but also that we our selues be renewed in the spirite of our mind, as likewise in an other place he biddeth vs to be transformed in newenesse of minde. Whereupon foloweth, that the same part, wherein most of all shineth the excellencie and noblenesse of the soule, is not onely wounded, but also so corrupted, that it needeth not onely to be healed, but in manner to put on a newe nature. How farre sinne possesseth both the vnderstanding minde and the heart, we wil see hereafter. Here I onely purposed shortly to touch that the whole man from the head to the foote is so ouerwhelmed as with an ouerflowing of water, that no part of him is free from sinne, & that therefore whatsoeuer proceedeth from him is accounted for sinne, as *Paul* saith, that all the affections of the flesh or thoughtes, are enmities against God, and therefore death.

10 Now let them go, that presume to make God author of their sinnes, because wee say that men are naturally sinfull. They doe wrongfully seeke the worke of God in their owne filthinesse, which they ought rather to haue sought in the nature of Adam, while it was yet sound and vncorrupted. *Though wee be naturally sinfull, yet is not God the author of our sin.* Therefore our destruction commeth of the fault of our owne flesh and not of God, forasmuch as wee perished by no other meane but by this, that wee degendred from our first estate. But yet let not any man here murmur and say, that God might haue better foreseene for our saluation, if he had provided that Adam should not haue fallen. For this obiection both is to be abhorred of all godly mindes, for the too much presumptuous curiositie of it, and also pertaineth to the secreete of predestination which shal after be entreated of in place conuenient. Wherefore let vs remember that our fall is to be imputed to the corruption of nature, that wee accuse not God himselfe the author of nature. True in deede it is, that the same deadly wound sticketh fast in nature: but it is much materiall to knowe, whether it came into nature from elsewhere, or from the beginning hath rested in it. But it is euident that the wound was giuen by sinne. Therefore there is no cause why we should complaine but of our selues: which thing the Scripture hath diligently noted. For Ecclesiastes saith: This haue I founde, that God hath made man righteous, but they haue sought many inuentions. *Eccle. 7. 13.* It appeareth that the destruction of man is to be imputed onely to himselfe, forasmuch as hauing gotten vprightnesse by the goodnesse of God, hee by his owne madnesse is fallen into vanitie.

11 We say therefore that man is corrupted with faultinesse natural, but such as proceeded not from nature. Wee denie that it proceeded from nature, to make it appeare that it is rather a qualitie come from some other thing, which is happened to a man, than a substantiall propertie that hath bene put into him from the beginning. Yet we call it Naturall, that no man should thinke that euery man getteth it by euil custome, whereas it holdeth al men bound by inheritably descending right. And this we do not of our owne heads without authoritie. For, for the same cause the Apostle teacheth, that we are al by nature the children of wrath. Howe could God, whom all his meanest workes do please, be wrathfull against the noblest of al his creatures? But he is rather wrathfull against the corruption of his worke, than against his worke it selfe. Therefore if, for that mans nature is corrupted, man is not vnfitly saide to be by nature abhominable to God, it shalbe also not vnaptly called naturally peruerse and corrupted. As Augustine feareth not in respect of nature corrupted, to call the sinnes naturall, which do necessarily reigne in our flesh where the grace of God is absent. So vanisheth away the foolish trifling deuise of the Manichees, which when they imaginéd an euilaeffe hauing substance in man, presumed to forge for him a new Creator, least they should seeme to assigne to the righteous god the cause and beginning of euill.

*We are termed corrupt by nature, not because God hath put corruption as a naturall qualitie in vs, but because together with our nature it is deriued into vs and not gotten by custome. Ephc. 2. 3.*

## The second Chapter.

*That man is now spoiled of the Freedome of will, and made subiect to miserable bondage.*

*The doctrine  
which concerneth  
the bondage of our  
will, must not  
make vs slothfull  
vnto good things,  
as if they did not  
appertain vnto  
vs, but rather his-  
b'e and carefull,  
that knowing  
our owne weak-  
nesse, wee pre-  
sume not to trust  
vnto our selues.*

SIth we haue seene, that the dominion of sin, since the time that it helde the first man bound vnto it, doth not onely reigne in all mankind, but also wholly possesseth euery soule: now must we more neerely examine, since we are brought into that bondage, whether wee be spoiled of all freedome or no: and if yet there remaine any parcell, how farre the force thereof proceedeth. But to the ende that the trueth of this question may more easily appeare vnto vs, I will by the way set vp a marke, whereunto the whole summe may be directed. And this shalbe the best way to auoid error, if the dangers be considered that are like to fall on both sides. For when man is put from al vprightness, by and by hee thereby taketh occasion of slothfulness: and because it is said, that by himselfe he can doe nothing to y studie of righteousness, forthwith he neglecteth it wholly, as if it pertained nothing vnto him. Again, he can presume to take nothing vpon himselfe, be it neuer so little, but that both Gods honor shalbe thereby taken from him, and man himselfe be ouerthrowne with rash confidence. Therefore to the ende we strike not vpon these rocks, this course is to be kept, that man being informed that there remaineth in him no goodnesse, & being on euery side compassed about with most miserable necessitie, may yet be taught to aspire to the goodnes wherof he is voide, and to the libertie whereof he is deprived, and may be more sharply stirred vp from slothfulness, than if it were fained that he is furnished with greatest power. How necessarie this second point is, euery man seeth. The first, I see is doubted of by moe than it ought to be. For this being set out of controuersie, it ought then plainly to stande for trueth, that nothing is to be taken away from man of his own, as farre as it behoueth that he be throwne downe from false boasting of himself. For if it were not granted to man to glorie in himselfe euen at that time, when by the bountifullnes of God he was garnished with most singular ornamentes, how much ought he now to be humbled, sith for his vnthankfulness hee is thrust downe from his glorie into extreme shame? At that time (I saye) when he was aduanced to y highest degree of honor, the Scripture attributeth nothing else vnto him, but that hee was created after the image of God, whereby it secretly teacheth, that man was blessed, not by his owne good things, but by the partaking of God. What therefore remaineth now, but that he being naked and destitute of al glorie, doe acknowledge God, to whose liberalitie hee could not be thankfull when hee flowed full of the riches of his grace: and that now at length with confession of his owne povertie he glorifie him, whom in the acknowledging of his good gifts, he did not glorifie? Also it is as much for our profit, that all praise of wisdom and strength be taken from vs, as it pertaineth to the glorie of God that they ioine our ruine with the robbrie of God, that giue vnto vs any thing more than that which is true. For what is else done when wee are taught to fight of our owne force, but that we be lifted vp on his on a staffe of a reede, that it may by and by breake, and we fall to the ground? Albeit, our forces are yet too much commended when they are compared to the staffe of a reede. For it is but smoke all that vaine men haue imagined and doe babble of them. Wherefore not without cause is this excellent sentence oft repeated by *Augustine*, that free will is rather throwne downe headlong, than



stablished by them that defend it. This I thought needefull to speake before, as by way of preface for many mens sakes, which when they heare mans power ouerthrowne from the ground, that the power of God may be builded in man, do much hate this maner of disputing as dangerous, much more superfluous, which yet appeareth to be both in religion necessarie, & for vs most profitable.

2 Whereas we haue a little before said, that in the vnderstanding mind, & in the heart are placed the powers of the soule, now let vs consider what they both are able to do. The Philosophers in deede with great consent do imagine that in the vnderstanding minde sitteth reason, which like a lampe giueth light to al counsels, & like a Queene gouerneth the will, for they say that it is so endued with diuine light, that it can giue good counsell, & so excelleth in liuely force that it is able wel to gouerne. On the other side, that sense is dull & bleare eyed, that it alway creepeth on y ground, & walloweth in grosse objects, and neuer listeth vp it selfe to true insight. That the appetite, if it can abide to obey reason, and do not yeld it selfe to sense to be subdued, is carried on to the studie of vertues, holdeth on the right way, and is transformed into will; but if it giue it selfe subiect into the bondage of sense, it is by it corrupted and peruered, so that it degendeth into lust. And when as by their opinion there do sit in the soule those powers that I haue spoken of before, vnderstanding, sense, appetite or will, which worde will is nowe more commonly vsed, they say that vnderstanding is endued with reason, the best gouerneesse toward good and blessed life, so that it doe holde it selfe within his owne excellencie, & shew forth the force that is naturally giuen it. But that inferior motion of it, which is called sense, wherewith man is drawne to error & deceit, they say to be such, that it may be tamed with the rod of reason, & by litle & litle be vanquished. They place will in the midst betwene reason & sense, as a thing at her own ordering, and hauing libertie whether it list to obey to reason, or giue forth it selfe to be rauished by sense.

*The opinion of Philosophers concerning the freedom of mans will.*

3 Sometime in deede they do not denie, being overcome by verie experience, howe hardly man stablisheth reason to raigne as Queene within himself, while sometime he is tickled with entisements of pleasure, sometime deceiued with false semblance of good things, sometime importunately stricken with immoderate affections, & violently haled out of the way as it were with ropes or strings of sinowes, as Plato saith. For which reason Cicero saith, that these sparkes giuen by nature, are with peruerse opinions and euil maners by and by quenched: But when such diseases haue once gotten places in the mindes of men, they graunt that they doe more outrageously overflow, than that they easily may be restrained: and they stick not to compare them to wild horses which throwing away reason as it were casting the Chariot driuen, do range vnruledly & without measure. But this they make no question of, that vertues and vices are in our owne power. For if (say they) it be in our choise to do this or that, then is it also in our choise not to do. Now if it be in our choise not to do, then is it also to do, but of free choise we seeme to do those things that we do, and to forbear those things that we forbear. Therefore if we do any good thing when we list, wee may likewise leaue it vndone: if we do any euil, we may also eschewe the same. Yet

*Philosophers imagine that man hath in and of himselfe habitie as to be vicious, so to make himselfe vertuous. De leg. 16. li. 1. Tufqua. li. 3.*

*Ari. eth. li. 3. c. 5.*

## Cap. 2. Of the knowledge of

Seneca.

De nat. deor. li. 3

some of them haue burst forth into so great licentiousnesse, that they haue boasted that it is in deede Gods gift that wee liue, but our owne that we liue well and holily. And thence commeth that saying of Cicero in the person of Cotta: because euery man himselfe getteth vertue to himselfe, therefore neuer any of the wise men did thanke God for it. For (saith he) for vertue wee be praised, & in vertue wee glorie, which should not bee if it were the gifte of God, & not of our selues. And a litle after: This is the iudgement of all men that fortune is to be asked of God, but wisdom to be taken of himselfe. This therefore is the summe of the opinion of all the Philosophers: that the reason of mans vnderstanding is sufficient for a right gouernance: that Will being subiect to it, is in deede moued by Sense to euill things. But euen as it hath free election, so can it not be stopped, but that it follow reason for her guide in all things.

*The ancient fathers for feare of contradicting the common received opinion of Philosophers, and least they should nooche men in such haue too much aduanced the strength of mans both reason and will.*

Hom. de proditi-  
one Iudæ.

Chrysost. in Gen.  
hom. 18.

Hom. 52.

Dialog. 3. contra  
Pelagium.

4 Among the Ecclesiasticall writers, albeit there haue bene none that did not acknowledg both that the soundnesse of reason in man hath bene fore wounded by sinne, and his will exceedinglie entangled with peruerse desires, yet many of them haue too much assented to the Philosophers, of which the auncient, as I thinke, did so much aduance the streight of man vpon this consideration, lest if they should haue expressly confessed his weakenesse, first they should haue made the Philosophers, with whom they then contended, to laugh at them; and then least they should giue to y<sup>e</sup> flesh which of it selfe was dull to goodnes, a new occasion of slouthfulness. Therefore because they would not teach any thing that were an absurditie in the common iudgement of men, their studie was to make the doctrine of the Scripture halfe to agree with the teachings of the Philosophers. But that they principally regarded that seconde point, not to make place for slouthfulness, appeareth by their owne wordes. *Chrysostome* hath in one place: Because God hath put both good and euill things in our owne power, hee hath giuen vs Freedom of election, and he withholdeth not the vnrilling, but embraceth the willing. Againe, Oftentimes he that is euil, if hee will, is turned into good, and he that is good by slouthfulness falleth and becommeth euil, because God made our nature to haue free will, and he layeth not necessitie vpon vs, but giuing conuenient remedies, suffreth all to lye in the mynde of the patient. Againe, As vnlesse wee be holpen by the grace of God, wee can neuer doe any thing well: so vnlesse wee bring that which is our owne, wee cannot obtaine the fauour of God. And hee had saide before, that it should not be all of Gods helpe, but wee must also bring somewhat. And this is commonly a familiar worde with him, let vs bring that which is ours, God will supply the rest. Wherewith agreeth that which *Hierom* sayeth, that it is our parte to begin, but Gods to make an ende: our part to offer what we can, his to fulfill what we cannot. You see nowe that in these sayings they gaue to man towards the studie of vertue more than was meete, because they thought that they could not otherwise awake the dulnesse that was naturally in vs. Put if they did proue that in it onely wee sinned; with what apt handeling they haue done the same, we shal after see. Surely that the sayings which wee haue rehearsed are most false, shall by and by appeare. Now although the Grecians more than other

and among them principally *Chrysostome* haue passed measure in aduancing the power of mans will, yet all the olde writers, except *Augustine*, doe in this point so either varie, or wauer, or speake doubtfully, that in manner no certaintie can be gathered of their writings. Therefore wee will not tary vpon exact reckening of euerie one of their sayings, but here and there wee will touch out of euerie one of them so much as the plaine declaration of the matter shall seeme to require. As for them that followed after, while euerie one for himselve sought praise of wit, in defending of mans nature, they fell continually by litle and litle one after another into worse & worse, til it came so farre, that man was commonly thought to be corrupted only in his sensuall part, and to haue reason altogether, and will for the more part vncorrupted. In the meane time this flew about in all mens mouthes, that the naturall giftes were corrupted in man, and the supernaturall were taken away. But to what meaning that tended, scarcely the hundreth man did euen sleightly vnderstand. As for my parte, if I would plainly shewe of what sort is the corruption of nature, I could be easily contented with these wordes. But it is much materiall that it be heedelessly weyed what a man, being in all partes of his nature corrupted and spoiled of his supernaturall gifts, is able to do. They therefore which boasted themselues to be the disciples of Christ, spake of this matter too much like Philosophers. For the name of Freewill stil remained among the Latines, as if man had stil abiden in vncorrupted state. And the Grecians were not ashamed to vse the word much more arrogantly: For they called it *Autexousion*, that is to say, of her owne power, as if a man had the power himselve. Because therefore al, euen to the common people, had receiued this principle, that man was endued with Free wil, & many of them that would seeme excellent, cannot tel how farre it extendeth: first let vs search out the force of the word it self, & then let vs proccede on by the simplicities of the Scripture, to shewe what man is able to do of his own nature, toward good or euil. What Free will is, where as it is a word commonly found in al mens writings, yet fewe haue defined. Yet it seemeth that *Origen* rehearsed that thing whereof they were all agreed, when he said, that it is a power of reason to discern good or euil, and a power of will to chooseth either of them. And *Augustine* varieth not from him, when he teacheth that it is a power of reason and will, whereby good is chosen while grace assisteth, and euil when grace ceaseth. *Bernard*, while he meaneth to speake more subtilly, speaketh more darkely, which sayeth, that it is a consent by reason of the libertie of wil that cannot be lost, & the iudgement of reason that cannot be auoyded. And the definition of *Anselmus* is not familiar enough, which saith that it is a power to kepe vprightnesse for it selfe. Therefore *Peter Lombard* and the other Scholemen, haue rather embraced *Augustines* definition, because it both was plainer and did not exclude the grace of God, without the which they saw that will was not sufficient for it selfe. But they bring also of their owne such things as they thought either to be better, or to serue for plainer declaration. First, they agree that the name of *Arbitrium*, that is free choise, is rather to bee referred to reason, whose part is to discern betweene good and euil things: and the adiectiue Free, pertaineth properly to will, which may be turned

Lib. 3.  
περί αὐτοῦ.

Lib. 2.  
Dist. 24.



Par. 1. quæst. 83.  
art. 3.

to either of both. Wherefore, such Freedome properly belongeth to will, *Thomas* sayeth, that it would very well agree, if Free will be called a power of choosing, which being mixt of vnderstanding & appetite, doth more encline to appetite. Nowe haue wee in what things they teach that the power of Free will consisteth, that is to say, in reason and will. Now remaineth that we shortly see how much they giue to either part.

*Diuers kinds of  
spirituall freedoms*

Amb. li. 1. ca. 2.

5 They are commonly wont to make subiect to the free determination of man, things meane, that is which belong not to the kingdome of God: but they do referre true righteousness to the special grace of God & spirituall regeneration. Which thing while the author of the booke Of the calling of the Gentiles meaneth to shewe, he reckoneth vp three sortes of Willes, the first Sensitiue, the second Naturall, the third Spirituall, of which he sayeth, that man hath the first two at his owne libertie, the last is the worke of the holy Ghost in man. Which whether it be true or not, shalbe entreated in place fit for it, for now my purpose is but shortly to rehearse the opinions of other, and not to confute them. Hereby it commeth to passe, that when writers speake of free will, they principally seeke not what it is able to do to ciuill or outward doings, but what it can doe to the obedience of the law of God. Which later point I thinke so to be the principall, that yet I thinke the other is not to be neglected. Of which meaning I trust, I shall shewe a good reason. There hath bene a distinction receiued in Schooles, that reckoneth vp three sortes of freedoms, the first from necessitie, the second from sinne, the third from miserie: Of which the first so naturally sticketh fast in man, that it can by no meane be taken away: the other two are lost by sin. This distinction I willingly receiue, sauing that there necessitie is wrongfully confounded with compulsion: betwene which two how much difference ther is, and how necessarie that difference is to be considered, shal appeare in another place.

*The schoolmens  
opinion touching  
free will.*

Lib. 2. dist. 26.

6 If this be receiued, then shall it be out of controuersie that man hath not free will to do good workes, vnlesse he be holpen by grace, and that by speciall grace, which is giuen to the onely elect by regeneration. For I doe not passe vpon these phrantike men, which babble that grace is offered generally and without difference. But this is not yet made plaine, whether he be altogether deprived of power to do well, or whether hee haue yet some power, although it be but litle & weake, which by it selfe in deede can do nothing, but by helpe of grace doeth also her part. While the Master of the Sentences goeth about to make that plaine, he sayeth there are two sortes of grace necessarie for vs, whereby wee may be made meere to doe a good worke: the one they call a working grace, whereby wee effectually will to doe good: the other a Together working grace, which followeth good wil in helping it. In which diuision this I mislike, that while he giueth to the grace of God an effectuall desire of good, he secretly sheweth his meaning that man alreadie of his owne nature, after a certaine manner, desireth good though vneffectually. As *Bernard* affirming that good will is in deede the worke of God, yet this he graunteth to man, that of his owne motion he desireth that good will. But this is farre from the meaning of *Augustine*, from whom yet *Lombard* would seeme to haue borrowed this diuision. In the

second

second part of the diuision, the doubtfulness of speech offendeth me, which hath bred a wrong exposition. For they thought that we do therefore work together with the Second grace of God, because it lieth in our power, either to make void the first grace by refusing it, or to confirm it by obediently following it. Whereas the author of the booke, Of the calling of the Gentiles, doth thus expresse it, that it is free for them that vse the iudgement of reason, to depart from grace, that it may be worthie reward not to haue departed, & that the thing which could not be done but by the working together of the holy Ghost, may be imputed to their merits, by whose wil it was possible to haue not bin done. These two things I had wil to note by y way, that now, reader, thou maist see how much I dissent from the soundest sort of the schoolemen. For I do much farther differ from the later Sophisters, euen so much as they be farther gone from the auncient time. But yet somewhat, after such a sort as it is, we perceiue by this diuision, after what maner they haue giuen free wil to man. For at length Lombard saith, that we haue not free will therefore, because we are alike able either to doe or to thinke good and euill, but onely that we are free from compulsion: which freedom is not hindered, although we be peruerse and the bondmen of sinne, & can do nothing but sinne.

Amb. li. 2. ca. 4.

Lib. 2. dist. 25.

7 Therefore, man shalbe said to haue free will after this sort, not because he hath a free choise as wel of good as of euill, but because he doeth euill by Will, and not by compulsion. That is very well saide: but to what purpose was it to garnish so small a matter with so proude a title? A goodly libertie forsooth, if man be not compelled to serue sinne: so is he yet a willing seruant that his will is holden fast bound with the fetters of sinne. Truly I do abhorre struiuing about wordes wherewith the Church is vainly wearied, but I thinke that such wordes are with great religious carefulnesse to bee taken heede of, which sounde of any absurditie, specially where the error is hurtful. How fewe I pray you, are there, which when they heare that free will is assigned to man, do not by and by conceiue, that he is lord both of his owne mind & wil, and that he is able of himself to turne himself to whether part he will? But some one wil say: that perill shalbe taken away, if the people be diligently warned of the meaning of it. But rather forasmuch as the wit of man is naturally bent to falsitie, he wil sooner conceiue an error of one litle worde, than a trueth out of a long tale. Of which thing we haue a more certaine experience in this verie worde, than is to be wished. For omitting that exposition of the old writers, all they in maner that came after, while they sticked vpon the naturall signification of the worde, haue bin caried into a trust of themselves that bringeth them to destruction.

*The danger of using the name of free will though we take it in a harmlesse meaning.*

8 But if the authoritie of the fathers do moue vs, they haue in deed continually y word in their mouth: but they do withal declare, how much they esteeme the vse of it. First of all *Augustine*, which sticketh not to call it Bond will. In one place he is angrie with them y denie free will: but he declareth his chiefe reason why, when he saith only, Let not any man be so bolde to deny the freedome of will, that he go about to excuse sinne. But surely in another place he confesseth, that the will of man is not free without the holy Ghost, forasmuch as it is subiect to lustes that do binde and conquer it.

*S. Augustines meaning when he useth the name of free will is sound & good.*

Lib. 7. cont. Iul.  
Hom. 5. 3. in Ioan.  
Ad Analt. ca. 44.

Againe,

De perfec.iustic.  
Enchir. ad Laur.  
cap. 30.  
Ad Bonifl. li. 3. c. 8  
Ibid. cap. 7.  
Ad Bonifl. li. 1. c. 3.  
Ad Bonifl. li. 3. c. 7  
De verb. Apost.  
sermone. 3.  
De spiritu & li-  
tera. cap 30.

2. Cor. 3. 8.

Iohn. 15. 5

De correptione  
& gratia. cap. 13

Again, that when will was overcome with sinne whereinto it fell, nature began to want freedome. Again, that man hauing ill vsed his free wil, lost both himself & it. Again, free wil is become captiue, that it can do nothing toward righteousnes. Again, that it cannot be free, which the grace of god hath not made free, Again, that the iustice of God is not fulfilled when the law commaundeth, and man doeth of his owne strength, but when the holy Ghost helpeth, and mans will not free, but made free by God. obeyeth. And of all these things he shortly rendreth a cause, when in another place he writeth, that man receiued great force of free will when he was created, but he lost it by sinning. Therefore in another place, after that he had shewed that free will is stablished by grace, he sharply inueyeth against them that take it vpon them without grace. Why therefore (saith he) dare wretched men either be proud of free wil before that they be made free, or of their owne strength if they be alreadie made free? And they mark not that in the verie name of free will, is mention of freedome. But where the spirit of the Lorde is, there is freedome. If then they be the bondmen of sinne, why do they boast them of free will? For of whome a man is overcome, to him he is made bond. But if they be made free, why do they boast them as of their owne worke? Are they so free, that they will not be his bondseruants, which saith: Without mee ye can do nothing? Beside that also in another place hee seemeth sportingly to mocke at the vse of that worde, when he sayde, that will was in deede free, but not made free, free to righteoufnesse, but the bondseruant of sinne. Which saying in another place hee repeateth and expoundeth, that man is not free from righteoufnesse, but by choyse of will, and from sinne he is not free but by grace of the Saviour. Hee that doeth testifie, that the freedome of man is nothing else but a freemaking or manumission from righteoufnesse, seemeth trimly to mock at the vaine name thereof. Therefore if any man will permit the vse of this worde with no euill signification, he shall not be troubled by mee for so doing. But because I thinke it cannot be kept without great perill, and that it should turne to a great benefite to the church, if it were abolished: neither will I my selfe vse it, and I would wish other, if they aske mee counsel, to forbear it.

*That the fathers  
who in conside-  
rations before al-  
lized Section 4.  
seeme sometimes to  
furnish mā with  
his owne armour,  
do not withstan-  
ding giue the  
praise of all good  
things to the holy  
ghost.*

9 I may seeme to haue brought a great preiudice against my self, which haue confessed, that all the ecclesiasticall writers, except *Augustine*, haue spoken so doubtfully or diuersly in this matter, that no certainty can be had out of their writings. For some wil so construe this, that I meant therefore to thrust them from giuing any voyce herein, because they are all against me. As for me, I meant it to no other end but this, that I simply and in good faith would haue godly wittes provided for, which if they wait vpon those mens opinions in this point, they shall alway wauer vncertaine. In such sort doe they sometime teache, man being spoiled of all strength of free will, to flee to grace onely: sometime they furnish or seeme to furnish him with his owne armour. But it is not hard to make appeare, that in such doubtfulnesse of speech, they nothing, or verie litle esteeming mans strength, haue giuen the praise of all good things to the holy Ghost, if I here recite certain sentences of theirs, whereby that is plainly taught. For what meaneth that



that saying of *Cyprian*, which *Augustine* so often repeateth, that wee ought to glorie of nothing, because wee haue nothing of our owne, but that man wholly despoyle in himselfe, may learne to hang all vpon God. What meaneth that saying of *Augustine* and *Eucherius*, when they expound, that Christ is the tree of life, to whome he that reacheth his hand, shall liue; and that the tree of knowledge of good and euil, is the free choise of wil, whereof who so tasteth, forsaking the grace of God, he shall dye? What meaneth that of *Chrysostom*, that euery man is naturally not onely a sinner, but also altogether sinne? If we haue no good thing of our owne: If man from top to toe be altogether sinne: if it be not lawfull to attempt how much the power of free will is able to do, how then may it be lawfull to part the praise of a good worke betweene God and man? I could rehearse of this sort verie many sayings out of other, but least any man should cauil, that I choose out those things only that make for my purpose, and doe craftily leaue out such things as make against mee, therefore I do forbear such rehearſal. Yet this I dare affirme, howſoeuer they be sometime to buſe in aduancing free will, that this yet was their purposed marke, to teach man being altogether turned away from trust of his owne power, to haue his strength reposed in God alone. Nowe come I to the simple setting foorth of the trueth, in considering the nature of man.

De predestinatione sanctorum  
lib. 4.  
August. in Gen.

Homilia in ad-  
uerſ.

10 But I am here constrained to repeat that, which in the beginning of this Chapter, I spake by way of preface. As any man is moſte discouraged and throwen downe with conscience of his owne miserie, needinesse, nakednesse and shame, so hath hee best profited in knowledge of himselfe. For there is no danger to be feared, least man wil take too much from himselfe, so that he learne, that what he wanteth is to be recovered in God, but to himselfe he can take nothing more than his own right, be it neuer so little, but that he shall destroy himselfe with vaine confidence, and conueying the honor of God to himselfe, become gilty of hainous sacriledge. And truly so oft as this lust inuadeth our mind, y we desire to haue somewhat of our own, which may rest in our selues rather than in God, let vs knowe that this thought is ministred vs by no other counsellor, but by him that perswaded our first parents, to haue a will to be like vnto Gods, knowing both good & euil. If it be the word of the diuell that raiseth vp man in himselfe, let vs giue no place vnto it, vnlesse wee list to take counsell of our enemy. It is pleasant in deede, for a man to haue so much strength of his owne, y he may rest in himself. But that we be not allured to this vaine affiance, let so many sore sentences make vs afraid, by which we be throwen downe: as are, Cursed is he which trusteth in man, & setteth flesh to be his arme. Again, y God hath no pleasure in the strength of a horse, neither deliteth in the legs of man, but deliteth in them that feare him, & attend vpon his mercy. Again, that it is he which giueth strength vnto him that fainteth, & vnto him that hath no strength, he encreaseth power, euen the yong men shall faint & be wearie, and the yong men shall stumble and fall, but they that wait vpon the Lord, shall renew their strength. All which sayings tend to this end, that wee leane not vpon any opinion of our owne strength, be it neuer so little, if wee meane to haue God fauourable vnto vs, which resisteth the proud, & giueth

A dangerous  
thing for man to  
haue an opinion of  
his own strength.  
a blessed thing to  
mourne vpon the  
sense and feeling  
of his own power-  
tie and inuuarde  
weaknes.

Hier. 17. 5.  
Psa. 147. 10.

Psa. 40. 29.

Iac. 4. 6.

grace

Esa. 44. 3.

Esa. 55. 1.

grace to the humble. And then againe, let these promises come into our remembrance. I wil poure out water vpon the thirstie, and Flouds vpon the dry ground. Againe, All ye that thirst, come vnto the waters. Which promises do testifie, that none are admitted to receiue the blessings of God, but they that pine away with feeling of their owne potierie And such promises are not to be passed ouer, as is that of *Esa*: Thou shalt haue no more sunne to shine by day, neither shal the brightnesse of the Moone shine vnto thee: for the Lord shal be thine euermore light, & the God thy glorie. The Lord in deede doth not take away the shining of the Sunne or Moone from his seruants, but because he will himselfe alone appeare glorious in them, hee calleth their confidence farre away, euen from those things, that are counted in their opinion most excellent.

*Humilitie therefore a precious vertue, because in acknowledging mans basenesse, Gods highnesse is aduanced.*  
Hom. de perf. euange.  
Epist. 56. ad Diol.

In Ioan. hom. 49.

Li. de Nat. & gratia, ca. 52. in Ps. 45.

11 Truly, that saying of *Chrysostome* hath alway exceedingly wel pleased mee, that the foundation of our Wisedome is humilitie: but yet more that saying of *Augustine*, as (sayeth hee) that same Rhetorician being asked, what was the first thing in the rules of eloquence, answered Pronunciation: and what was the seconde, he answered Pronunciation: and what was the thirde, he answered Pronunciation: so if one aske mee of the rules of Christian religion, the First, the Seconde, and Thirde time, and alwaies I would answer Humilitie. But he meaneth not humilitie, when a man knowing some litle vertue to be in himselfe, absteinerh from pride and haughtinesse of minde, but when he truly feeleth himselfe to be such a one, as hath no refuge but in humilitie: as in another place hee declareth. Let no man (sayeth he) flatter himselfe: of his owne he is a diuell. That thing whereby he is blessed, he hath of God onely. For what hast thou of thine owne, but sinne? Take away from thee sinne which is thine owne, for righteousness is Gods. Againe, why is the possibilitie of nature so presumed on? it is wounded, maymed, troubled and lost, it needeth a true confession, and not a false defence. Againe, when euery man knoweth that in himselfe he is nothing, and of himselfe hee hath no helpe, his weapons in himselfe are broken, the warres are ceased. But it is needefull, that all the weapons of wickednesse be broken in sunder, shiuered in peeces and burnt, that thou remaine vnarmed and haue no helpe in thy selfe. Howe much more weake thou art in thy selfe, so much the more the Lorde receiueh thee. So vpon the three score and tenne Psalme he forbiddeth vs to remember our owne righteousness, that wee may acknowledge the righteousness of God: and hee sheweth that God doeth so commende his grace vnto vs, that wee may knowe our selues to be nothing, that wee stand onely by the mercie of God, when of our selues wee are nothing but euill. Let vs not therefore strue here with God for our right, as if that were withdrawn from our saluation which is giuen to him. For as our humblenesse is his hiennesse, so the confession of our humblenesse hath his mercy readie for remedie. Neither yet do I require that man not conuincd should willingly yeeld himselfe: nor if hee hath any power, that hee should turne his minde from it, to be subdued vnto true humilitie. But that laying away the disease of selfeloue and desire of victorie, wherewith being blinded, hee thinketh too highly of himselfe, hee should well consider himselfe in the true



true looking glasse of the Scripture.

12 And the common saying which they haue borrowed out of Augustine pleaseth mee well, that the naturall giftes were corrupted in man by sinne, and of the supernaturall he was made emptie. For in this latter part of supernaturall giftes, they vnderstand as well the light of faith as of righteousness, which were sufficient to the attaining of heauenly life and eternall felicitie. Therefore banishing himselfe from the kingdome of God, he was also deprived of the spirituall giftes, wherewith he had bene furnished to the hope of eternall saluation. Whereupon followeth, that he is so banished from the kingdome of God, that all things that belong to the blessed life of the soule, are extinguished in him, vntill by grace of regeneration he recouer them. Of that sort are faith, the loue of God, charitie toward our neighbours, the studie of holinesse and righteousness. All these things, because Christ restoreth them vnto vs, are counted things comming from another to vs, and beside nature, and therefore we gather that they were once taken away. Again, soundnesse of the vnderstanding minde and vprightnesse of heart were then taken away together, and this is the corruption of naturall giftes. For though there remaine somewhat left of vnderstanding and iudgement together with will, yet can we not say, that our vnderstanding is sound and perfect, which is both feeble and drowned in many darkeneses. And as for our will, the peruerfenes thereof is more than sufficiently known. Sith therefore reason, whereby a man discerneth between good and euil, whereby he vnderstandeth and iudgeth, is a naturall gift, it could not be altogether destroyed, but it was partly weakened, partly corrupted, so that foule ruines thereof appeare. In this sense doeth Iohn say, that the light shineth yet in darkenesse, but the darkenesse comprehended it not. In which words both things are plainly exprest, that in the peruerced and degendred nature of man, there shine yet some sparkes y shewe that he is a creature hauing reason, and that he differeth from brute beasts, because he is endued with vnderstanding: and yet that this light is choked with great thickenesse of ignorance, that it cannot effectually get abroad. So will, because it is vnseparable from the nature of man, perished not, but was bounde to peruerse desires, that it can couet no good thing. This in deede is a full definition, but yet such as needeth to be made plaine with more wordes. Therefore, that the order of our talke may proceede according to that first distinction, wherein we deuided the soule of man into vnderstanding and will: let vs first examine the force of vnderstanding. So to condemne it of perpetuall blindnesse, that a man leaue vnto it no manner of skill in any kinde of things, is not onely against the worde of God, but also against the experience of common reason. For wee see that there is planted in man a certaine desire to search out trueth, to which he woulde not aspire at all, but hauing felt some saueur thereof before. This therefore is some sight of mans vnderstanding, that he is naturally drawen with loue of trueth, the neglecting whercof, in brute beastes prooueth a grosse Sense without reason, albeit, this litle desire, such as it is, fainteth before it enter the beginning of her race, because it by and by falleth into vanitie. For the witte of man cannot for dulnesse keepe the right way to search out trueth,

*Man through sinne was made emptie of supernaturall giftes, as faith, loue, righteousness: naturall, as both vnderstanding & will, though they be not quite take away, yet the soundnesse of them is lost: the vnfoundnesse of his vnderstanding may be seene both by his often straying in that which he seeketh, & his not seeking that which belongeth most vnto him.*

Iohn. 1.5



trueth, but strayeth in diuerse errors, and as it were groping in darke-  
nesse, oftentimes stumbleth, till at length it wander and vanish away, so  
in seeking trueth, it doeth bewray howe vnfit it is to seeke and finde trueth.  
And then it is sore troubled with another vanitie, that oftentimes it dis-  
cerneth not those things, to the true knowledge whereof it were expedi-  
ent to bende it selfe, and therefore it tormenteth it selfe with fonde curio-  
sitie, in searching out things superfluous and nothing woorth: and for  
things moste necessari: to be knowen, it either taketh no heede, or negli-  
gently or seldome turneth, but surely scarce at any time applyeth her stu-  
die earnestly vnto them. Of which peruersenesse, whereas the prophane  
writers doe commonly complaine, it is founde, that all men haue en-  
tangled themselves with it. Wherefore Salomon in all his Ecclesiastes,  
when hee had gone through all these studies, in which men thinke them-  
selves to bee verie wise, yet hee pronounceth that they are all vaine and  
trifling.

*Man's natural ca-  
pacity may attain  
to the knowledge  
of things belong-  
ing to this present  
life. As first there  
are in all mens  
minds certaine  
seedes of vnder-  
standing those  
things whereon  
ciuil order & po-  
licie is grounded.*

13 Yet doe not all trauailes of Witte so alway become voide, but that  
it attaineth somewhat, specially when it bendeth it selfe to these inferiour  
things. Yea, and it is not so blockish, but that it tasteth also some little of  
the higher things, howsoever it more negligently apply the searching of  
them, but yet not that with like power of conceiuing. For when it is car-  
ried vpp above the compasse of this present life, then is it principally con-  
uined of her owne weakenesse. Wherefore, that wee may the better see  
how farre according to the degrees of her abilitie, it proceedeth in euery  
thing, it is good that I put forth a distinction. Let this therefore be the  
distinction, that there is one vnderstanding of earthly things, an other of  
heavenly things. Earthly things I call those that doe not concerne God  
and his kingdome, true righteousness, and the blessednesse of eternall  
life, but haue all their respect and relation to this present life, and are as it  
were contained within the boundes thereof. Heavenly things, I call the  
pure knowledge of God, the order of true righteousness, and the myste-  
ries of the heavenly kingdome. Of the first sort are policie, gouernance  
of householde, all handy craftes, and liberall Sciences. Of the seconde sort  
are the knowledge of God and Gods will, and the rule to frame our life ac-  
cording to it. Concerning the first, this wee must confesse, because man is  
a creature by nature giuen to liue in companies together: hee is also by na-  
turall instinct bent to cheerish and to preserue the fellowship of these  
companies, therefore wee see that there are in the mindes of all men vni-  
uersall impressions of a certaine ciuil honestie and order. Hereby it com-  
meth to passe, that there is found no man that vnderstandeth not, that all  
companies of men ought to be kept in order with lawes, and that concei-  
ueth not in his minde the principles of these lawes. Hereof commeth that  
same perpetuall consent, as well of all nations as of all men vnto lawes, be-  
cause the seedes thereof are naturally planted in all men without any tea-  
cher or lawmaker. And I weye not the dissensions and fightings that after-  
ward arise while some desire to peruert lawe and right, the loose absolute  
gouernement of Kings, that lust strayeth abroad in steede of right, as  
theeves and robbers, some (which is a fault more than common) thinke  
that

that to be vniust, which other haue stablished for iust: and on the other side stiffely saye, that to be laudable, which other haue forbidden. For these men doe not therefore hate lawes, because they doe not knowe that lawes are good and holy, but for that they raging with headie lust, doe fight against manifest reason, and for their fanie doe abhorre that, which in vnderstanding of minde they allowe. The latter sort of it struiuing in such, that taketh not away the first conceiuing of equitie. For when men doe strue among themselues, concerning the pointes of lawes, they agree together in a certaine summe of equitie. Wherein is prooued the weakenesse of mans wit, which euen then when it seemeth to followe the right way, yet halteth and staggereth, but still this remaineth true, that there is fowne in all men a certaine seede of politike order. And that is a large prooffe, that in the ordering of this life, no man is voide of the light of reason.

14 Nowe do followe the artes, both the liberall, and the handie crafts, in learning whereof, because there is in vs all a certaine apcnesse, in them also doeth appeare the force of mans witte: but albeir, all men be not apt to learne them all, yet is this a token certaine enough of the common naturall power, that there is almost no man founde, whose conceite of witte doeth not in some arte or other shewe forth it selfe. Neither haue they onely a power or facilitie to learne, but also to deuise in euery arte some newe thing, either to amplifie or make perfecter that which hath bene learned of an other that went before, which thing, as it moued *Plato* erroneously to teach, that such conceiuing is nothing else, but a calling to remembrance, so by good reason it ought to compell vs to confesse, that the beginning thereof is naturally planted in the witte of man. These pointes therefore doe plainly testifie, that there is giuen to men naturally an vniuersall conceiuing of reason and of vnderstanding. Yet is it so an vniuersall benefite, that therein euery man ought for himselfe to acknowledge the peculiar grace of God. To which thankfulness the creatour himselfe doeth sufficiently awake vs, when hee createth naturall fooles, in whome he maketh vs to see with what giftes mans soule excelleth, if it bee not endued with his light, which is so naturall in all men, that it is yet altogether a free gifte of his liberalitie towards euery man. But the inuention and orderly teaching of the same artes, or a more inwarde and excellent knowledge of them which is proper but to a fewe, is no perfect argument of the common conceiuing of wit, yet because without difference it happeneth to the godly and vngodly, it is rightfully reckened among naturall giftes.

15 So oft therefore as wee light vpon prophane writers, let vs be put in minde by that maruellous light of trueth that shineth in them, that the wit of man, howe much soeuer it be peruerterd and fallen from the first integritie, is yet still clothed and garnished with excellent giftes of God. If we consider that the spirite of God is the onely fountaine of trueth, we will neither refuse nor despise the trueth it selfe, whersoever it shal appeare; except we wil dishonourably vse the spirite of God: for the giftes of the holy Ghost cannot be set light by, without contempt and reproch of himselfe:

M.

And

*Men haue naturally a power & facilitie to learne & find out artes: wherein notwithstanding the liberality of God shineth: without which all would be as some are euen meeke naturals.*

*The skil which Philosophers had in sundrie arts & sciences, sheweth what good God hath still left the nature of man enriched withall, although he hath robbed & stripped himselfe of the chiefest giftes wherewith God endued him.*



And what? Shall wee denie that the truth shined to the olde Lawyers, which haue set forth Ciuil order and Discipline with so great equitie? Shall wee say that the Philosophers were blinde both in that exquisite contemplation, and cunning description of nature? Shall wee say that they had no witte, which by setting in order the arte of speach, haue taught vs to speake with reason? Shall wee say that they were madde, which in setting forth Physicke, haue employed their diligence for vs? What of all the Mathematicall sciences? shall wee thinke them doring errours of madde men? no, rather wee cannot read the writings of the olde men, concerning these things, without great admiration of their witte. But shall wee thinke any thing praise worthie or excellent, which wee doe not reknowledge to come of God? Let vs be ashamed of so great vnthankfulnesse into which the heathen Poets fell not, which confessed that both Philosophie and Lawes, and all good artes, were the inuentions of Gods. Sith then it appeareth that these men whome the Scripture calleth naturall men, were of so sharpe and deepe sight in searching out of inferiour things, let vs learne by such examples, how many good things the Lorde hath left to the nature of man, after that it hath bene spoyled of the true God.

*The knowledge of artes and sciences is the gift of the spirit of God: neither is it so be neglected, although before God it be but a vanishing transitorie thing.*  
Exo. 31. 2. & 35. 30.

16 But in the meane time yet let vs not forget, that these are the most excellent good gifts of the spirite of God, which for the common benefite of mankind hee dealeth abroad to whome it pleaseth him. For if it behoued, that the vnderstanding and skill that was required for the framing of the tabernacle, should be powred into *Besleel* and *Oliab* by the spirite of God, it is no maruel if the knowledge of those things which are most excellent in mans life, be saide to be communicated vnto vs by the spirite of God. Neither is there cause why any man should aske, what haue the wicked to doe with Gods spirite, which are altogether estranged from God. For where it is saide that the spirite of God dwelleth in the faithful onely, that is to be vnderstanded of the spirite of sanctification, by the which we are consecrate to God himselfe, to be his temples: yet doth he neuer thelesse fill, moue and quicken all things with the vertue of the same spirite, and that according to the propertie of euery kind which he hath giuen to it by law of creation. If it haue bene the Lordes wil that we should be holpen by the travell and seruice of the wicked in naturall Philosophie, Dialectike, the Mathematicall knowledges, and other: let vs vse it, least if wee neglect the giftes of God, willingly offered in them, wee suffer iust punishment for our slouthfulness. But least any should thinke a man to be blessed, when vnder the elements of this worlde there is graunted vnto him so great an abilitie to conceiue truth, it is also to be added that all this power to vnderstande, & the vnderstanding that followeth thereof, is a vanishing and transitorie thing before God, where is not a stedfast foundation of truth. For *Augustine* teacheth most truly, whome (as we haue saide) the Master of the Sentences, and the other Scholemen are compelled to assent vnto, as the free giftes were taken from man after his fall, so these naturall giftes which remained, were corrupted. Not that they be defiled of themselues in as much as they come from God, but because they cease to be pure to a defiled man, that



that he should haue no praise of them.

17 Let this be the summe: that it is seene that in all mankind is reason which is proper to our nature, which maketh vs to differ from brute beasts, as brute beasts do differ in sense from things without life. For whereas there be borne certaine naturall fooles and idiots, that default obscureth not the generall grace of God: but rather by such sight we are put in mind, that what is left vnto our selues, ought iustly to be ascribed to the kindnesse of God, because if hee had not spared vs, our rebellion had drawne with it the destruction of our whole nature. But whereas some doe excell in sharpnesse of conceiuing, some other do passe in iudgement, some haue a quicker wit to learne this or that arte: in this varietie God setteth forth his grace vnto vs, that no man shoulde claime to him selfe as his owne, that which floweth from Gods meere liberalitie. For how becometh one more excellent than an other, but that in common nature might appeare aboue other the speciall grace of God, which in emitting many, saith openly that it is bound to none. Beside that, God powreth in singular motions, according to the calling of euery man. Of which thing wee meete with many examples in the bookes of the Iudges, where it is saide, that the spirit of the Lord clad them, whom he called to rule the people. Finally, in euery noble act there is a speciall instruction. By which reason the strong men followed Saul, whose hearts the Lord had touched. And when his ministring in the kingdome was prophesied of, Samuel saide thus: The spirit of the Lord shall come vpon thee, and thou shalt be an other man. And this was continued to the whole course of gouernement: as after it is spoken of David, that the spirit of the Lord came vpon him from that day forward. But the same is spoken in an other place as touching particular motions: yea in Homer men are saide to excell in witte, not onely as Iupiter hath dealt to euery man, but also as the time required. And truely experience teacheth, while many times such men stand amased as were most sharpe and deepe witted, that the wittes of men are in the hand & will of God to rule them at euery moment: for which reason it is saide, that he taketh wit from the wise, that they may wander out of the way. But yet in this diuersitie we see remaining some markes of the Image of God, which do make difference betweene all mankind and other creatures.

*As God hath in common indured men with reason, so he doth particularly for special purposes powre special motions into them.*

Iu dg. 6. 34.

1. Sam. 10. 6.

1. Sam. 6. 13.

Psal. 107. 40.

18 Now is to be declared what mans reason seeth, when it commeth to the kingdome of God and to that spirituall insight, which consisteth chiefly in three things: to know God, and his fatherly fauour toward vs, where in our saluation standeth: and the way to frame our life according to the rule of his lawe. Both in the first two, and in the second properly they that are most wittie, are blinder than molles. I denie not that there be here and there read in Philosophers, concerning God, many things well and aptly spoken, but yet such as doe alway fauour of a certaine giddie imagination. The Lord gaue them in deed, as is aboue saide, a litle tast of his godhead, that they should not pretend ignorance to colour their vngodlinesse: and many times he moued them to speake many things, by confession whereof themselves might be conuincid: But they so sawe the things that they saw, that by such seeing they were not directed to  $\gamma$  truth, much lesse did attaine

*Touching heavenly things, as the knowledge of god, of his fauour towards vs, and of the way to frame our liues after his will, mans natural reason concerneth very litle in the first, in the second nothing at all.*

## Cap. 2. Of the knowledge of

vnto it, like as a wayfaring man in the middest of the feldes, for a sodaine moment, seeth farre and wide the glistering of lightning in the night time, but with such a quickly vanishing light, that hee is sooner couered againe with the darkenesse of the night, than he can stirre his foote, so farre is it off that he can be brought into his way by such a help. Beside that, those smale dropes of trueth, wherewith as it were by chaunce, they sprinkle their bookes, with how many and how monstrous lies are they defiled? Finally, they neuer so much as sinelled that assurednesse of Gods good will toward vs, without which mans witte must needes be filled with infinite confusion. Therefore mans reason neither approacheth, nor goeth toward, nor once directeth sight vnto this trueth, to vnderstand who is the true God, or what a one he will be toward vs.

*To know God  
is the speciall gift  
of God.*  
John 1. 4.

19 But because wee being drunke with a false persuation of our owne deepe insight, do verie hardly suffer our selues to be perswaded, that in matters of God it is vtterly blinde and dull: I thinke it shalbe better to confirm it by testimonies of Scripture, than by reasons. This doeth *John* verie well teach in that place which I euen nowe alleaged, when hee writeth, that life was in God from the beginning, and the same life which should be the light of men, and that the light did shine in darkenesse, and the darkenesse comprehended it not. He sheweth in deede, that mans soule is lightened with the brightnesse of Gods light, so that it is neuer altogether without some small flame, or at least some sparcle of it, but yet, that with such a light hee comprehendeth not God. And why so? because mans quicknesse of witte, as toward the knowledge of God, is but meere darkenesse. For when the holy Ghost calleth men darkenesse, he at once spoileth them of all abilitie of spirituall vnderstanding. Therefore he affirmeth, that the faithfull which embrace Christ, are borne not of blood, or of the will of the flesh, or of man, but of God. As if he should say: flesh is not capable of so high wisdom to conceiue God and that which is Gods, vnlesse it be lightened with the spirite of God. As Christ testified, that this was a speciall reuelation of the father, that *Peter* did know him.

John 1. 13.

Math. 16. 7.

*It is the principal  
illumination of the  
spirite which openeth  
the eyes of  
Gods elect and  
theirs only to see  
the things that are  
of God.*

Psal. 34. 10.

1. Corinth. 12.

John 3. 27.

20 If we were perswaded of this which ought to be out of all controuersie, that our nature wanteth al that, which our heauenly father giueth to his elect by the spirit of regeneration, then here were no matter to doubt vpon. For thus speaketh the faithfull people in the Prophet: For with thee is the fountaine of life, and in thy light we shall see light. The Apostle testifieth the same thing, when he saith, that no man can call esus the Lord, but in the holy Ghost. And *John Baptist* seeing the dulnesse of his disciples, crieth out, than no man can receiue any thing, vnlesse it be giuen him from aboue. And that he meaneth by gifte a speciall illumination, and not a common gift of nature, appeareth hereby, that he complaineth y in so many wordes as he had spoken to commend Christ to his disciples, he preuailed nothing. I see (saith he) that wordes are nothing to informe mens mindes concerning diuine things, vnlesse the Lord giue vnderstanding by his spirite. Yea, and *Moses*, when he reprocheth the people with their forgetfulnesse, yet noteth this withall, that they can by no meanes growe wise in the mysteries of God, but by the benefite of God. Thine eyes (sayeth he) haue seene those

Deut. 29. 2.



those great tokens and wonders, & The Lord hath not giuen thee a heart to vnderstand, nor eares to heare, nor eyes to see. What should he expresse more, if he called vs blockes in considering the workes of God? Whereupon the Lorde by the Prophet promisseth for a great grace, that hee will giue the Israelites a heart, that they may knowe him: signifying thereby, that mans wit is onely so much spiritually wise, as it is lightened by him. And this Christ plainly confirmed with his owne mouth, when he sayeth, that no man can come to him, but he to whom it shalbe giuen from the Father. What? is not he himselfe the liuely image of the Father in whom the whole brightnesse of his glorie is expressed vnto vs? Therefore he could not better shewe what our power is to knowe God, than when he sayeth, that we haue no eyes to see his image, where it is so openly set present before vs. What? came he not into the earth for this purpose, to declare his Fathers will vnto men? And did he not faithfully do his office? Yes surely. But yet nothing is wrought by his preaching, vnlesse the inward scholemaster, the holy Ghost, set open the way to our mindes. Therefore none come to him, but they that haue heard and beene taught of the Father. What manner way of learning and hearing is this? Euen, when the holy Ghost by maruellous and singular vertue formeth the eares to heare, and the mindes to vnderstand. And least that should seeme strange, he alleagerh the prophesie of *Esay*, where when he promisseth the repairing of the Church, that they which shalbe gathered together to saluation, shal be taught of the Lorde. If God there foresheverh some peculiar thing concerning his electes, it is euident that he speaketh not of that kinde of learning that was also comon to the wicked and vngodly. It remaineth therefore that wee must vnderstand it thus, that the way into the kingdome of God is open to no man, but to him to whom the holy ghost by his enlightening shall make a new mind. But *Paul* speaketh most plainly of all, which of purpose entring into discourse of this matter, after he had condemned all mens wisdom of folly and vanitie, and vtterly brought it to nought, at the last concludeth thus: that the naturall man cannot perceiue those things that are of the spirite of God: they are foolishnesse vnto him, and he cannot vnderstand them, because they are spiritually iudged. Whome doeth hee call naturall: euen him that stayeth vpon the light of nature. Hee I say comprehendeth nothing in the spirituall mysteries of God. Why so? is it because by slouthfulness he neglecteth it? Nay, rather although he would trauel neuer so much, he can doe nothing, because forsooth they are spiritually iudged. What meaneth that? because being vtterly hidden from the sight of man, they are opened by the onely reuelation of the spirite: so that they are reckened for folly where the spirite of God giueth not light. Before he had auanced those things that God hath prepared for them that loue him, aboue the capacite of eyes, eares and mindes. Yea, he testifieth that mans wisdom was as a certaine veile, whereby mans minde was kept from seeing God. What meane wee? The Apostle pronounceth, that the wisdom of this worlde is made folly by God: and shal we forsooth giue vnto it sharpnesse of vnderstanding, whereby it may pearce to the secrete places of the heavenly kingdome? Farre be such beastlines from vs.

Iere. 24. 7.

Iohn 6. 44.

Esay. 54. 13.

1. Corinth. 2. 14.

1. Cor. 1. 20.



*The word of god  
can neuer enlighten  
mens mindes  
without his  
grace.*  
Ephes. 1. 15.

Phil. 1. 18.

Iac. 1. 17.

John 14. 26.

21 And so that which here he taketh away from men, in another place in a prayer, he giueth it to God alone. God (saith he) & the father of glorie, giue to you the spirit of wisdom & reuelation. Now thou hearest that all wisdom & reuelation is the gifte of God. What followeth? and lighten the eyes of your mind. Surely if they neede a newe reuelation, then are they blind of themselves. It followeth after: That ye may know what is the hope of your calling, &c. Therefore he confesseth, that the wittes of men are not capable of so great vnderstanding, to knowe their owne calling. And let not some Pelagian babble here, that God doth remedie that dulnesse or vnskilfulnesse, when by the doctrine of his worde hee directeth mans vnderstanding, whither without a guide he could not haue atteyned. For *Dauid* had a lawe, wherein was comprehended all the wisdom that may bee desired, and yet not contented with that, he requireth to haue his eyes opened, that he may consider the mysteries of the same lawe. By which speech truly he secretly saith, that the sunne riseth vpon the earth where the worde of God shineth to men: but they get not much thereby, vntill he himselfe, that is therefore called the father of lightes, doe giue them or open their eyes, because wheresoeuer he shineth not with his spirit, all thinges are possessed with darkenesse. So the Apostles were well and largely taught by the best scholemaster: yet if they had not needed the spirit of truth to instruct their mindes in that same doctrine which they had heard before, hee would not haue bidden them looke for him. If the thing that we aske of God, wee doe thereby confesse that we want: & God in that that he promisseth it vs, doeth argue our neede, let no man doubt to confesse that he is so much able to vnderstande the mysteries of God as he is enlightned with his grace. He that giueth to himselfe more vnderstanding, is so much the more blinde, for that he doth not acknowledge his owne blindnesse.

*There is in man  
some knowledge  
of that which  
serueth for the  
well framing of  
his life: namely a  
certaine consci-  
ence of good and  
euil.*  
Rom. 2. 14.

22 Nowe remaineth the thirde pointe, of knowing the rule of well framing of life, which wee doe rightly call the knowledge of the workes of righteousness, wherein mans wit seemeth to bee of somewhat more sharpe sight, than in the other two before. For the Apostle testifieth, that the gentiles which haue no lawe, while they doe the workes of the lawe, are to themselves in steede of a lawe, and do shewe the law written in their harts, their consciences bearing them witnes, and their thoughtes accusing them within themselves or excusing them before the iudgement of God. If the Gentiles haue righteousness naturally grauen in their mindes, surely we can not say that wee are altogether blinde in the order of life. And nothing is more comon, than that man by the law naturall, of which the Apostle speaketh in that place, is sufficiently instructed to a right rule of life. But let vs weye to what purpose this knowledge of the lawe is planted in men: then it shall by and by appeare, howe farre it bringeth them towards the marke of reason and truth. The same is also euident by the wordes of *Paul*, if a man doe marke the placing of them. Hee had sayde a little before, that they which sinned in the lawe, are iudged by the lawe, they that haue sinned without lawe doe perish without lawe. Because this might seeme vnreasonable, that the Gentiles should perish without any iudgement going before, he by and by addeth, that their conscience is to them in steede of a law, and there-

therefore is sufficient for their iust damnation. Therefore the end of the lawe naturall is, that man may be made inexcusable. And it shalbe defined not ill after this sort, that it is a knowledge of conscience, that sufficiently discerneth betweene iust and vniust, to take away from men the pretence of ignorance, while they are proued guiltie by their owne testimonie. Such is the tenderesse of man towarde himselfe, that in doing of euils, hee alway turneth away his minde so much as he may from the feeling of sinne. By which reason it seemeth that *Plato* was moued to thinke that there is no sin done but by ignorance. That in deede were falsly sayde of him, if mens hypocrisie went so farre in hiding of vices, that the minde might not knowe it selfe guiltie before God. But when the sinner seeking to eschue the iudgement emprinted in him, is now and then drawn backe vnto it, & not suffered so to winke, but that he be compelled whether he wil or no, sometime to open his eyes: it is falsely saide that he sinneth onely by ignorance.

In Protagora.

23 *Themistius* saith more truely, which teacheth that vnderstanding is feldome deceiued in the generall defining of things, that it is blindnesse when it goeth any further, that is, when it commeth downe to the speciall case. Euery man, if it be generally asked, wil affirme, that manslaughter is euill; but he that conspireth to kill his enemies, deliberateth vpon it, as on a good thing. The adulterer generally will condemne adulterie, but in his owne, priuately he will flatter himselfe. This is ignorance, when a man coming to the speciall case forgetteth the rule, that he had lately agreed vpon in the general question. Of which thing *Augustine* discourseth very finely in his exposition of the first verse of the lvij. Psalm: albeit the same thing is not continuall. For sometime the shamefules of the euill deede so presseth the conscience, that not deceiuing himselfe vnder false resemblance of a good thing, but wittingly & willingly he runneth into euill. Out of which affection came these sayings: I see the better and allow it, but I follow the worse. Wherefore, me thinke, *Aristotle* hath very aptly made distinction betweene Incontinence & intemperance. Where incontinence reigneth, he saith, that there by reason of troubled affection or passion, knowledge is taken away from the minde, that it marketh not the euill in his owne act, which it generally seeth in the like: and when the troubled affection is cooled, repentance immediatly followeth. But intemperance is not extinguished or broken by feeling of sinne, but on the other side obstinately standeth still in her conceiued choise of euill.

The mind which knoweth generally that euill must be shunned is notwithstanding blind in discerning particularly what it should shun as euill, and carried sometimes wittingly to embrace that euill which it knoweth.

Paraph. in lib. 3. de anima. cap. 46.

Medæa apud Ouidium.

Ethic. 7. ca. 3.

24 Now when thou hearest iudgement vniuersally named in the difference of good and euill, thinke it not euery sounde and perfect iudgement. For if mens heartes are furnished with choise of iust and vniust, only to this end, that they should not pretende ignorance, it is not then needefull to see the truth in euery thing. But it is enough & more, that they vnderstand so farre that they cannot escape away, but being conuict by witnesse of their conscience, they euen now alreadie begin to tremble at the iudgement seat of God. And if we will trie our reason by the law of God, which is the exemplar of true righteousness, we shall find how many wayes it is blinde. Truly it attaineth not at all to those that are the chiefe thinges in the First table, as of confidence in God, of giuing to him the praise of strength and righte-

The vnderstanding attaineth not at all to the chiefe duties of the first table of the law of God; in the second although it perceiue more yet in many things it faileth & neuer marketh that the secret seeking desire vnto sinne is sinne.



teousnesse, of calling vpon his name, of the true keeping of Sabbath. What soule euer by naturall sense did smell out, that the lawfull worshipping of God consisteth in these & like things? For when prophane men wil worshipping God, although they be called away an hundred times from their vaine trifles, yet they alway slide backe thither againe. They denie in deede that sacrifices do please God, vnlesse there be adioyned a purenesse of minde: whereby they declare, that they conceiue somewhat of the spirituall worshipping of God, which yet they by and by corrupt with false inuentions. For it can neuer be perswaded them, that all is true that the lawe prescribeth of it. Shal I say, that that wit excelleth in any sharpe vnderstanding, which can neither of it selfe be wise, nor harken to teaching? In the commandements of the Second table it hath some more vnderstanding, by so much as they came neerer to the preseruacion of ciuill fellowship among men. Albeit euen herein also it is found manie times to faile. To euery excellent nature it seemeth most vnreasonable, to suffer an vnjust, & too imperious a maner of gouerning ouer them, if by any meane he may put it away: and the iudgement of mans reason is none other, but that it is the part of a seruile & base courage, to suffer it patiently: and againe, the parte of an honest & free borne heart, to shake it off. And reuenge of iniuries is reckned for no fault among the Philosophers. But the Lorde condemning that too much noblenesse of courage, commaundeth his to keepe the same patience that is so ill reported among men. And in all the keeping of the lawe, our vnderstanding marketh not concupiscence at all. For a naturall man suffereth not himselfe to be brought to this, to acknowledge the diseases of his desires. The light of nature is choked vp, before that it come to the first entrie of this bottomlesse depth. For when the Philosophers note immoderate motions of minde for faults, they meane those motions that appeare and shewe forth themselves by grosse tokens, but they make no account of those euil desires that do gently tickle the minde.

25 Wherefore, as *Plato* was worthily found fault withall before, for that he imputed all finnes to ignorance, so is their opinion to be reiected, which teach that purposed malice and frowardnesse is vsed in all finnes. For wee finde it too much by experience, how oft we fall with our good intent. Our reason is ouerwhelmed with so many sortes of being deceiued, is subiect to so many errours, stumbleth at so many staves, is entangled with so many straites, that it is farre from sure directing. But how litle it is esteemed before the Lorde in all partes of our life, *Paul* sheweth when he sayeth, that we are not sufficient to think any thing of our selues, as of our selues. Hee speaketh not of wil or affection, but he taketh also this away from vs, that we should not thinke that it can come in our mindes how any thing is to be done well. Is our diligence, insight, vnderstanding and heede so corrupted, that it can deuise or thinke vpon nothing that is right before the Lord? that seemeth too hard to vs, that doe vnwillingly suffer our selues to be spoyled of the sharpnesse of reason, which we account a most precious gift. But to the holy Ghost it seemeth most full of equitie, which knoweth that all the thoughts of wise men are vaine: and which pronounceth plainly, that all the inuention of mans heart is onely euil. If all that our witte conceiueth deuiceth

*Our vnderstanding is altogether impotent & blind, except it be by grace illuminated not once but continually in euery diuine & heauenly thing which we haue to learn*  
2. Cor. 3. 5.



seth vpon, purposeth & goeth about, is alway euill, how can it come in our mindes to purpose that which pleaseth God, to whome onely holinesse and righteousness is acceptable? So is it to be seene, that the reason of our mind, which way soeuer it turne it selfe, is miserably subiect to vanitie, *Dauid* knew this weakenesse in himselfe, when he prayed to haue vnderstanding giuen him, to learne the Lords commandements aright. For he secretly sayeth therein, that his owne wit sufficeth him not, which desireth to haue a newe giuen him, And that not only once, but almost tenne times, in one Psalm, he repeareth y<sup>e</sup> same prayer. By which repeting he priuily declareth, with how great neede he is driuen to pray it. And that which he prayeth for him selfe alone, *Paul* commonly vseth to pray for the Churches. We cease not (saith he) to pray for you, and to desire that ye may be filled with the knowledge of God in all wisdome and spirituall vnderstanding, that yee may walke worthily of God &c. But so oft as he maketh that thing the good gift of God, let vs remember that hee doeth withall testifie, that it lyeth not in mans power. And *Augustine* so farre acknowledged this defect of reason to vnderstand those things that are of God, that he thinketh the grace of illumination to be no lesse necessarie for our mindes, than y<sup>e</sup> light of the sunne is for our eyes. And not content with that, he addeth a correction of that, saying, that we lift vp our eyes to see the light: but the eyes of our minde lye shut, vnlesse the Lorde open them. And the Scripture teacheth that our mindes are not enlightened one day alone, that they may afterwarde see by themselves: for that which I euen now alleged out of *Paul*, belongeth to continual proceedings & encreasing. And thus doth *Dauid* expressly set out in these words: With my whole heart haue I sought thee, make mee not to stray from thy commaundements. For when he had bene regenerated, & had not slenderly profited in true godlinesse, yet hee confesseth, that for euery moment he needeth continuall direction, least he should swarue from the knowledge wherewith he is endued. Therefore, in an other place hee prayeth to haue the right spirite renewed, which he had lost by his own fault, because it belongeth to the same God to restore vnto vs the same thing being lost for a time, which himselfe gaue at the beginning.

26 Nowe is will to be examined, wherein standeth the chiefe libertie of free choise, for it hath bin already seene, that choise doth rather belong to wil, than to vnderstanding. First, y<sup>e</sup> this thing which the Philosophers haue taught, & is receiued with common consent, that is, y<sup>e</sup> all things by naturall instinctio desire that which is good, may not seeme to belong to y<sup>e</sup> vprightnesse of mans wil: Let vs marke that the force of free wil, is not to be considered in such appetite, as rather proceedeth of y<sup>e</sup> inclination of the essence, than of the aduisement of the vnderstanding minde. For euen the schoolemen do confesse, that free will hath no action, but when reason turneth it selfe to objects, whereby they meane that the object of appetite must be such as may be subiect to choise, and goe before deliberation, which prepareth the way for choise. And truly, if a man consider what is the naturall desire of good in man, he shall finde that it is common to him with beastes. For they also desire to be wel, and when any shewe of good appeareth that moueth their sense, they follow it. But man doth neither chose by reason, y<sup>e</sup> he

Gen. 6. 3. & 8. 11

Psa. 119. 34

Phil. 1. 4.

Col. 1. 9.

Aug. lib. 2.  
De peccat. mer.  
& remis. ca. 5.

Psa. 119. 10.

Psa. 51. 12.

Touching the will of man, the generall inclination vvhich is hath to that good vvhich the Philosophers do so much talke, proueth not any freedome or libertie of desiring and aspiring vnto verime without the motion of the holy ghost.

## Cap. 2. Of the knowledge of

may follow with diligence that thing which is in deede good for him, according to the excellencie of his immortal nature, nor taketh reason to counsel, nor bendeth his mind, but without reason, without counsel, like a beast, followeth the inclination of nature. This therefore maketh nothing for the freedome of wil, if a man by sense of nature be caried to desire that which is good: but this is requisite, that he discern good by right reason, and when he hath known it, that he chose it, & when he hath chosen it, that he follow it. But least any man should doubt, there is to be noted a double sophistical argument. For appetite is not here called the proper manner of will, but a naturall inclination: and good is called not as of vertue or iustice, but of estate, as we say: This man is well, or in good case. Finally, although a man do neuer so much desire to attaine that is good, yet he followeth it not. As there is no man to whom eternall blessednesse is not pleasant, yet is there none that aspireth vnto it, but by the mouing of the holy Ghost. Wherefore, sith the naturall desire in men to be well, maketh nothing to proue the freedome of will, no more than in metals and stones, doth the affection inclining to the perfection of their substance: let vs consider in other things, whether Will be so infected and corrupted in all partes, that it engendreth nothing but euil: or whether it keepeth still any parcel vnhurt, from whence do growe good desires.

*It is not sufficient  
to confesse that  
grace maketh the  
desires of our wil  
effectual, which  
otherwise would  
not be able to at-  
taine any good  
thing which is  
wished for: but  
wee must ac-  
knowledge that  
it is the grace of  
the holy ghost  
which worketh  
in vs the very first  
beginning to  
shinke of wish-  
ing well.  
Rom. 7. 15.  
Gal. 5. 17.*

27 They that do attribute to the first grace of God, that we wil effectually, seeme on the other side to say secretly, that there is in the soule a power of it selfe to aspire to good, but it is so weake, that it cannot growe to a perfect affection, or raise vp any endeavour. And there is no doubt that the scholmen haue commonly embraced this opinion, or which was borrowed by Origen and certaine of the olde writers: forasmuch as they are wont to consider man in pure naturall things, (as they terme it) such a one as the Apostle describeth him in these words: I do not the good y I would, but the euil that I would not, that I doe. To will is present vnto mee, but to performe it, I find not. But after this maner is the discourse y Paul there followeth, altogether wrongfully peruered. For he entreateth of the Christian wrastling (which he shortly toucheth to the *Galathians*) which the faithful continually feele within themselves, in the battell of the flesh & the spirit. But the spirit is not of nature, but of regeneration. And that the Apostle doth there speake of the regenerate, appeareth by this, y when he had said, that there dwelleth no goodnes in him, hee addeth an exposition, that hee meaneth it of his flesh. And therefore he saith, that it is not he that doth the euil, but sinne that dwelleth in him. What meaneth this correction in mee, that is, in my flesh? Even as much as if he had said thus: God dwelleth not in me of my self, for there is no good to be found in my flesh. Hereupon followeth that manner of excuse: I my selfe doe not the euill, but sinne that dwelleth in me. Which excuse belongeth onely to the regenerate, which do with the chiefe part of their soule tende vnto good. Now, the conclusion, that is adioyned after, declareth all this matter evidently. I am delided (saith he) with the lawe, according to the inward man: But I see an other lawe in my members, fighting against the lawe of my minde. Who hath such a struing in himself, but he that being regenerate by the spirit of God, carieth

Rom. 7. 22.



carieth the leauings of his flesh about with him? Therefore *Augustine*, where as once he had thought, that that had beene spoken of the nature of man, reuoked his exposition as false, and ill agreeing together. And truly, if wee allow this, that men without grace haue som motions to good, though they be but small, what shal we answere to the Apostle which sayeth, that we are not sufficient so much as to thinke any good? What shall wee aunswere to the Lorde that pronounceth by *Moses*, that euerie inuention of mans heart is onely euill? Wherefore, sith they haue stumbled by false taking of one place, there is no cause why wee shoulde staye vpon their iudgement. Let rather this saying of Christ preuaile. Hee that doeth sinne is the seru-  
Ad Bonif. li. 1. ca. 10. Etia Re- tract.  
2. Cor. 3. 5.  
Gen. 8. 21.  
Iohn. 8. 34.  
Phil. 2. 13.  
Psa. 51. 12.  
De verbis Apost. Ser. 10.  
 uant of sinne. Wee are all sinners by nature, therefore we be all holden vnder the yoke of sinne. Nowe if whole man bee subiect to the dominion of sinne, then must it needes be, that the will it selfe which is the chiefe seate thereof, be bound fast with most strait bonds. For otherwise the saying of *Paul* would not stande together, that it is God which worketh will in vs, if any will did goe before the grace of the Holy Ghost. Away therefore with all that many haue triflingly spoken concerning preparation. For although sometime the faithfull do pray to haue their heart formed to the obedience of the lawe, as *Dauid* doeth in many places: yet it is to be noted, that euen that desire of praying is from God. Which wee may gather of his wordes, for when he wisheth to haue a cleane heart created within him, surely he taketh not on himselfe the beginning of creation. Therefore, let rather this saying of *Augustine* haue place with vs: God will preuent thee in all things: And sometime preuent thou his wrath. Howe? Confesse that thou hast all these things of God, that whatsoeuer good thou hast, is of him: whatsoeuer euill, it is of thy selfe. And a little after: Nothing is ours but sinne.

### The iii. Chapter.

*That out of the corrupt nature of man proceedeth nothing but damnable.*

**B**UT man cannot be any way better knownen in either parte of his soule, than if hee come forth with his titles wherewith the Scripture doth set him out. If hee be painted whole in these wordes of Christ, That which is borne of flesh, is flesh: as it is easie to proue, then is hee prooued to bee a verie miserable creature. For the affection of the flesh, as the Apostle witnesseth, is death, for as much as it is enimie against God, and so is not subiect, nor can bee subiect to the lawe of God. Is flesh so peruerse, that with all her affection shee continually vseth enimie against God? that she cannot agree with the righteousness of the law of God? Finally, that shee can bring forth nothing but matter of death? Nowe, graunt that in the nature of man is nothing but flesh, and gather any good out of it if thou canst. But (they say) the name of flesh belongeth only to the sensuall, and not the higher part of the soule. But that is sufficiently confuted by the wordes of Christ, and of the Apostle. It is the Lordes argument, that man must bee borne againe, because hee is flesh. Hee commaundeth not to be borne a-  
The whole mind of man & not on- ly the sensuall part is corrupted.  
Iohn. 3. 6.  
Rom. 8. 6.  
Iohn. 3. 6.  
 gaine according to the body. But in mind he is not borne againe, if a part of  
 it be



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it be amended but when it is all renewed. And that doeth the comparison, set in both places, confirme. For the spirite is so compared against the flesh, that there is left no meane thing betweene them. Therefore whatsoever is not spiritual in man, is after the same reason called fleshly. But wee haue nothing of the Spirit but by regeneration. It is therefore fleshly whatsoever wee haue of nature. But of that matter, if otherwise wee could haue any doubt, that is taken away from vs by *Paul*, where after he had described the old man, whome he had said to be corrupt with concupiscences of error, he biddeth vs to be renewed in the spirite of our mind: you see he doth not place vnlawfull and euil lustes onely in the sensitiue part, but also in the verie mind, and therefore requireth a renewing of it. And truly a little before he had painted out such an image of mans nature, as did shewe that there was no part wherein we were not corrupted and peruered: for whereas he writeth that all nations doe walke in the vanitie of their minde, are darkened in vnderstanding, estranged from the life of God, by reason of the ignorance that is in them, and the blindnesse of their heart: it is no doubt that this is spoken of al them whom the Lord hath not reformed to the vprightnesse both of his wisdom and iustice: which is also made more plaine by the comparison by and by adioyned, where he putteth the faithfull in minde, that they haue not so learned Christ. For of these wordes wee gather, that the grace of Christ is the onely remedie whereby we be deliuered from that blindnesse, and the euils that ensue thereof. For so had *Esa* also prophesied of the kingdome of Christ, when he promised, y the Lorde should be an euerlasting light to his Church, when yet darkenesse couered the earth, and a mist the peoples. Whereas he testifieth, that the light of God shal arise onely in the Church, truly without the Church he leaueth nothing but darkenesse and blindnesse. I will not rehearse particularly such things as are written euery where, specially in the Psalmes and in the Prophets against the vanitie of man. It is a great thing that *David* writeth, if he be weyed with vanitie, that he shall be vayner than vanitie it selfe. His wit is wounded with a greuous weapon, when all the thoughtes that come out of it, are scorned as foolish, trifling, made and peruerse.

2 No easier is the condemnation of the heart, when it is called guilefull and peruerse aboue all things: but because I studie to be short, I will be content with one place alone, but such a one as shalbe like a most bright looking glasse, wherein wee may beholde the whole image of our nature. For the Apostle, when he goeth about to throw downe the arrogancie of mankind, doth it by these testimonies: That there is not one righteous mā, there is not one man that vnderstandeth or that seeketh God, Al are gone out of the way, they are made vnprofitable together, there is none that doeth good, no nor one: their throte is an open sepulcher, with their tongues they worke deceitfully, the poison of Serpents is vnder their lippes, whose mouth is full of cursing and bitternesse: whose feete are swift to shedde bloude, in whose wayes is sorrowe and unhappinesse, which haue not the feare of God before their eyes. With these thunderboltes hee inueyeth, not against certaine men, but against the whole nation of the sonnes of *Adam*. Neither declaimeth hee against the corrupt manners of one or two

ages,

Ephe. 4. 13.

Ephe. 4. 17.

Esa. 60. 2.

Psa. 62. 10.

The manifold diseases wherewith the soule either openly or covertly is vndermined by the Apostle.

Iere. 17. 9.

Rom. 3. 10.

Psa. 14. 53.

Esa. 59. 7.

ages, but accuseth the continuall corruption of nature. For his purpose is in that place, not simply to chide men, to make them amende, but to teach rather that all men are oppressed with calamitie, impossible to be overcome, from which they cannot get vp againe, vnlesse they be plucked out by the mercie of God. And because, that could not be proued vnlesse it had beene by the ouerthrowe and destruction of nature, hee brought forth these testimonies whereby is prooued that our nature is more than destroyed. Let this therefore remaine agreed, that men are such as they bee here described, not only by fault of euill custome, but also by corruptnesse of nature. For otherwise the Apostles argument cannot stande, that there is no saluation for man but by the mercie of God, because hee is in himselfe vtterly lost and past hope. I will not here busie my selfe in prouing the applying of these testimonies that no man should thinke them vnfitly vsed. I will so take them as if they had beene first spoken by *Paul*, and not taken out of the Prophets, First he taketh away from man righteousness, that is integritie and purenesse, and then vnderstanding. The want of vnderstanding, he proueth by Apostasie or departing from God, whome to seeke is the first degree of wisdom. But that want must needs happen to them that are fallen away from God, Hee sayeth further, that all are gone out of the way and become as it were rotten, that there is none that doth good, and then he adioyneth the haynous faults, wherewith they defile their members that are once let lose into wickednesse. Last of all he testifieth that they are void of the feare of God, after whose rule our steppes should haue bin directed. If these be the inheritable giftes of mankind, it is in vaine to seeke for any good thing in our nature. In deede I grant that not all these faultes do appeare in euery man: yet can it not be denied that this *Hydra* lurketh in the hearts of al men. For as the body while it alreadie fofstreth enclosed within it, the cause and matter of disease, although the paine be not yet vehement, cannot be called healthie: no more can y<sup>e</sup> soule be reckened sound, while it swarmeth ful of such diseases of vices, albeit the similitude doth not agree in all points. For in the bodie be it neuer so much diseased, there remaineth a quickenesse of life: but the soule being drowned in this gulfe of destruction, is not onely troubled with vices, but also altogether void of all goodnesse.

3 The same question in a manner which hath bin before affoyled, nowe riseth vp againe of newe. For in all ages there haue bin some, which by guiding of nature haue bin bent to vertue in al their life. And I regard it not, though many slippings may be noted in their maners: yet by the verie studie of honestie they haue shewed a prooffe, that there was some purenesse in their nature. What reward such vertues haue before God, although wee will more fully declare when we shall speake of the merites of workes, yet we must somewhat speake in this place: so farre as is necessarie for making plaine of this present argument. These examples therefore seeme to put vs in minde, that wee should not thinke mans nature altogether corrupt, for that by her instruction some men haue not onely excelled in some noble actes, but also in the whole course of their life haue behaued themselves most honestly. But here wee must thinke, how in this corruption of nature

*The morall honestie of prophane men is no argument of pureness in nature, because it commeth not of them but of the grace of God working in them: not the grace that regenerateth the heart, but that bindeth onely & restraineth the peruerfnesse of naturall inclination.*

there

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Rom.3.10.

there is some place for the grace of God, not to cleanse it, but inwardly to reſtraine it. For if the Lord would ſuffer the mindes of all men as it were with loſe reines to runne wildly into all ſortes of luſtes, without doubt there would be no man, but he would in plaine experience make vs beleue, that al thoſe euils wherewith *Paul* condemneſt all nature, are moſt truly ſayde of him, For what? Canſt thou exempt thy ſelfe out of the number of them, whoſe ſecte are twiſt to ſhed bloud, their handes deliled with robberies and manſlaughters, their throttes like vnto open ſepulchres, their tongues deceitfull, their lippes venomous, their workes vnprofitable, wicked, rotten, deadly, whoſe minde is without God, whoſe inwardes are peruerſeneſſe, whoſe eyes are bent to entrappings, their heartes liſte vp diſpiteouſly to triumph ouer other, and all the partes of them applyed to infinite miſcheeues. If euerie ſoule be ſubiect to al ſuch monſters, as the Apoſtle boldly pronounceth, truly we ſee what would come to paſſe, if the Lorde would ſuffer the luſt of man to wander after his owne inclination. There is no madde beaſt that is ſo hedlong caried away, there is no ſtreame be it neuer ſo twiſt and ſtrong, whereof the ouerflowing is ſo violent. The Lorde healeth theſe diſeaſes in his elect by this meane that wee will by and by ſet forth. In ſome he onely reſtraineth the with putting a bridle in their mouth, onely that they breake not out, ſo farre as he forcleeeth to be expedient for preſeruing of the vniuerſitie of things. Hereby ſome are holdē in by ſhame, ſome by feare of lawes, hat they buiſt not forth into many ſortes of filthineſſe, howbeit they doe for a great part not hide their vncleanneſſe. Some becauſe they thinke that an honeſt trade of life is good, doe after a certaine ſorte aſpire toward it. Some riſe vp aboue the common ſort, that by their maielteſtie they may keepe other in their ducie. So God by his prouidence bridleth the peruerſeneſſe of nature, that it breake not forth into doing; but he cleaſeth it not wi. hin.

The vertues of  
ungodlymen doe  
neither come of  
naturall goodneſſe  
and by naturall  
corruption they  
are ſo polluted,  
that in the ſight  
of God they are  
loathſome.  
Aug. lib. 4. cont.  
Iulianum.

4 But yet the doubt is not diſſolued. For either wee muſt make *Camillus* like vnto *Caſiline*, or elſe in *Camillus* wee ſhall haue an example that nature, if it be framed by diligence, is not altogether without goodneſſe. I graunt in deede that thoſe goodly giſts which were in *Camillus* both were the giſts of God and ſeeme worthie to be commended, if they be weyed by themſelues, but howe ſhall they be proues of naturall goodneſſe in him? muſt wee not returne to the minde, and frame our argument in this ſorte? If a naturall man excelled in ſuch vprightneſſe of manners, then nature is vndoubtedly not without power towards the ſtudie of vertue. But what if the minde were peruerſe and crooked, and following any thing rather than vpright ſtreightneſſe? And that it was ſuch, there is no doubt, if you graunt that he was a naturall man. Nowe what power of mans nature to goodneſſe will you rehearſe vnto mee in this behalfe, if in the greateſt ſhewe of pureneſſe it be founde that he is alway carried to corruption? Therefore, leaſt yee commend a man for vertue, whoſe vices deceiue you vnder vertues Image, do not ſo giue vnto the will of man power to deſire goodneſſe, ſo long as it remaineth faſt in her owne peruerſeneſſe. Albeit this is a moſt ſure and eaſie ſolution of this queſtion, that theſe are not common giſtes of nature, but ſpeciall graces of God, which he diuerſlie & to  
a certaine



a certaine measure dealeth amonge men that are otherwise vngodlie. For which reason wee feare not in common speech to call one man well natured, and an other of euill nature, and yet wee cease not to include them both vnder the vniuersall state of mans corruption, but wee shewe what speciall grace God hath beestowed vpon the one, which hee hath not vouchsafed to geue to the other. When his pleasure was to make *Saul* king, hee formed him as a newe man. And that is the reason why *Plato* alluding to the fable of *Homer*, saith that Kings sonnes are created notable by some singular marke, because God providing for mankind, furnisheth these with a princely nature whome he appointeth to beare gouernement: & out of this storehouse came all the great Captaines that are renowned in histories. The same is also to be thought of priuate men. But because as euery man hath most excelled, so his ambition hath most moued him forward (with which spot all vertues are defiled, so that they lose all fauour before God) it is to be accompted nothing worth, whatsoeuer seemeth praise worthy in vngodly men, beside that the chief part of vprightnes faileth, where there is no studie to aduance the glorie of God, which al they want whom he hath not regenerate with his spirite. Neither is it vainly spoken in *Esay*, *Esay. 11. 3.* that vpon Christ resteth the spirite of the feare of God, whereby wee are taught, that so many as are strange from Christ are without y<sup>e</sup> feare of God, which is the beginning of wisdom. As for the vertues that deceiue vs with vaine shewe, I grant they shall haue praise in the court of policie, and in the common fame of men, but before the heavenly iudgement seate, they shall be of no value to deserue righteousness.

5 With such bondage of sinne therefore as Will is deteined, it cannot once moue it selfe to goodnesse, much lesse apply it selfe. For such mouing is the beginning of turning to God, which in Scriptures is wholly imputed to the grace of God. As *Ieremie* prayeth to the Lord to turne him, if he will haue him turned. Whereupon the Prophet in the same Chapter, describing the spiritual redemption of the faithfull people, saith that they were redeemed out of the hand of a stronger, meaning with howe strait fetters a sinner is bound so long as being forsaken of the Lord, he liueth vnder the yoke of the Diuel. Yet Will stil remaineth, which with most bent affection is both enclined and hasteth to sinne. For man was not deprived of Will when he did cast himselfe into this necessitie, but of the soundnes of Will. And *Bernard* saith not vnaptly, which teacheth that to Will is in vs all: but to Will good is a profiting, to Will ill is a default: and therefore simply to Will, is the worke of man: to Will euill, of corrupt nature: to Will well, of grace. Now whereas I say, that will put from libertie is by necessitie drawne or led into euill, it is maruel if that should seeme a hard speech vnto any mā, which neither hath any absurditie in it, nor varieth from y<sup>e</sup> vse of holy men: But it offendeth them that can make no difference betweene necessitie & compulsion. But if a man aske them, is not God of necessitie good? is not the diuel of necessitie euill? what can they aunswere? For so is goodnesse knit with Gods diuinitie, that it is no more necessarie that he be God than that he be good. And the diuel is by his fall so estranged from partaking of goodnesse, that he can do nothing but euill. But nowe if any robber of God

*The will of man being corrupt, is of necessitie yet without compulsion inclined vnto sinne.*  
*Iere. 31. 18.*

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do barke against this and say, that God deserueth small praise for his goodnesse, which he is compelled to keepe: shall not this be a readie aunswere to him, that it commeth to passe by his infinite goodnesse and not by violent impulsio[n], that he cannot do euil. Therefore if this, that it is of necessitie that God doe well, doe not hinder the free will of God in doing well, if the diuell which cannot do but euil yet willingly sinneth, who shall then say that a man doeth therefore lesse willingly sinne for this that hee is subiect to necessitie of sinning? This necessitie, whereas *Augustine* ech where speaketh of it, euen then also when he was enuiously pressed with the cauillation of *Celestinus*, he stuck not to affirme in these wordes, by libertie it came to passe that man was with sinne, but nowe the corruption which flowed for punishment, hath of libertie made necessitie. And so oft as hee falleth into mention thereof, he doubteth not to speake in this manner of the necessarie bondage of sinne. Therefore let this summe of that distinction be kepte, that man since he is corrupted, sinneth in deede willingly and not against his will nor compelled, by a most bent affection of minde, and not by violent compulsion, by motion of his owne lust, and not by foraine constraint; but yet of such peruerfnesse of nature as he is, hee cannot but be moued and driuen to euil. If this be true, then surely it is plainly expressed that he is subiect to necessitie of sinning. *Bernard* agreeing to *Augustine* writeth thus, onely man among all liuing creatures is free: and yet by meane of sinne, he also suffereth a certaine violence, but of will and not of nature, that euen thereby also he shoulde not be deprived of freedom, for that which is willing is free. And a little after, will being changed in it selfe into worse, by I wot not what corrupt and maruellous manner, so maketh necessitie that verie necessitie for as much as it is willing, cannot excuse will, and will forasmuch as it is drawne by allurement, cannot exclude necessitie, for this necessitie is after a certaine maner willing. Afterward he saith that we are pressed downe with a yoke, but yet none other but of a certaine willing bondage, therefore by reason of our bondage we are miserable, by reason of our will we are inexcusable, because wil when it was free, made it selfe the bondseruant of sinne. At length he concludeth, that the soule is so after a certaine maruellous and euil maner holden both a bondseruant and free, vnder this certaine willing and ill free necessitie: a bondseruant by reason of necessitie, free by reason of Will, and that which is more marvellous and more miserable, therein guiltie wherein it is free, therein bond wherein it is guiltie, and so therein bond wherein it is free. Hereby truely the readers doe perceiue that I bring no newe thing, which long agoe *Augustine* brought forth out of the consent of all godly men, & almost a thousand yeres after was kept stil in monkes Cloysters. But *Lombard* when he could not distinguish necessitie from compulsion, gaue matter to a pernicious error.

God is the onely  
framer of the will  
unto good things,  
from the first mo-  
tion to the last  
perfection of euery  
good act, his hande  
worketh & wor-  
keth alone.

6 On the other side it is good to consider what manner remedie is that of the grace of God, whereby the corruption of nature is amended & healed. For whereas the Lorde in helping vs, giueth vs that which wee want, when wee shall knowe what his worke is in vs, it will streight way appeare on the other side what is our needinesse. When the Apostle sayth to the Phi-

Philippians, that he trusteth that he which began a good work in them, will performe it vnto the day of Iesus Christ; it is no doubt, that by the beginning of a good worke, hee meaneth the verie beginning of conuersion, which is in will. Therefore God beginneth a good worke in vs by stirring vp in our heartes the loue, desire and endeour of righteousnesse, or (to speake more properly) in bowing, framing and directing our heartes to righteousnesse: hee endeth it in confirming vs to perseuerance. And that no man should cauilt that good is begunne by the Lorde, when will being of it selfe weake is holpen: the holy Ghost in another place declareth what will is able to doe being left vnto it selfe. I will giue you (saith hee) a newe heart. I will put a newe spirit in the middes of you. And I will take away the stonie heart from your flesh, and I will giue you a heart of flesh. And I will put my spirite in the middes of you, and I will make you to walke in my commaundements. Who shal say that the weaknesse of mans will is strengthened with helpe, whereby it may effectually aspire to the choise of that that is good, when it must be whole transformed and renewed? If there be any softnesse in a stone, which by some helpe being made tenderer will abide to bee bowed euerie way, then will I graunt that the heart of man is pliable to obey that which is right, so that that which in it is perfect, bee supplied by the grace of God. But if hee meant to shewe by this similitude, that no goodnesse could euer be wrong out of our heart vnlesse it be made thoroughly newe: let vs not part betweene him and vs, that which hee challengeth to himselfe alone. If therefore a stone be transformed into flesh, when God turneth vs to the desire of that which is right: then is all that which was of our owne will taken away, and that which commeth in place thereof is all of God. I say that will is taken away, not in that it is will, because in the conuersion of man, that which was of the first nature abideth whole; also I say that it is created newe, not that will then beginneth to be, but that it be turned from an euill wil into a good. And this I affirme to bee wholly done by God, because wee are not able so much as to thinke, as the same Apostle witnesseth: therefore in another place hee saith, that God doth not onely helpe our weake will, or amende our peruerse will, but that he worketh in vs to will. Whereupon is easily gathered, that which I said before, that whatsoeuer good is in will, it is the worke of onely grace. In which sense in an other place he saith, that it is God that worketh all in all. Neither doth he there intreat of the vniuersall gouernement, but giueth vnto God alone the praise of all good things that the faithfull haue. And in saying, all, truly hee maketh God the author of spirituall life, euen from the beginning to the ende. Which selfe same thing he had taught before in other words, saying that the faithfull are of God in Christ, where he plainly maketh mention of the newe creation, wherein that which was of common nature before, is destroyed. For there is to be vnderstanded a comparison betweene Adam and Christ, which in another place hee more plainly expresseth, where hee teacheth that wee are the worke of God created in Christ to good works, which he hath prepared that we should walk in them. For he goeth about by this reason to proue, that our saluation is of free gifte, because the beginning of all goodnesse, is at the seconde creation,

Eze. 36. 16.

2. Cor. 8. 6.  
Phil. 2. 13.

2. Corinth. 12. 6.

1. Cor. 8. 6.

N.

which



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which we obtaine in Christ. But if there were any power of our selues, were it neuer so small, wee should haue also some portion of merite. But hee to proue vs altogether nothing worth, reasoneth that wee haue deserued nothing, because we are create in Christ to good works, which God hath prepared. In which words he signifieth againe, that all partes of good workes euen from the first motion, are proper to God onely. For this reason, the Prophet after he had said in the Psalme that wee are the workmanship of God, that there should be no partition, addeth by and by, Wee made not our selues. That he speaketh there of regeneration, which is the beginning of spirituall life, appeareth by the tenor of the text, where it by and by after followeth, that we are his people and the flocke of his pastures. We see now how he not contented simply to haue giuen to God the praise of our saluation, doth expressly exclude vs from all fellowship with him, as if he would say, that there resteth no pcece, be it neuer so litle, for man to glorie in, because it is all of God.

*It is not enough  
to make God the  
principal actor &  
leader of our vni-  
uersal good things,  
but the vvhole  
processe must be  
ascribed intirely  
vnto him.  
Ad Bonif. Epi.  
106.*

*Ser. de inuent.  
S. Crucis.*

*Aug. li. 2. de re-  
miss. pecc. ca. 18.  
Iohn. 6. 45.*

7 But there be some peradventure that will graunt, that Will being of her owne nature, turned away from good, is conuerted by the onely power of the Lord: but so that being prepared before, it hath also her owne part in doing, as *Augustine* teacheth, that grace goeth before euery good worke, but so, that wil doth accompanie it and not leade it, as a wayting maide after it, and not a foregoer. Which thing being not euil spoken by the holy man, *Peter Lombard* doeth disorderly writhe to this purpose. But I affirme, that as well in the wordes of the Prophet which I haue alleaged, as in the other places, these two things be plainly signified, that the Lord doeth both correct our corrupted will, or rather destroy it, and alio of himselfe putteth in place thereof a good will. In as much as it is preuented by grace, in that respect I giue you leaue to call it a wayting maide: but for that being reformed, it is the worke of the Lorde, this is wrongfully giuen to man that hee doth with will comming after, obey grace going before. Therefore it is not wel written of *Chrysostome*, that neither grace without will, nor will without grace can worke any thing: as if grace did not worke verie well it selfe, as euen now we haue seene by *Paul*. Neither was it *Augustines* purpose, when he called mans will the wayting maide of grace, to assigne vnto her a certaine second office in doing a good worke, but because this onely was his intent, to confute the wicked doctrine of *Pelagius*, which did set the principal cause of saluation in mans deseruing: therefore he stode onely vpon this point, that grace was before all deseruing: which was sufficient for the matter that hee then had in hande, not meddling in the meane time with the other question, concerning the perpetuall effect of grace, which yet in another place he excellently well handleth. For sometimes when he saith, that the Lord doeth preuent the willing that hee may will, and followeth the willing that he will not in vaine, hee maketh him altogether the whole author of the good worke. Albeit his sentences touching this matter, are too plaine to neede any long arguing vpon them. Men (saith hee) doe labour to finde in our will something that is our owne and not of God, but how it may be found I knowe not. And in his first booke against *Pelagius* & *Celestius*, where he doeth expound that saying of Christ, Euery one that hath

hath heard of my father commeth to mee, he saith: Free will is so holpen not onely that it may knowe what is to be done, but also may doe it when it hath knowne it. And so when God teacheth, not by the letter of the lawe, but by the grace of the spirite, hee so teacheth, that hee that hath learned, doth not onely see it knowing, but also desire it in willing, and perforce it in doing.

8 And because wee are nowe in hande with the chiefe point whereupon the matter hangeth, let vs go forward and proue the summe thereof to the readers, onely with a fewe and the most plaine testimonies of the Scripture. And then, least any man shoulde accuse vs of wrongfull wresting the scripture, let vs shewe that the trueth which wee affirme being taken out of the Scripture, wanteth not the testimonie of this holy man, I meane *Augustine*. For I thinke it not expedient, that all the things be rehearsed that may be brought out of the Scriptures, for confirmation of our meaning, so that by the most chosen that shal be brought forth, the way may be prepared to vnderstande all the rest that are here and there commonly read. And againe, I thinke it shall not be vnfairly done, if I openly shewe that I agree wel with that man whome worthwhile the consent of godly men doeth much esteeme. Surely, it is euident by plaine and certaine prooffe, that the beginning of goodnesse is from no where else but onely from God, for there can not be found a will bent to good, but in the elect. But the cause of election is to be sought out of man. Whereupon followeth, that man hath not right will of himselfe, but it proceedeth from the same good pleasure, whereby we are elect before the creation of the world. There is also an other reason not vnlike vnto that. For whereas the beginning of willing and doing well is of faith, it is to be seene whence faith it selfe commeth. For as much as the whole Scripture crieth out that it is a free gift of God, it followeth, that it is of the meere grace of God, when wee, which are with all our minde naturally bent to euill, begin to will that which is good. Therefore the Lorde, when he nameth these two things in the conuersion of his people, to take away from them a stonie heart, and to giue them a heart of flesh, plainly testifieth that that which is of our selues must be done away, that wee may be conuerted to righteousnesse: and that whatsoeuer commeth in place thereof, is from himselfe. And he vttereth not this in one place only. For he saith in *Ieremie*: I wil giue them one heart and one way, that they may feare mee all their dayes. And a little after, I will giue the feare of my name into their heart, that they depart not from mee. Againe in *Ezechiel*: I will giue them one heart, & I will giue a new spirite in their bowels. I will take away the stonie heart out of their flesh, and I will giue them a heart of flesh. Hee could not more euidently claime to himselfe, & take from vs whatsoeuer is good and right in our will, then when he declareth that our conuersion is a creation of a new spirit, and of a newe heart. For it followeth alway, that both out of our will proceedeth no goodnesse til it be reformed, and that after reformation, so much as it is good, is of God, and not of vs.

\* 9 And so read we the prayers of holy men made to that effect, as, The Lorde encline our heart to him (saith *Salomon*) that wee may keepe his commaundementes. He sheweth the frowardnesse of our heart which na-

*With there is found a will bent to good in none but only in the elect, and the beginning to will well is faith, of whom our elects on & saith cometh of him the conuersion of our will must also of necessity proceed.*

*The prayers of holy men to haue their hearts framed vnto good things: the testimonie of Christ that without him we are like fruitlesse and drie stickes: of Paul & Dauid ascribing both the first and last in our will to God as the author, proue sufficiently that our liking, desiring, following, attaining good, our going forward and continuing in it, is of him.*



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Psa. 119.

Psal. 51. 12.

Iohn 15. 2.

Mat. 15. 13.

Phil. 2. 13.

turally reioyceeth to rebell against the Lawe of God if it be not bowed. And the same thing is in the Psalme : Lorde incline my heart to thy testimonies For the comparifon of contrarietie is alway to be noted, which is betwene the peruerse motion of the heart, whereby it is carried to obstinacie, and this correction whereby it is led to obedience. When *Dauid* feeling himselfe for a time without the directing grace, prayeth God to create a newe heart within him, to renew a right spirite within his bowels: doth he not acknowledge that all the partes of his heart are full of vncleannesse, and his spirite writhen with crooked peruersnesse? and in calling the cleanness which he prayeth for, the creature of God, doeth hee not attribute it wholly to God? But if any man take exception and say, that the verie prayer is a token of a godly and holy affection: our aunswere is readie, that though *Dauid* were by that time somewhat come to amendement, yet doeth he stil compare his first state with that sorrowfull fall that hee had felte. Therefore taking vpon him the person of a man estranged from God, he for good cause prayeth to haue giuen him al these things y God giueh to his elect in regeneration. And so being like a dead man, hee wissheth himselfe to be created of newe, that of the bondslaue of Sathan, he may be made the instrument of the holy Ghost. Maruelous and monstrous surely is the lust of our pride. God requireth nothing more earnestly, than that wee shoulde most religiously keepe his Sabbath, that is in resting from our owne workes, but of vs nothing is more hardly obtained, than bidding our owne workes farewell, to giue due place to the workes of God. If sluggishnesse hindreth not, Christ hath giuen testimonie euident enough of his graces to make them not to be enuiously suppressed. I am (saith he) the Vine, you be the branches: My father is a husbandman. As the branch cannot beare fruite of it selfe, vnlesse it abide in the Vine, no more can you, vnlesse you abide in mee. For without mee you can doe nothing. If wee beare fruite none otherwise than a branch buddeth being plucked out of the ground and without moisture: wee neede no more to seeke what is the aptnesse of our nature to goodnesse. And this is a plaine conclusion: Without me you can do nothing. He doeth not say that wee are too weake to be sufficient for our selues: but in bringing vs to nothing, he excludeth all opinion of power be it neuer so little. If wee being grafted in Christ, beare fruite like a Vine, which taketh her efficacie of liuelines both from the moysture of the earth, and from the dewe of heauen, and from the cherishing of the sunne: I see nothing remaine for vs in doing a good worke, if wee keepe whole for God that which is his. The sonde subtle deuise is alleaged in vaine, that there is iuyce alreadie enclosed within the branche, and a certaine power to bring forth fruite, and that therefore it taketh not all from the earth or from the first roote, because it bringeth somewhat of her owne. For Christ doeth meane nothing else, but that wee are a drie sticke and nothing worth, when we be seuered from him, because by our selues beeing separate, we haue no power to do well: as also in another place hee saith: Euerie tree that my Father hath not planted shall be rooted vp. Wherefore the Apostle ascribeth all the whole vnto him in the place alreadie alleaged. It is God (saith he) that worketh in vs both to will and to performe.

The



The first part of a good worke is will: the second is a strong endeuour in doing it: the author of both is God. Therefore we steale it from God, if wee take to our selues any thing, either in will or in effectuall working. If it were saide that God doth helpe our weake will, then somewhat were left for vs. But when it is saide that he maketh will, now all the good that is in it, is set out of vs. And because the good will is yet still oppressed with weight of our flesh that it cannot rise vp: He said further, that to ouercome the hardnesse of that battell, there is ministred vnto vs stedfastnesse of endeuour, euen to the effect. For otherwise it could not stand together which he teacheth in another place, that it is God alone that bringeth to effect all things in all, wherein we haue before taught that the whole course of spiritual life is comprehended For which reason, *Dauid*, after he had prayed to haue the wayes of the Lord opened vnto him, that he might walke in his truerh, by and by addeth: Vnite thou my heart to feare thy name. In which wordes he signifieth, that euen they that are well minded, are subiect to so many withdrawings of mind, that they easily vanish or fall away if they be not stablished to constancie. For which reason in another place, after he had praied to haue his steppes directed to keepe the worde of God, hee requireth alio to haue strength giuen him to fight. Let not any iniquitie (saith he) beare rule ouer me. After this sort therefore doth the Lord both begin & end a good work in vs: that it may all be his worke, that will conceiue a loue of that which is right, that it is enclined to the desire thereof, that it is stirred vp & moued to endeuour of following it. And then that our choise, desire, and endeuour faint not, but do proceede euen to the effect: last of all, that man goeth forward constantly in them, and continueth to the end.

1. Cor. 12. 6.

Psal. 86. 11.

Psa. 100. 19. 100. 33.

10 And he moueth the wil, not in such sort as hath in many ages beene taught & beleueed: that it is afterward in our choise, either to obey or withstand the motion, but with mightily strengthning it. Therefore that must be reiected which *Chrysostome* so oft repeateth: whom he draweth, he draweth being willing. Whereby he secretly teacheth that God doth only reach out his hand to see if we will be holpen by his aid. Wee grant that such was the state of man while he yet stooode, that he might bow to either part. But sith he hath taught by his example how miserable is free will, vnlesse God both wil and can in vs: what shal become of vs, if he giue vs his grace according to that small proportion? But rather wee do obscure and extenuate it with our vnthankfulness. For the Apostle doeth not teach, that y grace of a good wil is offered vs, if we do accept it, but y he wil performe it in vs: which is nothing else, but that the Lord by his spirit doth direct, bowe and gouerne our heart, & reigneth in it as in his owne possession. Neither doth he promise by *Ezechiel*, that he will giue to the elect a newe spirit onely for this end, that they may be able to walke in his commandements, but to make them walke in deede. Neither can Christs saying, (Euery one that hath heard of my Father commeth to me) be otherwise take, than to teach that the grace of God is effectuall of it selfe: as *Augustine* also affirmeth. Which grace God vouchesafeth not to giue to all men generally without regarde, as that saying (as I thinke) of *Occam*, is commonly spoken among the people, that it denieth nothing to him that doeth what lieth in him. Men are in deede

God doth not only make our wil the offer to incline it, which if wee accept vs wor- keth & not other wise, but he se- reth good before vs, giueth vs eyes to see it and effe- ctually boweth our mindes vnto it.

Eze. 11. 19. &

36. 27.

Iohn 9. 45.

Lib. de prædest. Sanct.

## Cap. 3. Of the knowledge of

to be taught that Gods goodnesse is laide open for all men, without exception that seeke for it. But forasmuch as they onely beginne to seeke for it, whome the heauenly grace hath breathed vpon, not so much as the little peece ought to be plucked away from his praise. Truly this is the prerogatiue of the elect, that being regenerate by the spirite of God, they are moued and gouerned by his guiding. Therefore *Augustine* doeth worthily as well mocke them, that claime any parte of willing to themselves, as hee doeth reprehende other which thinke, that that is generally giuen to all men, which is the speciall testimonie of free election. Nature (saith he) but not grace, is common to all men. Calling it a bricke subtelic of witte like glasse, that glistereth with meere vanitie, where it is generally extended to all which God giueth onely to whome it pleaseth him. And in another place: Howe camest thou? by beleeuing. Feare thou, least while thou takest vpon thee that thou hast found the iust way, thou perish out of the iust way, I came (saiest thou) by Free will, I came by mine owne will, why swellest thou? wilt thou heare that this also is giuen thee? Heare euen him that calleth: No man commeth to mee vnlesse my Father drawe him. And it is without controuersie gathered out of *Iohns* wordes, that the heartes of the godly are so effectually gouerned by Gods working, that they followe with an vnnchangeable affection. He that is begotten of God (saith he) can not sinne, because the seede of God abideth in him. For wee see that the meane motion which the Sophisters imagine, which we at our libertie may either obey or refuse, is openly excluded, where an effectuall constancie to continue is affirmed.

Aug. de verbis  
Apost. Ser. 11.

Iohn 6. 44.

1. Iohn. 3. 9.

*As our first entrance into vvil-  
villing, so our continuance therein is also the worke and free gift of God: they erre which holde either that the thankfull vse of the first grace doth deserue the second, or that the first onely wor-  
keth alone, and vwith the seconde vwee our selues are cooperators.*  
Mat. 25. 21.  
Luk. 19. 17.

II Of continuance there should no more doubt haue beene made, but that it should haue beene taken for the free gift of God vnlesse the most wicked error had growen in force, that it is distributed according to the desert of men, as euerie man hath shewed himselfe not vnthankfull to the first grace. But forasmuch as this error hath growen vpon that point, that they thought it to be in our hand to refuse or receiue the grace of God offered, that opinion being driuen away, this other doeth also fall of it selfe. Albeit herein they erre two manner of wayes. For beside this that they teache that our thankfulness towarde the first grace and our lawfull vse thereof are rewarded with the latter giftes: they adde also, that nowe grace alone doeth not worke in vs, but that it is onely a worker together with vs. Of the first this wee ought to beleue, that the Lorde while hee daily enricheth and heapeth his seruants with newe giftes of his grace, because he li-  
keth & fauoureth the worke which he hath begun in them, findeth in them somewhat whereupon to bestowe greater graces. And hereto serue those sayings, To him that hath, shalbe giuen. Again: Oh, good seruant, because thou hast bene faithfull in fewe things, I will set thee ouer many. But here two things are to be taken heede of, that neither the lawfull vse of the first grace be said to be rewarded with the later graces, nor it be so counted a rewarding, that it cease to be reckoned the free grace of God. I graunt therefore, that this blessing of God is to be looked for of the faith-  
full, that how much the better they haue vsed the first graces, they shall be encreased with so much the greater. But I say, that this vse also is of y Lord,  
and

and that this rewarding is of his free good wil. And they vse no lesse wrongfully than vnhappily that olde destruction of working & together working grace. *Augustine* vsed the same in deed, but delaying it with a fit definition, that God in together working with vs doth ende, that which in working he beginneth, & that it is stil the same grace but changeth name, according to the diuerse maner of effect. Whereupon followeth, that he doth not part it betweene God and vs, as if there were a mutuall meeting together by the motion of both, but only noteth the multiplication of grace. To which purpose belongeth that which in an other place he teacheth, that many giftes of God do goe before the good will of man, among the which the selfe same is one. Whereupon followeth, that he leaueth nothing that it may claime to it self, Which thing *Paul* also hath namely exprest: For when he had said that it is God, which worketh in vs both to wil & to performe, he by & Phil. 2. 13. by addeth, y he doth them both of his good wil, declaring by this word, that it is his free goodnes. Whereas they are wont to say, that after wee haue once giuen place to the first grace, our owne endeouours do now worke together with the grace that followeth. To this I answer: If they meane that we, after we haue beene once by the power of the Lorde broken to the obedience of righteousness, do of our owne accord go forward, & are inclined to follow the working of grace, I speak nothing against it. For it is most certaine, that there is such a readines of obeying, where the grace of god reigneth. But whence commeth that, but from this, that the spirit of God alway agreeing with it self, doth cherish & confirme to stedfastnesse of continuing the same affection of obeying, which it selfe engendred at the beginning. But if they meane that man taketh of himselfe somewhat whereby to labour with the grace of God, they are most pestilently deceived.

12 And to this purpose is that saying of the Apostle wrongfully wrested by ignorance: I haue laboured more than they all: nor I, but the grace of God with me. For they take it so: that because it might seeme somewhat arrogantly spoken that he preferred himselfe before them all, therefore he corrected it with referring the praise to the grace of god, but yet so, that he calleth himselfe a worker together with grace. It is maruell that so many which otherwise were not euil men, haue stumbled at this strawe. For the Apostle doth not write that the grace of the Lord laboureth with him, to the intent to make himselfe partener of the labour, but rather by this correction he giueth away al the praise of the labor to grace only. It is not I (saith he) that haue laboured, but the grace of God that was with me. But the doubtfulnesse of the speech deceived them: but specially the ill translation wherein the force of the Greeke article was left out. For if it be translated word for word, he doth not say, that grace was a worker together with him, but y the grace that was with him was the worker of all. And the same thing doth *Augustine* teach, not darkly, though shortly, where he thus sayth: The good wil of man goeth before many giftes of God, but not before all. But of them which it goeth before, it selfe is one, then followeth his reason: because it is written: His mercy hath preuented me: And his mercy shal follow me. It preuenteth man not willing, to make him wil: & it followeth him willing, that he wil not in vaine. With whom *Bernard* agreeth bringing in the church speaking thus: I. Cor. 15. 10. The Apostle S. Paul wrestled by Sophisters to maintain the freedom of mans will as a roynr or worker with the grace of God. Psal. 59. 11. Psal. 23. 6. Ser. 2. in Cant.



## Cap. 3. Of the knowledge of

Drawe mee in a maner vnrilling, that thou maist make mee willing: drawe me lying slouthfull, that thou maist make me runne.

*S. Augustines doctrine, not that God doth offer his grace which man hath free election to receive or refuse, but that the wil & election of every receiver is by him therewith framed.*

Cap. 2.

2. Cor. 12. 9.

Cap. 14.

13 Now let vs heare *Augustine* speaking in his owne words, least the *Pelagians* of our age, that is to say, the Sophisters of *Sorbon*, should as they are wont, lay to our charge that all antiquitie is against vs, wherein they follow their father *Pelagius*, by whome long ago *Augustine* was drawn forth into the same contention. In his booke of Correpction and Grace written to *Valentine* he entreateth largely that which I will rehearse shortly, but yet do it in his owne wordes: that to *Adam* was giuen the grace of continuing in good if he woulde: and to vs is giuen to will, and by will to ouercome concupiscence: that hee therefore had to be able if he woulde, but not to will that he might be able: to vs is giuen both to will and to be able. That the first libertie was to be able not to sinne, ours is much greater, not to be able to sinne. And least he should be thought to speak of the perfection to come after immortalitie (as *Lombard* wrongfully draweth it to that meaning) within a litle after he plucketh out this doubt. For (saith he) the wil of holy men is so much kindled by the holy Ghost, that they therefore are able, because they so will: they therefore wil, because God worketh that they so will. For if in so great weaknesse, in which yet behoueth the power to be made perfect, for repressing of pride, their owne will were left vnto them, that by the help of God they may if they will, and God doeth not worke in them to wil: then among so many temptations wil should needs fall downe for weaknesse, and therefore could not continue. Therefore is succour giuen to the weaknesse of mans will, that it should be moued without swearing or seuering by the grace of God, and therefore should not faint howe weak so euer it be. Then he entreateth more largely how our heartes do of necessitie follow the mouing of God that worketh affection in them. And he saith, that the Lord doth drawe men in deede with their own willes, but with such as he himselfe hath wrought. Now haue we that thing testified by *Augustines* mouth, which we principally desire to obtaine, that grace is not only offered by God to be receiued or refused at euery mans Free election, but also that grace is the same, that formeth the election & wil in the heart: so that euery good worke that followeth after, is the fruit and effect thereof, and that it haue no other wil obeying it, but the same which it hath made. For these are also his wordes out of another place, that nothing but grace maketh euery good worke in vs.

Epi. 100. 5.

*By grace freely & vnderseuedly giue vnto Gods elect their wil is conuerted vnto good and therein strengthened to continue.*

Epi. 100. 6.

14 But whereas he saith in another place, that wil is not taken away by grace, but from an euil wil turned into a good, and holpen when it is good: he meaneth onely that man is not so drawn, that without any motion of heart he is caried as by an outward impulsio, but that he is inwardly so affected, that from his verie heart he obeyeth. That grace is specially and freely giuen to the elect, he writeth thus vnto *Boniface*: Wee knowe that grace is not giuen to all men, and to them to whome it is giuen, it is not giuen according to the merites of workes, nor according to the merites of wil, but of free fauour: and to them to whom it is not giuen, we knowe that it is by the iust iudgement of God that it is not giuen. And in the same Epistle he strongly fighteth against that opinion, that the grace following is giuen

to the deseruings of men, because in not refusing the first grace, they shewed themselves worthie. For he wil haue *Pelagius* graunt, that grace is necessarie to vs for euery of our doings, and is not giuen in recompense to workes, that it may be grace in deede. But the matter cannot be comprehended in a shorter summe, than out of the eight Chapter of his booke to *Valentine* of Correption and Grace, where first he teacheth that mans will obtaineth not grace by libertie, but libertie by grace: and that by the same grace, by affection of delite printed in him, it is framed to continuance, that it is strengthened with inuincible force: that while grace gouerneth, it neuer falleth away: when grace forsaketh, it by and by tumbleth downe. That by the free mercie of God it both is conuerted to good, and being conuerted abideth in it, that the direction of mans will to good, and stedfastnesse after direction, hangeth vpon the only will of God, and not vpon any merite of his owne. And so to man is left such a free will, if we list so to call it, as he writeth of in another place, that can neither be turned to God, nor abide in God but by grace, and by grace is able all that it is able.

Epist. 46.

## The iii. Chapter.

*How God worketh in the hearts of men.*

IT is sufficiently proued, as I thinke, that man is so holden captiue with the yoke of sinne, that of his owne nature hee can neither aspire by desire, nor trauaile by endeouour to goodnesse: beside that, wee haue rehearsed a distinction betweene compulsion and necessitie, whereby it might appeare, that when hee sinneth of necessitie, yet neuertheless hee sinneth willingly. But forasmuch as while he is subiect in bondage to the Diuel, he seemeth rather to be ledde by the diuels will than his owne, it resteth nowe to be declared of what sort are both kindes of working. And then is this question to be affoyled, whether in euil workes there be any thing to be attributed to God: in which the Scripture sheweth that there is vsed some working of his. In one place *Augustine* compareth mans will to a horse, which is readie to be ruled by the will of his rider: and God and the diuell he compareth to riders. If God (sayth he) sit vpon it, he like a sober and cunning rider, gouerneth it temperatly, spurreth it forward if it be too slow, plucketh it backe if it be too quicke, restrayneth the wantonnesse & wildnesse of it, tameth the stubbornnesse of it, and guideth it into the right way. But if the Diuel haue possessed it, hee like a foolish and wanton rider, violently carrieth it through places where no way is, driueth it into ditches, rolleth it downe steepe places, spurreth it forward to stubbornnesse and fearcenesse: which similitude wee will for this time be contented with, sith there cometh not a better in place. Where it is sayde that the will of naturall man is subiect to the rule of the diuel, to be stirred by him, it is not ment thereby that man as it were striuing against it, and resisting is compelled to obey, as wee compell bondslaues against their will, by reason of being their lordes, to doe our commaundements: but that being bewitched with the deceites of Satan, it of necessitie yeldeth it selfe obedient to euery leading of him. For whome the Lorde vouchsaueth not to rule with his

*Satan sitteth and ruleth in the vrils of wicked men who of themselves are most vrriling to be stirred, led & guided by him.*

## Cap. 4. Of the knowledge of

2. Cor. 4. 4.

Eph. 2. 2.

spirite, them by iust iudgement hee sendeth away to be mooued of Satan. Wherefore the Apostle sayeth, that the God of this worlde hath blinded the mindes of the vnbeleeuers ordained to destruction, that they shoulde not see the light of the Gospell. And in another place: That he worketh in the disobedient children. The blinding of the wicked, and all the wicked deedes that followe thereupon, are called the workes of Satan, of which yet the cause is not to be sought elsewhere, than in the will of man, out of which ariseth the roote of euil, wherein resteth the foundation of the kingdom of Satan, which is Sinne.

God & Satan & man working one & the selfe same act, & worke diuersly in respect as well of the end as the manner of doing.

Iob. 1.

2 But farre other is the order of Gods doing in such things. And that the same may appeare more certainly vnto vs: let the hurt done to the holy man *Iob* by the *Chaldees*, be an example. The *Chaldees* killed his heardmen, & like enemies in warre, droue away his cattell for booties. Nowe is their wicked deede plainly seene, and in that worke Satan is not idle, frō whome the Historie saith, that all this did proceede. But *Iob* himselfe did acknowledge the worke of the Lord in it, whome he saith to haue taken away from him those things, that were taken away by the *Chaldees*. How can wee refferre the selfsame worke to God, as author, to Satan as author, & to man as author of it, but y we must either excuse Satan by the company of God, or report God to be the author of euil: Very easily: if first we looke vpon the end, why it was done, and then the maner how. The purpose of the Lord is by calamitie to exercise the patience of his seruant: The diuel goeth about to driue him to dispaire. The *Chaldees* against right & lawe, seeke gaine of that which is another mans. Such diuersitie in purposes, maketh great difference in the worke. And in the maner of doing there is no lesse diuersitie. The Lord leaueth his seruant to Satan to be afflicted: and the *Chaldees*, whom he did chose for ministers to execute it, he did leaue & deliuer to him to be driuen to it. Satan with his venomous stings, pricked forward the minds of the *Chaldees* which otherwise were peruerse of themselves to do that mischief: they furiously runne to do wrong, & do binde & defile all their members with wicked doing. Therefore it is properly said, that Satan doth worke in the reprobate, in whom he exerciseth his kingdom, that is to say, the kingdom of wickednesse. It is also said that God worketh in them after his manner, because Satan himselfe, forasmuch as hee is the instrument of his wrath, according to his bidding & comādemēt, turneth himselfe hither & thither to execute his iust iudgements. I speake not here of

In the euil motions of wicked men God worketh after two sorts, the one by withdrawing his grace, whereby they might be mooued vnto good, the other by using the ministerie of Satan to stir, frame and encline their wills.

Gods vniuersall mouing, whereby as all creatures are sustained, so from thence they take their effectual power of doing any thing. I speake only of that special doing, which appeareth in euery special act. Wee see therefore that it is no absurditie, that one selfe act be ascribed to god, to Satan, & to man: but the diuersitie in the end & maner of doing, causeth that therein appeareth the iustice of God to be without fault, & also the wickednesse of Satan & man bewrayeth it selfe to their reproch.

3 The old writers in this point also, are sometime precisely afraid, simply to confesse the truth, because they feare lest they should so open a window to wickednesse, to speake irreuerently of the workes of God. Which sobricitie as I embrace, so I thinke it nothing daungerous, if wee simply hold what the



the Scripture teacheth. *Augustine* himselfe sometime was not free from the superstition, as where he saith, that hardning and blinding, pertaine not to the worke of God, but to his fore knowledge. But the phraſes of Scripture allow not these futilities, which phraſes do plainly ſhew that there is therein ſomewhat elſe of God, beſides his foreknowledge. And *Augustine* himſelf in his fiſt booke againſt *Iulianus*, goeth earnestly about with a long proceſſe to proue that finnes are not only of the permiſſion or ſufferance of God, but alſo of his power, that ſo former finnes might be puniſhed. Likewise, that which they bring forth, concerning permiſſion, is too weake to ſtande. It is oftentimes ſaid, that God blindeth and hardeneth the reprobate, that hee turneth, boweth, & moueth their hearts as I haue elſe where taught more at large. But of what manner that is, it is neuer expreſſed, if wee ſee to free foreknowledge or ſufferance. Therefore we anſwere that it is done after two manners. For firſt, where as when his light is taken away, there remaineth nothing but darkneſſe & blindnes: whereas when his ſpिरित is taken away, our hearts wax hard & become ſtones: where as when his direction ceſſeth, they are wreſted into crookednes, it is wel ſaid that he doth blind, harden & bow them from whom he taketh away the power to ſee, obey & do rightly. The ſecond maner, which commeth neere to the propertie of the words, is that for the executing of his iudgements by ſathan the miniſter of his wrath, he both appointeth their purpoſes to what end it pleaſeth him, and ſtirreth vp their willes, & ſtrengtheneth their endeouours. So when *Moses* rehearſeth that king *Sehon* did not giue paſſage to the people, becauſe God had hardened his ſpirit, & made his heart obſtinate, he by and by adioyneth the end of his purpoſe: that he might (ſaith he) giue him into our hands. Therefore becauſe it was Gods wil to haue him deſtroyed, the making of his heart obſtinate, was Gods preparation to his deſtruction.

Lib. de prædeſt.  
& grat.

Deut. 2. 30.

4 After the firſt manner this ſeemeth to be ſpoken. He taketh away the lip from the ſpeakers of trueth, & taketh away reaſon from the Elders. He taketh the heart away from them that are ſet ouer the people, he maketh them to wander where no way is. Again, Lord, why haſt thou made vs mad, and hardened our heart, that we ſhould not feare thee? Becauſe they iudge rather of what fort God maketh men by forſaking them, than how he perfourmeth his worke in them. But there are other teſtimonies that goe further: as are theſe of the hardening of *Pharao*, I wil harden the heart of *Pharao*, that he do not heare you, & let the people go. Afterward he ſaith, that he hath made heauie & hardened his heart. Did he harden it, in not ſuſtaining it? That is true in deede: but he did ſomewhat more, that he committed his heart to *Sathan* to be confirmed with obſtinacy. Whereupon he had before ſaid: I wil hold his heart. The people went out of *Ægypt*, the inhabitants of that countrey came forth & met them like enimies. By whom were they ſtirred vp? Truly *Moses* affirmeth to the people, that it was the Lorde that had hardened their hearts. And the Prophet reciting the ſame hiſtory, ſaith, that he turned their hearts, that they ſhould hate his people. Now can you not ſay, that they ſtumbled being left without the counſell of God. For if they be hardened & turned, then they are of purpoſe bowed to that ſelfe thing. Moreouer ſo oft as it pleaſed him to puniſh the tranſgreſſours of the people,

Iob. 12. 20.

Prooſes that God  
worketh both the  
ſe ſaid wayes  
in the hearts of  
wicked men.  
Eſay. 63. 17.

Exo. 4. 21. & 7. 3.  
& 10. 1.

Exo. 3. 19.  
Deut. 2. 30.  
Pſa. 105. 25.

people.

## Cap.4. Of the knowledge of

people, how did he performe his worke in the reprobate? so as a man may see, that the effectualnes of working was in him, and they onely did seruice as ministers. Wherefore sometime he threatened that he would call them out with his whistle, sometime that they should be like a net for him to entangle them, & sometime like a mallet, to strike the *Israelites*. But specially he then declared how he is not idle in them, when he called *Sennacherib* an Axe, which was both directed & driuen by his hand to cut. *Augustine* in one place doth not amisse appoint it after this sort: that inasmuch as they sinne, it is their own: inasmuch as in sinning they do this or that, it is of the power of God, that deuident the darkenesse as pleaseth him.

Esa. 5. 26. &  
7. 18.  
Eze. 1. 2. 13. &  
17. 20.  
Ier. 50. 23.  
Esa. 10. 15.  
De praelest.  
sanct.

How Satan is  
used as gods mi-  
nister in the  
works of wickednes.  
1. Sam. 16. & 18.  
10. & 29

2. Thef. 2.

5 Now that the ministerie of Sathan is vsed to prick forward the reprobate, so oft as the Lord by his prouidence appointeth them to this or to that, may sufficiently be proued, though it were but by one place onely. For it is oftentimes said in *Samuel*, that the euil spirit of the Lord, and an euil spirite from the Lord, did either violently carrie or leaue *Saul*. To say that this spirite was the holy ghost, is blasphemous. Therefore the vncleane spirite is called the spirit of God, because it answereth at his commaundement and power, being rather his instrument in doing, than an author of it selfe. This is also to be added withall, which *Paul* teacheth, that the efficacie of error & deceiuing is sent by God, that they which haue not obeyed the trueth, may beleue lies. But there is alway great difference in one self same work, betweene that which the Lorde doth, and that which Sathan & the wicked goe about. He maketh the euil instruments that he hath vnder his hande, & may turne whither he list to serue his iustice. They, in as much as they are euil, do bring forth in effect the wickednesse that they haue conceived by corruptnesse of nature. The rest, of such things as serue for to deliuer the maiestie of God from slander, and to cut off all shifting from the wicked, are alreadie set forth in the Chapter concerning Prouidence. For in this place my purpose was only to shewe how Sathan reigneth in the reprobate man, and how God worketh in them both.

Not only in spiri-  
tuall, but in the  
administration  
euen of our outward  
things, it is the spe-  
ciall moving of  
God, that maketh  
his creatures an-  
swer vnto our  
desires in doing vs  
good, or turning  
euil away from  
vs.

6 Although we haue before touched, yet it is not plainly declared what libertie man hath in those doings, which are neither iust nor faultie of them selues, and belong rather to the bodily than the spirituall life. Some in such things haue graunted him free election, rather, as I thinke, because they would not strue about a matter of no great importance, than y they minded certainly to proue the same thing that they graunt. As for me, although I confesse that they which do holde that they haue no power to righteousnesse, do holde the thing that is principally necessarie to saluation: yet I doe thinke that this point also is not to be neglected, that we may knowe that it is of the speciall grace of the Lorde, so oft as it commeth in our minde to choose that which is for our profit, so oft as our will enclineth thereunto: againe, so oft as our wit & minde eschueth that which else woulde haue hurt vs. And the force of Gods prouidence extendeth thus farre, not onely to make the successes of things to come to passe, as he shal foresee to be expedient, but also to make the willes of men to tend therunto. Truly, if we consider in our wit the administration of outward things, wee shall thinke that they are so farre vnder the wil of man: but if we shall giue credit to so many

testimo-

testimonies, which cry out that the Lord doeth in these things also rule the hearts of men, they shall compell vs to yelde our will subiect to the speciall mouing of God. Who did procure the good willes of the *Egyptians* to the *Israelites*, to lende them all their most precious iewels? They would neuer haue found in their hearts to haue so done of their own accord. Therefore their heartes were more subiect to the Lord, than ruled by them selues. And truly if *Iacob* had not beene perswaded that God put into men diuerse affections as pleaseth him, he would not haue saide of his sonne *Ioseph*, whom he thought to be some Heathen *Egyptian*: God graunt you to finde mercie before this man. As also the whole Church confesseth in the Psalme, that when it pleased God to haue mercie vpon it, he meekened the hearts of the cruel nations. Againe, when *Saul* so waxed on fire with anger, that hee prepared him to warre, the cause is expessed, for that the spirit of God did enforce him. Who turned away *Abfolons* minde, from embracing the counsell of *Achitophel*, which was wont to be holden as an oracle? Who inclined *Rahab* to be perswaded with the yong mens aduise? Who made the nations that before were great, to be afraid at the comming of *Israel*? Truly, the harlot *Rahab* confessed, that it was done by God. Againe, who threwe downe the hearts of *Israel* with dread and fearefulnesse, but he that in the lawe threatened that he would giue them a fearefull heart?

Exo. 11. 3.

Gen. 43. 14.

Psa. 106. 46.

1. Sam. 11. 6.

2. Sam. 17. 10.

Ios. 2. 9.

Leui. 26. 36.

Deu. 28. 63.

7 Some man will take exception and say, that these are singular examples, to the rule whereof all things vniuersally ought not to be reduced. But I say, that by these is sufficiently proued that which I affirme, that God so oft as he meaneth to prepare the way for his providence, euen in outward things doeth bowe and turne the willes of men, and that their choise is not so free, but that Gods wil beareth rule ouer the freedome thereof. That thy minde hangeth rather vpon the mouing of God, than vpon the freedome of thine owne choise, this daily experience shall compell thee to thinke whether thou wilt or no: that is, for that in things of no perplexitie thy iudgement and wit oft faileth thee, in things not harde to be done thy courage fainteth: againe in things most obscure, by and by present aduise is offered thee in things great and perillous, thou hast a courage ouercomming all difficultie. And so do I expound that which *Salomon* saith: That the eare may heare, that the eye may see, the Lorde worketh both. For I take it that hee speaketh not of the creation, but of the speciall grace of vsing them. And when he writeth that the Lord holdeth in his hand and boweth whither he will the heart of the king as the streames of waters: truly vnder the example of one special sort, he comprehendeth the whole generalltie. For if the will of any man be free from subiection, that preeminence principally belongeth to the will of a King, which vseth as it were a kingdome vpon the willes of other: but if the will of the King be ruled with the hande of God, no more shal our wil be exempted from y same estate. Vpon this point there is a notable saying of *Augustine*: The Scripture if it bee diligently looked vpon doth shew, that not only the good willes of men which he of euill maketh good, and so being made by himselfe doeth direct to good doings and to eternall life, but also these willes that preserue the creature of the worlde, are so in the power of God, that he maketh them to be inclined whither

Daily experience  
may enforce any  
man to confesse  
that in common  
outward things  
the freedome of  
our choise is ruled  
and guided by the  
hand of God with  
out which wee  
could not of our  
selues see & at-  
taine that which  
is good, discerne &  
avoid that which  
is euill.

Pro. 20. 12.

Pro. 21. 1.

Lib. de gratia &  
libero arb. ad  
Valent. cap. 20.



whither hee will and when hee will, either to doe benefites, or to execute punishments, by a iudgement moste secret in deede, but the same moste righteous.

The meaning of the question that concerneth the freedome of mans will, is not whether he be often hindered or no from obeyning the things he wisheth for, but whether his iudgement and affection be so addicted unto euill that he cannot of himself discern or desire that which is good.

8 Here let the Readers remember, that the power of mans will is not to be weyed by the successe of things, which some vnskilful men are vnorderly wont to do. For they seeme to them selues to proue trimly and wittily that mans will is in bondage, because euen the highest Monarches haue not all things flowing after their owne desire. But this power whereof wee speake, is to be considered within man and not be measured by outward successe. For in the disputation of free will, this is not to the question, whether man may for outwarde impediments, perfourme and put in execution all those things that he hath purposed in mind: but whether he haue in euery thing both a free election of iudgement, and a free affection of will, which both if man haue, then *Auilius Regulus*, enclosed in the narrowness of a tonne, let full of sharpe prickes, shal no lesse haue free will than *Augustus Caesar*, gouerning a great part of the world with the becke of his countenance.

### The v. Chapter.

*A confutation of the obiections that are wont to be brought for defence of Free will.*

The necessitie of sinning doeth not excuse vs when we sinne, both be cause Adam of his owne accorde made himselfe & his subiect thereunto, and also for that he which necessarily sinneth, doth neuertheless sin voluntarily: which answereth their reason which argue in defense of free will. If sinne be necessarie, it ceaseth to be sinne: if voluntarie, then it may be auoided, and is not necessarie.

IT might seeme that we haue saide enough alreadie, concerning the bondage of mans will, if they that with false opinion of libertie, labour to throwe it downe headlong, did not on the contrarie parte pretende certaine reasons to assaile our meaning. First they heap vp together diuerse absurdities, whereby they may bring it in hatred as a thing abhorring from comon reason: afterward they set vpon it with testimonies of Scripiture. Both these engines we shall beate backe in order. If (say they) Sinne be of necessitie, then ceaseth it to be sinne: if it be voluntarie, then may it be auoided. These were also the weapons of *Pelagius* to assaile *Augustine*, with whose name we will not yet haue them oppressed, till wee haue satisfied them, concerning the matter it selfe. I denye therefore that sinne ought the lesse to be imputed, because it is necessarie. I denie againe that this doeth followe which they conclude, that it may be auoided, because it is voluntarie. For if any man will dispute with God, and seeke to escape from his iudgement by this pretence, because he could none otherwise do: God hath that answer ready which we in an other place haue spoken of, that it is not of creation, but of the corruption of nature that men being made bondslaves to sinne, can will nothing but euil. For whence cometh this want of power which the wicked would gladly pretend, but vpon this, that Adam of his owne accorde made himselfe subiect to the tyranny of the Diuel? Hereupon therefore grewe the corruption, with the bonds whereof we are holden fast tyed, for that the first man fell from his creator. If all men be iustly holden guiltie of his falling away, let them not thinke themselues excused by necessitie, in which it selfe they haue a most euident cause of their damnation. And this I haue aboue plainly set foorth, and I haue giuen an example in the Diuell himselfe, whereby it might appeare, that he which necessarily sinneth, doth neuer-

neuer thelesse willingly sinne: as againe in the elect Angels, whereas their will cannot decline from good, yet it ceaseth not to be a will. Which same thing *Bernard* also aptly teacheth: that we are therefore the more miserable because our necessitie is voluntarie: which yet holdeth vs so subiect vnto it, that we be the bond slaues of sinne, as we haue before rehearsed. The second part of their argument is faultie, because from voluntarie it straightway leapeth to free: but we haue before proued, that it is voluntarily done which yet is not subiect to free election.

Ser. 81. in Can.

2. They further say, that if both vertues and vices proceede not of free choise of will, it is not reasonable that either punishment should be layde vpon man or rewarde giuen to him. This argument, although it be *Aristotiles*, yet I graunt is in some places vsed by *Chrysostome* and *Hierome*. But that it was a common argument with the *Pelagians*, *Hierome* himselte hydeth not, and also rehearseth it in their owne words. If the grace of God worke in vs: then it, not we that labour, shalbe crowned. Of punishments I answer, that they are iustly laid vpon vs from whom the guiltines of sin proceedeth. For what matter maketh it, whether sinne be done by free or bond iudgement, so it be done by voluntarie lust: specially sith man is hereby proued a sinner, for that he is vnder the bondage of sinne? As to the rewards of righteousness: a great absurditie forsooth it is, if we confesse that they hang rather vpon Gods bountifullnesse, than vpon our owne deseruings. How oft finde we this thing repeated in *Augustine*: that God crowneth not our deseruings, but his owne gifts: and that they are called rewardes, not as due to our deseruings, but such as are rendred to the graces already bestowed vpon vs? Wisely in decde they note this, that now there remaineth no place for deseruings, if they come not out of the fountaine of free will: but where they reckon that which we say so farre differing from trueth, they are much deceived. For *Augustine* doubteth not, commonly to teach for necessarie, that which they thinke so vnlawful to confesse, as where he saith: What be the merites of any men whatsoeuer they be? whē he commeth, not with due reward, but with free grace, then he alone being free, and that maketh free from sinne? He findeth all men sinners. Again, If that shalbe rendred to thee that is due to thee, thou art to be punished: what is done then? God hath not giuen thee punishment which is due, but giueth thee grace which is not due. If thou wilt be estranged from grace, boast of thy deseruings.

In Epist. ad Cre-  
siphon. & Dia-  
con. 1.

A second argu-  
ment in defense of  
free will, vnder-  
in it is objected  
that the deniall  
thereof is repug-  
nant to Gods pu-  
nishing or reward-  
ing men. But he  
punisheth them  
for their desert,  
though they sinne  
of necessitie, be-  
cause they are vo-  
luntarily in those  
bonds: and he re-  
wardeth them of  
his owne mercie,  
though, because  
their doing well  
is merited by grace,  
they cannot de-  
serue to be reward-  
ed.

In Psal. 31.

In Psal. 70.

Epist. 52. De ver-  
bis Apost. Ser.  
47.

Again: Thou art nothing of thy selfe, Sinnes are thine, but deseruings are Gods, punishment is due to thee: and when rewarde commeth, hee shall crowne his owne giftes, and not thy deseruings. And in the same meaning in another place, he teacheth that grace is not of deseruing, but deseruing of grace. And a litle after he concludeth, that God with his gifts goeth before all deseruings, that out of the same hee may gather his owne deseruings, and doeth giue altogether freely, because he findeth nothing where- vpon to saue. But what neede is it to make a longer register, when such sentences are often found in his writings? But the Apostle shal yet better deliuer them from this error, if they heare from what beginning he conueieth y<sup>e</sup> glorie of the Saints: Whom he hath chosen, them he hath called, whome he hath called, them hee hath iustified: whom hee hath iustified, them hee hath

1. Cor. 4. 7.



hath glorified. Why then, as witnesseth the Apostle, are the faithfull crowned? because by the Lords mercie and not by their owne endeavour they are both chosen and called and iustified. Away therefore with this vaine feare, that there shall no more be any desertings, if free will shall not stand. For it is most foolish to be fraied away and to flee from that to which the Scripture calleth vs. If (saith he) thou hast receiued all things, why gloriest thou, as if thou hadst not receiued them? Thou seest that for the same cause hee taketh all things from free will, to leaue no place for desertings: but as the bountifullnesse and liberalitie of God is manifold, and impossible to be spent ouer, those graces which he bestowed on vs, because he maketh them ours, he rewardeth as if they were our owne vertues.

1. Cor. 4.7.

*A third reason  
arguing that if  
mans will were  
not naturally free  
vnto good & euil,  
but necessarily  
subiect to the one  
or the other, either  
all men should be  
good or all men  
euil. As in tracth  
all men are by na-  
ture euil, that  
some are made  
good, it is by grace  
and not through  
the freedom of  
their will.  
Ho. 22. in Gen.  
Lib. 2. cap. 4.  
Rom. 3. 10.*

3 Moreouer they bring forth that which may seeme to be taken out of *Chrysostome*: If this be not the power of our will, to choose good or euil, then they that are partakers of the same nature, must either all be euil or all be good. And not farre from that is hee, whatsoeuer hee was, that wrote the booke Of the calling of the Gentiles, which is carried about vnder y name of *Ambrose*, when he maketh this argument, that no man should euer depart from the faith, vnlesse the grace of God did leaue vnto vs the state of mutabilitie: wherein it is maruell that so excellent men fell beside themselves. For how chanceth it came not in *Chrysostomes* minde, that it is Gods election that so maketh difference betweene men? As for vs, we feare not to grant that which *Paul* with great earnestnesse affirmeth, that al together are peruerse and giuen to wickednes: but with him wee adioyne this that by Gods mercie it cometh to passe that al abide not in peruersenes. Therfore whereas naturally wee are all sicke of one disease, they onely recover health vpon whome it hath pleased God to lay his healing hand. The rest whom by iust iudgement he passeth ouer, pine away in their owne rottennesse til they be consumed. Neither is it of any other cause, that some continue to the end, and some fall in their course begunne. For continuance it selfe is the gift of God, which he giueth not to all indifferently, but dealeth it to whom it pleaseth him selfe. If a man aske for a cause of the difference, why some continue constantly, and some faile by vnstedfastnes, wee knowe none other cause but that God susteineth the one sort strengthened with his power that they perish nor, and doeth not giue the same strength to the other sort, that they may be examples of inconstancie.

*A fourth argu-  
ments for free will  
to proue that ex-  
horting & threa-  
sening ar in vaine  
except man haue  
powver in himself  
to obey: whereas  
God himself vnto  
threateneth & ex-  
horteth then neuer  
theleste vntill  
that an obediens  
heart is in free  
will.*

4 Further they presse vs, saying, that exhortations are vaine taken in hande, that the vse of admonitions is superfluous, that it is a sonde thing to rebuke, if it be not in the power of the sinner to obey. When the like things in time past were objected against *Augustine* he was compelled to write the booke of Correction & grace. Where although he largely wipe them away, yet he bringeth his aduersaries to this summe: O man, in the commaundement learne what thou oughtest to doe: in correction learne that by thine owne fault thou hast it not: in prayer learne whence thou maist receiue that which thou wouldest haue. Of the same argument in a manner is the booke of the Spirite and Letter, where hee teacheth that God measureth not the commaundementes of his lawe by the strength of man, but when hee hath commaunded that which is right, hee freely giueth to his elect power



power to fulfil it. And this is no matter of long disputation. First we are not onely in this cause, but also Christ and all the Apostles. Nowe let the other looke how they will get the maisterie in struing, that match themselves with such aduersaries. Doeth Christ, which testifieth that wee can doe nothing without him, any thing the lesse rebuke and chastice them, y without him did euill? Doeth he lesse exhort euery man to applie himself to good workes? How seuerely doth *Paul* inuey against the *Corinthians* for neglecting of charitie? and yet hee prayeth for charitie to be giuen to the same men from God. He testifieth in the Epistle to the *Romanes*, that it is neither of him that willet, nor of him that runneth, but of God that hath mercie, & yet he ceaseth not afterwarde to admonish, to exhorde, and to rebuke. Why doe they not therefore speake to the Lorde, that hee doe not so lose his labour in requiring of men those things, which hee himselfe alone can giue, and in punishing those things, which are done for want of his graces? Why do they not admonish *Paul* to spare them, in whose power it is not to will or to runne, but in the mercie of God, going before them which now hath forsaken them? As if the Lorde had not a verie good reason of his doctrine, which offereth it selfe readily to be founde of them that reuerently seeke it, but howe much doctrine, exhortation and rebuking doe worke of themselves, to the changing of the minde, *Paul* declareth, when hee writeth, that neither he that planteth is any thing, nor hee that watereth, but the Lord that giueth the encrease onely, effectually worketh. So wee see that *Moses* seuerally stablisheth the commandements of the Law, and the Prophets doe sharply call vpon them, and threaten the transgressors, whereas they yet confesse, that men doe then onely waxe wise, when a heart is giuen them to vnderstand, that it is the proper worke of God to circumsife the heartes, and in steede of stonie heartes to giue heartes of flesh, to write his lawe in the bowels of men: finally in renowing of soules to make that his doctrine may be effectuell.

John. 15. 5.

2. Cor. 3. 3.

Rom. 9. 16.

1. Cor. 3. 7.

5 Wherefore then serue exhortations? For this purpose, if they be despised of the wicked with an obstinate heart, they shalbe for a witnesse vnto them when they shall come to the iudgement seate of the Lord, yea and euen now alreadie they beat and strike their conscience: for howsoeuer the most frowarde man laugheth them to scorne, yet can he not disproue them: but thou wilt say, what may sillie miserable man do, if the softnesse of heart, which was necessarily required to obedience, be denied him? Nay rather, why doeth he excuse himselfe, when he can impute the hardnes of heart to none but to himselfe? Therefore the wicked that are willingly readie to mocke them out if they might, are throwen downe with the force of them whether they will or no. But the chiefe profite towards the faithfull is to be considered: in whome as the Lord worketh all things by his spirit, so he leaueth not the instruments of his word, & vseth the same not without effect. Let this therefore stande which is true, that all the strength of the godly resteth in the grace of God, according to that saying of the Prophet: I will giue them a new heart, y they may walk in them. But thou wilt say, Why are they now admonished of their duerie, and not rather left to the direction of the holy Ghost? why are they moued with exhortation, sith they can

The vse of exhortations both vnto wicked and to godly men.

Ezec. 11. 19.

O. make

make no more hast than the stirring forward of the holy ghost worketh? why are they chastised if at any time they be gone out of the way, sith they sell by the necessarie weakenesse of the flesh? O man, what art thou to appoint a law for God? If it be his pleasure, that wee be prepared by exhortation to receiue the selfe same grace, whereby is wrought that the exhortation is obeyed, what hast thou in this order to bite or carpe at? If exhortations and rebukings did nothing else profit with the godly, but to reprocue them of sinne, they were euen for that thing onely to be counted not altogether vnprofitable. Now, forasmuch as by the holy Ghost working inwardly, they much auaille to enflame the desire of goodnesse, to shake of sluggishnesse, to take away the pleasure and venomous sweetnesse of wickednesse, and on the other side to engender a hatred of inkefomesse thereof: who dare cauil that they are superfluous? If any man require a plainer answer, let him take this: God worketh after two sortes in his elect, inwardly by his spirite, outwardly by his worde: By his spirite, by enlightning their mindes, by framing their hearts to the loue and keeping of iustice, he maketh them a new creature: By his word, he stirreth them to desire, to seeke & attaine the same renewing, by them both he sheweth forth the effectuall working of his hand, according to the proportion of his distribution. When he sendeth the same word to the reprobate, though not for their amendment, yet he maketh it to serue for an other vse: that both for the present time they may be pressed with witnesse of conscience, and may against the day of iudgement be made more inexcusable. So though Christ pronounce that no man commeth to him, but whome the father draweth, & that the elect do come when they haue heard and learned of the Father: yet doeth not he neglect the office of a teacher, but with his voice diligently calleth them, whome it necessarily behoueth to bee inwardly taught by the holy Ghost, that they may any thing profite. And *Paul* teacheth, that teaching is not in vaine with the reprobate, because it is to them the sauour of death to death, but a sweete sauour to God.

John. 6. 44.

2. Cor. 2. 16.

*The lacke of free will in man and of abilitie to performe the lawe doth not proue the lawe to be giuen in vaine.*

6 They be verie laborious in heaping together of testimonies of scripture: and that they do of purpose, that when they cannot oppresse vs with weight, they may yet with number. But as in battels, when it commeth to hande strokes, the weaker multitude how much pompe and shewe soeuer it hath, is with a fewe stripes discomfited and put to flight: so shall it be verie easie for vs to ouerthrowe them with all their route. For, because the places that they abuse against vs, when they are once diuided into their orders, doe meete vpon a fewe special points, we shal with one aunswere satisfie many of them: therefore it shall not be needefull to tarrie vpon dissoluing euerie one of them particularly. Their chiefe force they set in the commandements, which they thinke to be so tempered to our strengthes, that whatsoeuer is proued to be required by the one, it necessarily followeth, that it may bee performed by the other. And therefore they runne through euerie of the commaundementes, and by them doe measure the proportion of our strength. For (say they) either God mocketh vs when hee chargeth vs with holinesse, godlinesse, obedience, chastitie, loue and meekenesse: and when hee forbiddeth vs vncleannesse, idolatrie, vnchastnesse,

nesse, wrath, robbery, pride, and such like: or he requireth only those things that are in our power. Now, we may diuide into three sortes in manner all the commaundements that they heape together. Some require our first conuersion to God, some speake simply of the keeping of the law; some command vs to continue in the grace of God that we haue receiued. First let vs speake of them all in generalltie, and then descend to the speciall sortes. To extend the power of man to the commaundementes of the lawe, hath in deede long agoe begun to be common, and hath some shewe: but it proceeded from moit rude ignorance of the law. For they that thinke it a heinous offence, if it be said that the keeping of the lawe is impossibl, doe rest forth vpon this most strong argument, that else the law was giuen in vaine. For they speake in such sort, as if *Paul* had no where spoken of the lawe. For, I beseech them, what meane these sayings, that the lawe was set because of transgressions: That by the lawe is the knowledge of sinne: That the lawe maketh sinne: that the lawe entred, that sinne might abound: was it meant that the lawe was to be limitted to our strengthes, least it shoulde be giuen in vaine? or rather that it was set farre aboue vs to conuince our weaknesse: Truly by the same mans definition, the ende and fulfilling of the lawe is charitie. But when he wisheth the mindes of the *Thessalonians* to be filled with charitie, he doth sufficiently confesse, that the law soundeth in our eares without profite, vnlesse God inspire the whole summe thereof in our heartes.

7 Truly, if the scripture did reach nothing else, but that the lawe is a rule of life whereunto we ought to frame our endeavour, I would also without delay agree to their opinion: but whereas it doeth diligently and plainly declare vnto vs the manifold vse of the lawe: it is conuenient rather to consider by that interpretation, what the lawe may doe in man. For so much as concerneth this present cause: it teacheth that so soone as it hath appointed what we ought to do, the power to obey commeth of the goodnesse of God, & therefore moueth vs to prayer, whereby we may require to haue it giuen vs. If there were onely the commaundement and no promise, then were our strengthes to be tried whether they were sufficient to aunswer the commaundement, but sith there are promises ioyned withall, which cry out, y not only our aid, but also all our whole power consisteth in the help of Gods grace, they do testifie ynough and more, that we are altogether vnfit, much more insufficient to keepe the lawe. Wherefore let this proportion of our strengthes with the commaundements of Gods lawe be no more enforced, as if the Lord had measured the rule of iustice, which he purposed to giue in his lawe, according to the rate of our weaknesse. Rather by his promises we ought to consider, how vnreadie wee are of our selues which in euery behalfe do so much neede his grace. But who (say they) shalbee perswaded that it is like to be true, that the Lord appointed his lawe to stocks and stones? Neither doth any man go about to perswade it. For the wicked are neither stocks nor stones, when being taught by the lawe that their lustes do striue against God, they are proued guiltie by their owne witnesse. Nor yet the godly, when being put in minde of their weaknesse they flye vnto grace. For which purpose serue these sayings of *Augustine*, The Lord

Gal. 3. 10.  
Rom. 3. 20.  
Rom. 7. 7.  
1 Tim. 1. 5.  
1. Thess. 3. 12.

*The vse which  
the lawe of God  
standeth vs in,  
although our  
weaknesse doe  
not serue to ful-  
fill it.*



In Enchi.ad  
Lau.de grat.  
& arb. ca.16.  
Ho.29.in 10.

Eph. 2.4.

*Our first conuer-  
sion vnto God, our  
obedience vnto  
vve are conuer-  
ted, and our con-  
tinuance in obey-  
ing, commaunded  
in the law, and  
yet his gift v which  
doth commaund  
them.*

Ioel. 2. 12.  
Iere. 31. 18.  
Deut. 10. 16.  
& 30. 26.  
Eze. 36. 26.  
Lib. de Do.  
Christ. 3.

Eph. 6. 16.  
Eph. 4. 30.

Theff. 12.  
2. Cor. 8. 11.

*The shifts which  
defenders of free-  
will vse to de-  
lude the foresaid  
testimonies of  
scripture.*

commandeth those things that we cannot do, that we may know what wee ought to aske of him. Great is the profite of the commaundementes, if so much be giuen to free will, that the grace of God be the more honoured. Faith obtaineth that which the lawe commandeth, yea the lawe therefore commaundeth, that faith may obtaine that which was commaunded by the law: yea, God requireth faith it selfe of vs, and findeth not what to require, vnlesse he giue what to finde. Againe, Let God giue what hee commaundeth, and commaund what he will.

8 That shall more plainly be seene in rehearsing the three sortes of commaundements, which we touched before. The Lord oftentimes commaundeth both in the lawe & in the Prophets, that wee be conuerted vnto him. But on the other side, the Prophet answereth, Conuert me Lord, and I shal be conuerted: for after that thou didst conuert me, I repented, &c. He commaundeth vs to circumsise the vncircumsised skinn of our heart: and by Moses he declareth that this circumcision is done by his owne hand. He each where requireth newnesse of heart, but in another place he testifieth that it is giuen by himselfe. That which God promisseth (saith *Augustine*) we do not by free will or nature, but he himselfe doth it by grace. And this is the same note that hee himselfe rehearseth in the fifth place among the rules of *Ticonius*, that wee well make difference betweene the lawe and the promises, or betweene the commaundements and grace. Now let them go that gather by the commaundements whether man be able to do any thing toward obedience in such sort that they destroy the grace of God, by which the commaundements themselves are fulfilled. The commaundements of the second sort are simple, by which we are bidden to honour God, to serue & cleaue vnto his wil, to keepe his commaundementes, to followe his doctrine. But there are innumerable places that doe testifie that it is his giste whatsoeuer righteousnesse, holinesse, godlinesse, or puritie may be had. Of the thirde sort was that exhortation of *Paul* and *Barnabas* to the faithfull, which is rehearsed by *Luke*, that they should abide in the grace of God. But from whence that strength of constancie is to be had, the same *Paul* teacheth in another place. That remaineth, saith he, brethren, be yee strong thorough the Lorde. In another place hee forbiddeth vs, that wee doe not grieve the spirite of God, wherewith wee are sealed vp vnto the day of our redemption. But because the thing that he there requireth, could not be performed by men, therefore he wisheth it to the *Thessalonians*, from God, namely that he would reckon them worthie of his holy calling: & fulfill all the purpose of his goodnes, and the worke of faith in them. Likewise in the second Epistle to the *Corinthians*, entreating of almes, hee oftentimes commendeth their good & godly wil, yet a little after, he thanketh God that put it in the heart of *Titus*, to take vpon him to giue exhortation. If *Titus* could not so much as vse the office of his mouth, to exhort other, but onely so far as God did put vnto him, howe should other haue becne willing to doe, vnlesse God himselfe had directed their hearts?

9 The craftier sort of them doe caull at all these testimonies: because there is no impediment, but that wee may ioyne our owne strengthes, and God to helpe our weake endeouours. They bring also places out of the

Pro-

Prophets, where the effect of our conuersion seemeth to be parted in halfe betweene God and vs. Turne ye to me, and I will turne to you. What manner of helpe the Lord bringeth vs, we haue aboue shewed, & it is not needefull here to repete it. This one thing I would haue graunted mee, that it is vainly gathered, that there is required in vs a power to fulfill the lawe, because God doth commaunde the obedience of it: For as much as it is euident, that for the fulfilling of all the commaundements of God, the grace of the lawe giuer is both necessarie for vs and promised vnto vs. Thereby then it appeareth, that at the least there is more required of vs than we are able to pay. And that saying of *Hieremie* cannot be wiped away with any cauillations: that the couenant of God made with the auncient people was voide, because it was onely literall, and that it could not otherwise be stablished, than when the spirite commeth vnto it, which frameth the harts to obedience. Neither doth that saying, Turne ye to mee, and I will turne vnto you, fauour their error. For there is meant, not that turning of God, wherewith he renueth our hearts to repentance, but wherewith he by prosperitie of things doth declare himselfe fauourable and mercifull: as by aduersitie he sometime sheweth his displeasure. Whereas therefore the people being vexed with many sortes of miseries, and calamities, did complaine that God was turned away from them: he answereth, that they shall not be destitute of his fauour, if they returne to vprightnesse of life, & to himselfe that is the paterne of righteounes: Therefore the place is wrongfully wrested, and it is drawn to this purpose, that the worke of our conuersion should seeme to be parted betweene God and men. These things we haue comprehended so much the shortlier, because the proper place for this matter shalbe where we entreat of the law.

Zach. 1. 3.

Iere. 13. 3.

10 The second sort of their arguments is much like vnto the first. They alleadge the promises whereby God doeth couenaunt with our will, of which sorte are: Seeke good and not euill, and yee shall liue. If yee will and doe heare, yee shall eate the good things of the earth: but if yee will not, the sworde shall deuoure you, because the Lordes mouth hath spoken it. Againe, if thou put away thine abominations out of my sight, then shalt thou not be driuen out: If thou shalt obey diligently the voice of the Lorde thy God, and obserue and doe all his commaundementes which I commaunde thee this day, then the Lorde thy God will set thee on high aboue all the nations of the earth. And other like. They doe inconueniently and as it were in mockerie thinke, that these benefites which the Lorde doeth offer in his promises, are assigned to our owne will: vnlesse it were in vs to stablish them or make them voide. And right easie it is to amplifye this matter with eloquent complaints, that the Lorde doeth cruelly mocke vs, when hee pronounceth that his fauour hangerth vpon our will, if the same will bee not in our power: And that this liberalitie of GOD shoulde be a goodly thing forsooth, if hee so set his benefites before vs, that wee haue no power to vse them: and a maruellous assurednesse of his promises, which hang vpon a thing impossible, so as they might neuer be fulfilled. But of such promises as haue a condition adioyned, wee will speake in an other place: so that it shall be plaine, that there is no absurditie in

*The use of conditionall promises although it be not in our own power to fulfill the condition whereon they depend.*

Amos. 5. 14.

Esay. 5. 16.

Iere. 4. 1.

Deu. 28. 1.

Leu. 26. 3.

the impossible fulfilling of them. And for so much as concerneth this place: I denye that God doeth vnghently mocke vs, when hee moueeth vs to deserue his benefites, whome hee knoweth to be vterly vnable to doe it. For whereas the promises are offered both to the faithfull and to the wicked, they haue their vse with both sortes. As God with his commaundementes pricketh the consciences of the wicked, that they shoulde not too sweetely take pleasure in their sinnes, without any remembrance of his iudgements: so in his promises hee doeth in a manner take them to witness, howe vnworthie they are of his goodnesse. For who can denye that it is moste rightfull and conuenient, that the Lorde doe good to them of whome hee is honoured, and punish the despisers of his Maiestie, according to his seueritie? Therefore God doeth well and orderly when in his promises hee adioyneth this condition to the wicked that are bounde with the fetters of sinne, that they shall then onely enioy his benefites, if they departe from their wickednesse: or for this purpose onely, that they may vnderstande that they are worthily excluded from these things, that are due to the true worshippers of God. Again, because hee seeketh by all meanes to stirre vp the faithful to call vpon his grace, it shall not bee inconuenient, if hee attempt the same thing also by promises, which we haue shewed that hee hath done to great profite with commaundementes towarde them. Being enformed of the will of God, by his commandements, wee are put in minde of our miserie, which doe withall our heart too farre dissent from the same, and wee bee therewithall pricked forward to call vpon his spirite, whereby wee may be directed into the right way. But because our sluggishnesse is not sufficiently sharpened with commaundements, there are added promises which with a certaine sweetenesse may allure vs to the loue of them. And that the more desire that wee haue of righteousnesse, wee may be the more feruent to seeke the fauour of God. Lo how in these requestes, (if you will: If you shall heare,) the Lorde neither giueth vs power to will nor to heare, and yet mocketh vs not for our want of power.

*The vnthankfull  
may iustly be re-  
braid with re-  
fusing the offer  
that God doth  
make of all good  
things, though  
without his grace  
which offeth  
they haue no po-  
wer to attaine  
the things that  
are offered.  
Num. 14. 43.  
Iere. 32. 13.  
Iere. 32.*

II The thirde sort of their argumentes, hath also great affinitie with the two former. For they bring forth the places wherein God reprocheth the vnthankfull people, and saith that they themselues onely were the cause that they receiued not of his tender loue all kinde of good thinges. Of which sort are the places: *Amaleck* and the *Chananee* are before you, with whose sworde you shall fall, because yee woulde not obey the Lorde, because I called and yee answered not, I will doe to this house as I did to *Silo* Again, this nation hath not heard the voice of the Lorde their God, nor hath receiued discipline, therefore it is cast away from the Lorde. Again, because yee haue hardened your heart and woulde not obey the Lorde, all these euils are happened vnto you. Howe (say they) coulde such reproches be layde against them which might readily aunswere? As for vs, wee loued prosperitie, and feared aduersitie. But where as for to obtaine the one and auoide the other wee obeyed not the Lorde, nor hearkened to his voyce: this was the cause thereof, for that it was not at our libertie so to do, because we were subiect to the dominion of sinne. Vainely there-



therefore are these euils layde to our charge, which it was not in our power to auoide. But leauing the pretence of necessitie, wherein they haue but a weake & sickly defence, I aske of them whether they can purge themselves of al fault. For if they be found guiltie of any fault, then the Lord dorth not without cause reproche them, that it came to passe by their peruerfnes, that they felt not the fruite of his clemencie. Let them aunswere therefore, whether they can denie, that their trowarde will was the cause of their stubbornesse. If they finde the spring head of the euill within themselves, why gape they to finde out foreine causes, that they might seeme not to haue bene authors of their owne destruction? But if it be true that by their owne fault and none others, sinners are both deprived of the benefites of God, & chastised with punishments, then is there great reason why they shoulde heare these reproches at the mouth of God: that if they goe obstinately forward in their faultes, they may learne in their miseries rather to accule and abhorre their owne wickednesse, than to blame God of vniust crueltie: that if they haue not cast off al willingnesse to learne, they may be werie of their sinnes, by the deseruings whereof they see themselves miserable & vndon, and may returne into the way, and acknowledge the same with earnest confession which the Lorde rehearseth in chiding them. For which purpose it appeareth by the solemne prayer of *Daniel*, which is in the ninth Chapter, that those chidings of the Prophets which are alleged, did auaille with the Godly. Of the first vse we see an example in the Iewes, to whome *Hieremie* is commaunded to declare the cause of their miseries, whereas yet it should not haue fallen otherwise than the Lorde had foresaide. Thou shalt speake vnto them all these wordes, and they shall not heare thee: thou shalt call them, and they shall not aunswere thee. To what ende then did they sing to deafe men? that being euen loth and vnwilling, yet they shoulde vnderstand y it was true that they heard, that it were wicked sacriledge if they should lay vpon God the blame of their euils which rested in themselves. By these fewe solutions thou maist easily deliuer thy selfe from the infinite heap of testimonies, which, for to erect an image of free will, the enemies of the grace of God are wont to gather together, as wel out of the commandments as out of the protestations against the professors of the law. It is reprochfully spoken in the Psalme concerning the Iewes: A froward generation that haue not made their heart streight. Also in another Psalm, the Prophet exhorteth the men of his age, not to harden their hearts, and that because all the fault of obstinacie remaineth in the peruerfnesse of men. But it is fondly gathered thereof, that the heart is pliable to either side, the preparing whereof is only of God. The Prophet saith: I haue enclined my heart to keepe thy commaundements, because he had willingly and with a cherefull earnest affection of minde addicted himselfe to God, and yet hee doeth not boast himselfe to be the author of his owne inclination, which he confesseth in the same Psalme to be the gift of God. Therefore wee must holde in minde the admonition of *Paul*, where he biddeth the faithfull to worke their owne saluation with feare and trembling, because it is the Lord that worketh both the willing and the performing. In deede hee assigneth them offices, to be doing, that they shoulde not giue themselves to

Dan. 9.

Iere. 7. 27.

Psa. 78. 8.  
Psa. 55. 8.

Psa. 119. 112.

Phi. 2. 12.

sluggishnesse of the flesh: but in that he commaundeth them to have feare and carefulnesse, he so humbleth them, that they may remember that the same thing which they are commaunded to do, is the proper worke of God, wherein plainly he expresseth, that the faithfull worke passiuely, as I may so call it, in so much as power is ministred them from heauen, that they should claime nothing at all to themselves. Wherefore when *Peter* exhorteth vs that wee should adde power in faith, he graunteth not vnto vs a second office, as if we should do any thing feuerally by our selues, but onely hee awaketh the slothfulnesse of the flesh, wherewith commonly faith it selfe is choked. To the same purpose seemeth that saying of *Paul*: Extinguish not the spirite, for slothfulnesse doeth oftentimes creepe vpon the faithfull, if it be not corrected. But if any man conclude thereupon, that it is in their owne choise to cherish the light being offred them, his ignorance shalbe easily confuted: because the selfe same diligence that *Paul* requireth, cometh onely from God. For wee are also oftentimes commaunded to purge our selues from all filthinesse: whereas the holy Ghost doeth claime to himselfe alone the office of making holy. Finally, that by way of granting, the same thing is conueyed to vs that properly belongeth to God, is plaine by the wordes of *Iohn*: Whosoever is of God, saueh himselfe. The aduancers of free will take holde of this saying, as if wee were saued partly by the power of God, and partly by our owne: as though wee had not from heauen the verie same safe keeping, whereof the Apostle maketh mention. For which cause, Christ also prayeth his Father to saue vs from euill, and wee knowe that the godly, while they warre against Satan, doe get the victorie by no other armour & weapons, but by the armour and weapons of God. Wherefore when *Peter* commaunded vs, to purifie our soules in the obedience of trueth, hee by and by addeth as by way of correction, (by the holy Ghost.) Finally, how all mens strength are of no force in the spirituall battell, *Iohn* briefly sheweth, when hee sayeth, that they which are begotten of God, cannot sin, because the seede of God abideth in them. And in another place he rendreth a reason why: for that our faith is the victorie that ouercometh the world.

12 Yet there is alleged a testimonie out of the law of *Moses*, which seemeth to be much against our saluation. For after the publishing of the lawe, he protesteth vnto the people in this maner. The commaundement that I commaund thee this day, is not hid from thee, neither farre of: It is not in heauen, but hard by thee, it is in thy mouth and in thy heart, thou shouldest do it. Truly, if this be taken to be spoken of the bare commandementes, I graunt they be of no smal weight to this present matter. For though it were easie to mocke it out with saying, that here is spoken not of the easinesse & readinesse of obseruation, but of knowledge: yet euen so, peraduenture it would also leaue some doubt. But the Apostle which is no doubtfull expositor, taketh away all doubt from vs, which affirmeth that *Moses* here spake of the doctrine of the Gospel. But if any obstinate man will say, that *Paul* violently wrested those words, y they might be drawn to the Gospel, although his boldnes so to say shal be without impietie, yet is there sufficiēt matter beside the authoritie of the Apostle to conuince him withal. For if *Moses*

spake

*¶* The *Moses* doth seeme to intimate a kind of easinesse in man to fulfil the law of God: he meaneth by the law the promises of the Gospell, which are easily received not in respect of our habilitie but of Gods mercie which worketh mightily in framing our hearts.

Deu. 30. 11.  
Rom. 10. 8.

spake of the commaundements onely, then he puffed vp the people with a most vaine confidence. For what should they else haue done, but throwen themselves downe hedlong, if they had taken vpon them the keeping of the law by their own strength, as a thing not hard for them? Where is then that so readie easinesse to keepe the law, where there is no acceffe vnto it, but by a hedlong fall to destruction? Wherefore there is nothing more certaine, than that *Moses* in these words did meane the covenant of mercie, which he had published together with the streight requiring of the law. For in a fewe verses before he had taught, that our hearts must be circumcised by v<sup>e</sup> hand of God, that we may loue him. Therefore he placed that easinesse, whereof he streightway after speaketh, not in the strength of man, but in the help & succor of the holy Ghost, which perfourmeth his worke mightily in our weakenesse. Albeit the place is not simply to be vnderstanded of the commaundements, but rather of the promises of the Gospel, which are so far frō stablishing a power in vs to obaine righteousnesse, that they vtterly ouerthrowe it. *Paul* considering that same, proueth by this testimonie, that saluation is offered vs in the Gospel, not vnder that hard & impossible condition, wherewith the law dealeth with vs, that is, that they onely shal attaine it which haue fulfilled all the commaundements, but vnder a condition that is easie, readie, & plaine to come vnto. Therefore this testimonie maketh nothing to challenge freedome to the will of man.

13 There are also certaine other places wont to be obiected, whereby is shewed that God sometime, withdrawing the succor of his grace, trieth mē, and waiteth to see to what ende they will apply their endeouours, as is that place in *Osee*: I will go to my place till they put it in their heart & seeke my face. It were a fond thing (say they) if the Lord should consider whether *Israel* would seeke his face, vnlesse their minds were pliable that they might after their own wil incline themselves to the one side or y<sup>e</sup> other. As though this were not a thing commonly vsed with God in the Prophets, to make a shewe as if he did despise and cast away his people, till they haue amended their life. But what will the aduersaries gather out of such threatnings? If they meane to gather, that the people being forsaken of God, may purpose their owne saluation: all the Scripture shall crye out against them in so doing. If they confesse that the grace of God is necessarie to conuersion, why strue they with vs? But they so graunt it necessarie, that still they will haue mans power preferred vnto him. Howe proue they that? truly not by this place, nor any like to it. For it is one thing, to depart aside from man, and to looke what he will do being giuen ouer and left to himselfe, and another thing to helpe his litle strength after the measure of his weakenesse. What then (wil some man say) do these manners of speaking meane? I answer that they are as much in effect, as if God had said: Forasmuch as I preuaile nothing with this stubborne people by admonishing, exhorting and rebuking, I will withdraw my selfe awhile: and sit stil and suffer them to bee afflicted: I will see if at length, after long miseries, they will begin to remember mee, to seeke my face. The Lordes going farre away, signifieth the taking away of Prophecy: his looking what men will doe, signifieth that hee keeping silence, and as it were hiding himselfe, doeth for a time exercise them with

Deu. 30. 8.

*That God is said to withdraw himselfe, and to trie whether mē will seeke after him, is no argument that of themselves they can seeke vnto him: but that he by hiding his face doth bring them to see that without his grace they are nothing.*  
*Osee. 5. 14.*



## Cap. 5. Of the knowledge of

diuerſe afflictions. Both theſe things he doeth to humble vs the more. For wee ſhoulde ſooner bee dulle than amended with the ſcourges of aduerſitie, vnleſſe he did frame vs to that traſtableneſſe by his ſpirit. Now whereas the Lord being offended, and in a manner wearied with our obſtinate ſtubborneſſe, doeth for a time leaue vs (that is by taking away his worde in which he is wont to giue vs a certaine preſence of himſelfe) and doeth make a prooſe what we would do in his abſence, it is falſly gathered hereof that there is any ſtrength of free will that he ſhould beholde & trie, forasmuch as he doth it to no other ende, but to driue vs to acknowledge our owne being nothing.

*As the euil  
workes which  
wee do are ours,  
ſo the good workes  
which are re-  
med ours wee do:  
howbeit, ſo that  
to do is ours by na-  
ture, but to doe  
well by grace  
which is giuen vs  
from aboue.*

Mat. 6.

14 They bring alſo for their defence the continuall manner of ſpeaking, that is vſed both in the Scriptures and in the talke of men. For good workes are called ours, and it is no leſſe ſayde that wee doe the thing that is holy and pleaſing to God, than that wee committe ſinnes. But if ſinnes be juſtly imputed to vs, as proceeding from vs, truly in righteous doings alſo ſome- what by the ſame reaſon ought to be aſſigned vnto vs. For it were againſt reaſon that it ſhould be ſayd that we do thoſe things, to the doing whereof being vnable of our owne motion, we are moued by God like ſtones. Therefore though we giue the chiefe part to the grace of God, yet theſe manners of ſpeaking doe ſhewe that our endeuour hath alſo yet a ſeconde parte. If that thing onely were ſtillenforced, that good workes are called ours, I would obieſt againe, that the bread is called ours, which wee pray to haue giuen vs of God. What wil they get by the title of poſſeſſion. but that by the bountifulneſſe and free gift of God, the ſame thing becommeth ours, which otherwiſe is not due vnto vs? Therefore either let them laugh at the ſame abſurditie in the Lords prayer, or let them not reckon this to bee laughed at, that good workes are called ours, in which we haue no propertie, but by the liberalitie of God. But this is ſomewhat ſtronger, that the Scripture oftentimes affirmeth that we our ſelues do worſhip God, obey the law & apply good workes. Sith theſe are the duties properly belonging to the minde and wilkhow could it agree that theſe things are both referred to the holy Ghoſt, and alſo attributed to vs, vnleſſe there were a certaine communicating of our endeuour with the power of God: Out of theſe ſnares we ſhal eaſily vnwinde our ſelues, if we well conſider the manner how the ſpirit of the Lorde worketh in the holy ones. The ſimilitude wherewith they enuiouſly preſſe vs is from the purpoſe, for who is ſo fond to thinke that the mouing of man differeth nothing from the caſting of a ſtone? Neither doth any ſuch thing follow of our doctrine. We reckon among the naturall powers of man, to allowe and reſuſe, to will & not to will, to endeuour and to reſiſt, that is, to allow vanitie and to reſuſe perfect goodneſſe, to will euill and to be vnwilling to good, to endeuour our ſelues to wickednes, & to reſiſt righteouſneſſe. What doth the Lord herein? If it be his will to vſe that peruerſeneſſe as an inſtrument of his wrath, he directeth and appointeth it to what ende he will, that he by an euil hand may execute his good worke. Shal we then compare a wicked man that ſo ſerueth the power of God, when he laboureth only to obey his own luſt, to a ſtone that being throwne by the violence of an other, is caried neither with mouing nor ſenſe nor will of his owne?

We

We see how much difference there is. But what doeth he in good things, of which is our principal question: when he erecteth his kingdom in them, he by his spirit restraineth mans will, that it be not caried vp and downe with wandering lustes, according to the inclination of nature: and that it may be bent to holinesse and righteousnes, he boweth, frameth, fashioeneth and directeth it to the rule of his righteousnes: and that it should not stumble or fall, he doth stablish & confirme it with the strength of his spirit. For which reason *Augustine* saith: Thou wilt say vnto me: then are we wrought & work not. Yea, thou both workest & art wrought, and thou workest wel when thou art wrought of that which is good. The spirite of God that worketh thee, helpeth them that worke, and giueth himselfe the name of a helper, for that thou also workest somewhat. In the first part he teacheth, that mans working is not taken away by the mouing of the Holy ghost, because will is of nature, which is ruled to aspire to goodnesse. But where hee by and by addeth, that by the name of helpe, may be gathered that wee also doe worke somewhat, we ought not so to take it, as if he did giue any thing seuerally to vs: but because he would not cherish slouthfulnesse in vs, he so matcheth the working of God with ours, that to will may be of nature, and to will well of Grace. Therefore he said a little before, Vnlesse God help vs, wee shal not be able to cuercome, no nor yet to fight at all.

15 Hereby appeareth, that the grace of God (as the word is taken when we speake of regeneration) is the rule of the spirite, to direct & gouerne the wil of man. And it cannot gouerne it, vnlesse it correct it, reforme it, and renewe it (from whence wee say that the beginning of regeneration is, that that which is ours might be destroyed) and vnlesse it moue it, stirre it, driue it forward, cary it and hold it. Whereupon wee do truely say, that all the doings that proceede from it, are wholly the only worke of the same grace. In the meane time we denie not that it is verie true that *Augustine* teacheth, that wil is not destroyed by grace, but rather repaired. For both these things do stand verie well together: that mens wil be said to be restored, when the faultinesse and peruerfnesse thereof being reformed, it is directed to the true rule of iustice: and also that a new wil be said to be created in man, forasmuch as it is so defiled and corrupted, that it needeth vtterly to put on a new nature. Now is there no cause to the contrarie, but that we may well be saide to do the same thing that the spirite of God doeth in vs, although our own will do of it selfe giue vs towarde it nothing at all that may be seuered from his grace. And therefore we must keepe that in minde, which wee haue elsewhere alleged out of *Augustine*, that some do in vaine trauaile to find in the will of man some good thing that is properly her owne. For whatsoeuer mixture men studie to bring from the strength of free will to the grace of God, it is nothing but a corrupting of it, as if a man would delay wine with dirtie and bitter water. But although whatsoeuer good is in the will of man it proceedeth from the meere instinct of the holy Ghost, yet because it is naturally planted in vs to wil, it is not without cause said, that wee doe those things whereof God chalengerh the praise to himselfe. First, because it is ours whatsoeuer by his goodnes he worketh in vs, so that we vnderstand it to be not of our selues: and then because the minde is ours, the will is ours,

*Those things which the grace of the Spirite worketh in vs, we our selues are said to do, because the faculties whereby we worke and the vertue of working are ours although the mouing & the framing them to good be wholly & meere ly his.*

the

the endeavour is ours, which are by him directed to good.

*That which is  
spoken to Cain  
concerning the sub-  
jection of appetite  
is farre from pro-  
ving freevill.  
Gen. 4.7.*

16 Those other testimonies beside these, that they scrape together here and there, shall not much trouble euen meane wittes that haue wel conceiued onely the solutions aboue saide. They alleage that saying out of Genesis, Thine appetite shalbe vnder thee, and thou shalt beare rule ouer it. Which they expound of sinne, as if the Lorde did promise to Cain, that the force of sinne should not get the vpper hand in his minde, if he would labour in subduing of it. But wee say that it better agreeth with the order of the text, that this be taken to be spoken of *Abel*. For there Gods purpose was to reprove the wickednes of the enuie that *Cain* had conceiued against his brother. And that he doth two wayes. One, that in vaine he imagined mischief to excel his brother in Gods sight, before whom no honour is giuen but vnto righteousness: the other, that he was too much vnthankfull for the benefit of God which he had already receiued, which could not abide his brother, although he had him subiect vnder his authoritie. But least we should seeme therefore to embrace this exposition, because the other is against vs: let vs admit that God spake of sinne. If it be so, then God either promiserh or commandeth that which he there declareth. If he command, then haue we already shewed, that thereby followeth no prooffe of the power of man. If he promise, where is the fulfilling of the promise? for *Cain* became subiect to sinne, ouer which he should haue had dominion. They will say, that in the promise was included a secret condition, as if it had bin said, that he should haue the victorie if he would strue for it. But who wil receiue these crooked compasses? For if this dominion be meant of sinne, then no man can doubt that it is spoken by way of commandement, wherein is not determined what we are able to do, but what we ought to do, yea though it be aboue our power. Albeit both the matter it selfe & the order of Grammar do require, that there be a comparison made of *Cain* & *Abel*, because the elder brother should not haue bene set behind the yonger, vnlesse he had become worse by his owne wicked doing.

*S. Pauls words  
speaking in one  
place of mans vill  
& Gods mercie,  
in another of their  
labour vntill God  
vvhose seruice god  
vseth, foullie abu-  
sed by vpholders of  
freevill.  
Rom. 9. 16.  
Li. 7. in Epiad  
Rom.  
Micro. dial. in  
Pela.*

17 They vse also the testimonie of the Apostle, which saith, that it is not of him  $\gamma$  willet, nor of him  $\gamma$  runneth, but of God that hath mercie. Whereby they gather that there is somewhat by mans wil and endeavour, which of it selfe though it be weake, being holpen by the mercie of God, is not without prosperons successe. But if they did soberly wey what matter *Paul* there intreateth of, they would not so vnadvisedly abuse this sentence. I knowe that they may bring forth *Origen* and *Hierome* for maintainers of their exposition: and I could on the other side set *Augustine* against them. But what they haue thought it makerh no matter to vs, if we know what *Paul* meant. There he teacheth that saluation is prepared onely for them, to whome the Lord vouchsafeth to graunt his mercy: and that ruine & destruction is prepared for all those that he hath not chosen. He had vnder the example of *Pharao* declared the state of the reprobate, and had also confirmed the assurednesse of free election by the testimonie of *Moses*, I will haue mercy vpon whom I will haue mercy. Now he concludeth, that it is not of him that willet, or of him that runneth, but of God that hath mercie. If it be thus vnderstanded,  $\gamma$  will or endeavour are not sufficient, because they are too weake for



so great a weight, that which *Paul* saith, had not bin aptly spoken: Therefore away with these subtleties, to say: It is not of him that willesh, nor of him that runneth, therefore there is some will, there is some running. For *Pauls* meaning is more simply, thus: It is not will, it is not running that get vs the way to saluation, herein is onely the mercie of God. For he speaketh no otherwise in this place than he doth to *Titus*, where he writeth, that y<sup>e</sup> goodnesse and kindnesse of God appeareth not by the workes of righteousness which we haue don, but for his infinite mercie. They themselues that make, this argument, that *Paul* meant that there is some will and some running, because he said, that it is not of him that willesh, nor of him that runneth, would not giue me leaue to reason after the same fashion, that we haue don some good workes, because *Paul* saith, that we haue not attained the goodnesse of God by the good works that we haue done. If they see a fault in this argument, let them open their eyes, and they shal perceiue that their owne is not without the like deceit. For that is a sure reason that *Augustine* resteth vpon, if it were therefore saide that it is not of him that willesh nor of him that runneth, because neither the wil nor the running is sufficient. Then it may be turned on the contrary part that it is not of the mercie of God, because it alone worketh not. Sith this second is an absurditie, *Augustine* doth rightfully conclude, that this is spokē to this meaning, that there is no good will of man, vnlesse it be prepared of the Lord, not but that wee ought both to wil and to runne, but because God worketh both in vs. No lesse vnaptly do some wrest that saying of *Paul*: We are the workers with God, which out of doubt ought to be restrained onely to the ministers: and that they are called workers with him, not that they bring any thing of themselues, but because God vseth their seruice, after that he hath made them meete and furnished with necessarie giftes.

Tit. 3. 4.

Epi. 107. ad V. talem.

1. Cor. 3. 9.

18 They bring forth *Ecclesiasticus*, who, as it is not vnknown, is a writer of whose authoritie is doubted. But although wee refuse it not (which yet we may lawfully doe) what doth he testifie for free will? He saith, that man so soone as he was created, was left in the hande of his own counsell: that commandements were giuen him, which if he obserued, he shoulde againe be preferued by them: that before man was set life and death, good & euill: that whatsoeuer he would, should be giuen him. Bee it, that man receiued from his creation power to obtain either life or death. What if on the other side we answere that he lost it? Truly my minde is not, to speake against *Salomon*, which affirmeth that man at the beginning was create vpriight, and he forged vnto himselfe many inuentions. But because man in swaruing, lost as it were by shipwracke both himselfe and al his good things, it followeth not by and by, that all that is giuen to his first creation belongeth to his nature being corrupted and degenerate. Therefore I answere, not to them only, but also to *Ecclesiasticus* himselfe whatsoeuer he be. If thou meane to instruct man, to seeke within himselfe power to attaine saluation, thy authoritie is not of so great force with vs, that it may be any preiudice, be it neuer so small, against y<sup>e</sup> vndoubted word of God. But if thou only study to restrain the malice of the flesh, which in laying the blame of her owne euils vpon God, vseth to seeke a vaine defence for it selfe, and therefore thou answerest that

A sentence of Ecclesiasticus wrested also to like purpose. Eccl. 15. 14.

Eccl. 7. 30.

that vprightnesse was giuen vnto men, whereby it may appeare that himselfe was cause of his owne destruction, I willingly agree vnto it: so that againe thou agree in this with mee, that nowe by his owne fault he is spoyled of those ornaments, wherewith God had clothed him at the beginning; and that so wee consesse together, that nowe he more needeth a Philitian than a defender.

*The wound of man  
through the  
wound of original  
sinne was  
not leste half dead  
and halfe aliue,  
as some would  
gather by the pa-  
rable of the way-  
faring man, who  
is neuer leste lying  
in the high waye.  
Luk. 10. 30.*

Ephe. 2. 5.

John. 5. 25.

19 Yet they haue nothing oftener in their mouth than the parable of Christ of the wayfaring man, whom theeuers laide abroad halfe dead in the way. I knowe that it is common almost with all writers, that the calamitie of mankind is represented vnder the figure of that wayfaring man. Thereupon do our aduersaries gather an argument, that man is not so maymed with the robberie of sinne and the diuel, but that he keepeth still remaining the leauings of his former good things, forasmuch as it is saide, that he was left halfe aliue. For where is that halfe life, vnlesse some portion both of right reason and wil remained? First, if I would not giue place to their allegorie, I beseech you, what would they doe? For there is no doubt that it was deuised by the fathers, beside the naturall sense of the Lords words. Allegories ought to goe no further than they haue the rule of Scripture going before them: so faire is it off, that they be by themselves sufficient to ground any doctrines. And there want not reasons, whereby I can, if I list, overthrowe this deuise, for the worde of God leaueth not to man halfe a life, but teacheth that he is vtterly dead, forasmuch as concerneth blessed life. And Paul when he speaketh of our redemption, doeth not say that we were healed, when we were halfe dead and halfe aliue, but that wee were raised vp againe when we were dead. He calleth not vpon them that are halfe aliue to receiue the light of Christ, but them that sleepe and are buried. And in like manner speaketh the Lorde himselfe, when hee saith, that the houre is come when the dead shall rise againe at his voyce. With what face would they set this light allusion against so many plaine sentences? But let this allegorie haue the force of a certaine testimonie, yet what shall they wring out of vs thereby? Man is halfe aliue, therefore he hath somewhat left safe. I graunt: he hath a wit capable of vnderstanding, although it pearce not to the heavenly and spiritual wisdom: he hath true iudgement of honestie: he hath some feeling of the godhead, howbeit that he attaine not the true knowledge of God. But to what purpose come all these things? Truly they bring not to passe that the same saying of *Augustine* be taken from vs, which is also approued by common consent of the Scholes: that after mans fall the freely giuen good things, whereupon saluation hangeth, are taken away from him, and that his naturall giftes are corrupted and defiled. Let therefore this trueth remaine with vs vndoubted, which can bee shaken by no engines, that the minde of man is so estranged from the righteousnesse of God, that it conceiue, coueteth, and enterpriseth all wickednesse, filthinesse, vncleannesse, and mischiefe: that his heart is so thoroughly soked in poyson of sinne, that it can breath out nothing but corrupt stinke: But if at any time they do vtter any goodnesse in shewe, yet still the mind remaineth alway wrapped in hypocrisie and deceitfull crookednesse, and the heart entangled with inward peruersenesse.

The



## The vi. Chapter.

*That man being lost, must seeke for redemption in Christ.*

Sith all mankinde hath perished in the person of *Adam*, that excellencie and nobilitie of beginning which we haue spoken of, would so little profite vs, that it woulde rather turne to our greater shame, till God appeare the redeemer in the person of his onely begotten sonne, which acknowledged not men defiled and corrupted with sin to be his worke. Therefore sith wee are fallen from life into death, all that knowledge of God the creatour whereof wee haue entreated, were vnprofitable, vnlesse there followed also faith setting foorth God a father vnto vs in Christ. Truly this was the naturall order that the frame of the worlde shoulde be a Schoole vnto vs to learne godlinesse, from whence might be made a passage for vs to eternall life and perfect felicitie: but since our falling away, whither soeuer we turne our eyes, vpward and downward, the curse of God still presenteth it selfe vnto our sight, which while it possesseth and enwrappeth innocent creatures by our fault, must needs ouerwhelme our owne soules with desperation. For although Gods will is that his fatherly fauour towarde vs doe still many wayes appeare: yet by beholding of the worlde we cannot gather that he is our Father when our conscience inwardly pricketh vs, and sheweth that there is in sin iust cause of forsaking, why God shoulde not account or reckon vs for his children. Beside that there is in vs both slouthfulnessse and vnthankfulnessse: because both our mindes, as they bee blinded, doe not see the truth, and also as all our senses be peruerse, wee maliciously defraude God of his glorie. Therefore wee must come to that saying of *Paul*: because in the wisdom of God, the worlde knewe not God by wisdom, it pleased God by the foolishnesse of preaching to saue them that beleue. The wisdom of God hee calleth this honourable stage of heaven and earth, furnished with innumerable miracles; by beholdinge whereof we ought wisely to haue knowne God. But because wee so ill profited therein, hee calleth vs backe to the faith of Christ, which for that it seemeth foolish, the vnbeleeuers do disdain. Wherefore although the preaching of the crosse doe not agree with mans wit, yet ought wee humbly to embrace it, if we desire to returne to God our creator & maker, that he may beginne againe to be our father. Truly since the fall of the first man, no knowledge of God auailed to saluation, without the Mediatour. For Christ speaketh not of his owne age only, but comprehendeth all ages, when hee saith that this is the eternall life, to knowe the father the one true God, and him whome he hath sent Iesus Christ. And so much the fowler is their sluggishnesse, which take vpon them to set open heaven to all prophane & vnbeleeuing men, without his grace, whome the Scripture ech where teacheth to be the only gate whereby wee enter into saluation. But if any will restraine that saying of Christ onely to the publishing of the Gospell, wee haue in readinesse wherewith to confute him. For this hath bene a common sentence in all ages and among all nations, that without reconciliatiō they that are estranged from God, & pronounced accursed, & the children

*Except wee knowe the fatherly goodnesse of God shining in the face of Iesus Christ, which knowledge is attained vnto by the Gospell, other knowing of God so farre forth as he may be knownen by his creatures, neither hath bene to any ones saluation since the fall of Adam, neither can be to ours sufficiently available.*

1. Cor. 1. 22.

Iohn 17. 3.

of



## Cap.6. Of the knowledge of

John.4.21.

1:phc.2.12

of wrath, cannot please God. And here may be also alleaged that which Christ aunswered to the woman of *Samaria*: Ye worship what ye know not, but we worship that which wee knowe: because the saluation is from the Iewes. In which wordes he both condemneth of falshood all the religions of the Gentiles, and also assigneth a reason why, for that the Redeemer was promised vnder the lawe to the onely chosen people. Whereupon it followeth, that no worship euer pleased God, but that which had respect vnto Christ. For which cause also *Paul* affirmeth that all the nations of the *Gentiles* were without God, and voide of the hope of life. Nowe where as *John* teacheth that life was from the beginning in Christ, and that al the worlde fell from it, we must returne to the same fountaine Christ. And therefore Christ, in so much as he is the reconciler, affirmeth himselfe to be the life. And truly the entrance of heauen belongeth to none, but to the children of God. But it is not meete that they be accounted in the place and degree of children, that are not grafted into the bodie of the only begotten sonne. And *John* plainly testifieth, that they which beleeue in his name, are made the children of God. But because it is not directly my purpose yet to discourse of faith in Christ, therefore it shall for this time be sufficient to haue touched it by the way.

*That the fathers vnder the lawe neuer promised any happines to the Church otherwise then by Christ.*

Gal.3.16.

2 And therefore God neuer shewed himselfe merciful to the olde people, nor euer did put them in any hope of grace without the mediatur. I omit to speake of the sacrifices of the lawe, wherein the faithfull were openly and plainly taught, that saluation is no where, else to be sought, but in the cleansing which was performed by Christ alone. Only this I say, that the blessed & happie state of the church hath bin alway grounded vpon the person of Christ. For though God comprehended al the issue of *Abraham* in his couenant, yet doth *Paul* wisely reason, that Christ is properly that seede in whom all nations were to be blessed, forasmuch as we know that not al they were reckened his seede that were begotten of him according to the flesh. For (to speake nothing of *Ismael* and other) howe came it to passe, that of the two sonnes of *Isaac*, that is *Esau* and *Iacob*, brethren borne at one birth, while they were yet together in their mothers wombe, the one was chosen, the other refused? Yea, how came it to passe that the elder was reiected and the yonger only tooke place? And how also came it to passe, that the greater part shoulde be forsaken? It appeareth therefore, that the seede of *Abraham* was principally reckened in one person, and that the promised saluation did neuer stande sure till it came to Christ, whose office is to gather together the things that were scattered abroad. Therefore the first adoption of the chosen people did hang vpon the grace of the Mediatour. Which though it be not in so plaine wordes expressed by *Moses*, yet it sufficiently appeareth that it was commonly known to all the godly. For before that there was any king create among the people, *Hanna* the mother of *Samuel* entreating of the felicitie of the godly, euen then saide thus in her song: God shall giue strength to his king, and shall exalt the horne of his annoynted. In which wordes shee meaneth that God shall blesse his Church. Wherewith also agreeth the oracle that is within a litle after adioyned: The Priest whom I shall appoint shal walke before mine annoynted.

1.Sam.2.10.

Nei-

Neither is it to be doubted, but that the will of the heavenly father was to haue the liuely image of Christ to be seene in *Dauid* & his posteritie. Therefore meaning to exhort the godly to the feare of God, he biddeth them to kisse the Sonne. Wherewith this saying of the Gospel also agreeth: He that honoureth not the sonne, honoureth not the father. Therefore although by falling away often tribes the kingdome decayed: yet it behooued the couenant to stand which God had made in *Dauid* and his successours: as also he said by the Prophets: I wil not altogether cut of the kingdome, for *Dauid* my seruants sake, and for *Hierusalem*s sake, whome I haue chosen: but there shal remaine one tribe to thy sonne. Where the same thing is repeated the seconde and third time. It is also expressely added: I will afflict the seede of *Dauid*, but not for euer. Within a little space of time after, it is said: For *Dauid* his seruants sake God hath giuen a light in *Hierusalem*, to raile vp a sonne and to keepe *Hierusalem* in safetie. Now when the state grewe towarde destruction, it was saide againe: God would not scatter *Iuda* for *Dauid* his seruants sake, because hee had spoken that hee would giue a light to him and his sonnes for euer. Finally, this is the summe, that all other being passed ouer, only *Dauid* was chosen, vpon whome the good pleasure of God shoulde rest. As in another place it is said: He hath refused the tabernacle of *Silo*, & the tabernacle of *Ioseph*, and he hath not chosen the tribe of *Ephraim*, but he hath chosen the tribe of *Iuda*, the mount *Sion* which he hath loued. Hee hath chosen his seruant *Dauid* to feede *Iacob* his people, and *Israel* his inheritance. To conclude, it pleased God so to saue his church, that the safetie and preseruatiō thereof should hang vpon that one head, & therefore *Dauid* crieth out, The Lord, the strength of his people, the strength of the saluations of his Christ. And by and by he addeth a praier: Saue thy people & blesse thine inheritance: meaning that the state of the Church is with vnseparable knor ioynd to the gouernement of Christ. And in the same meaning in an other place: Lord saue vs: Let the king heare vs in the day that we shal call vpon him. In which words he plainly teacheth, that the faithfull did vpon none other confidence flie to the helpe of God, but because they were hidden vnder the succour of the king. Which is gathered by an other Psalm. Lord saue vs: Blessed is he that commeth in the name of the Lorde. Where it is plainly inough, that y<sup>e</sup> faithfull are called backe vnto Christ, that they may hope that they shalbe saued by the hand of god. The same respect hath the other praier, where al the Church calleth vpon the mercie of god. Let thy hand be vpon the man of thy right hande, vpon the sonne of man, whom thou hast preserued (or appointed) to thy self. For though the author of the Psalme bewileth the scattering abroad of the whole people, yet hee praieth for their restitution in the head alone. Where, when the people was led away into exile, the land wasted, & al things to mans seeming destroyed, *Ieremie* lamenteth the ouerthrow of the Church, he doeth principally complaine that by destruction of the kingdome all hope was cut off from the faithfull. Christ (saith he) the spirite of our mouth is taken in our sinnes, to whom we said: In thy shadow we shal liue among the nations. Hereby nowe it sufficiently appeareth that because God cannot be merciful to mankind without the Mediatour, therefore Christ was alway set before the holy fa-

Psa. 2. 12.  
Iohn. 5. 23.

1. Re. 11. & 12.  
24.

1. King. 11. 29.  
1. King. 15. 4.  
1. King. 11. 34.

Psa. 77. 60. 67.

Psa. 20. 10.

Psa. 118. 25. 26.

Psa. 80. 18.

Lam. 4. 20.

thers in time of the law to whom they might direct their faith.

- The ancient Prophets neuer spake of the churches deliuerance out of miserie, but they taught vntill, that through Christ they were deliuered.*  
Hab. 3. 13.
- Esay. 7. 14.
- Esay. 55. 3.
- Hier. 23. 6.
- Eze. 34. 23.
- Eze. 37. 25.
- Ose. 1. 12.
- Ose. 3. 5.
- Miche. 2. 13.  
Amos. 9. 10.
- Zach. 9. 9.
- 3 Now, where comfort is promised in affliction, specially where the deliuerance of the Church is described, there the banner of affiance & hope is auanced in Christ alone. God went out to the sauing of his people with his Messiah, sayeth *Habacuc*. And so oft as the Prophets make mention of the restoring of the Church, they call back the people to the promise made to *Dauid*, concerning the euerlasting continuance of the kingdome. And no maruell. For otherwise there had beene no assurance of the covenant. For which purpose serueth that notable answer of *Esay*. For when he sawe that the vnbeleeuing king *Achaz* refused that which he had declared to him of the raising of the siege of *Hierusalem* and of present safetie, as it were suddenly, he passed ouer to *Messias*. Behold a virgine shall conceiue and bring forth a sonne, meaning indirectly that though y<sup>e</sup> king & his people by their frowardnesse refused the promise offered vnto them, as though they did of purpose bend themselves to discredit the trueth of God, yet the covenant should not be voided, but that the redeemer shoulde come at his appointed time. Finally, it was the care of all the Prophets, to the ende they might shewe that God would be mercifull, alway to set out that kingdome of *Dauid*, whereupon hanged the redemption and euerlasting saluation. So *Esay* saith: I will make a covenant with you the faithfull mercies of *Dauid*. Behold I haue giuen him for a witnesse vnto nations, that is, because the faithfull when their state is at the worst, could not otherwise haue any hope, but by the means of him being witnesse, that God woulde be appeasable toward them. Likewise *Hieremie*, to raise them vp being in despaire, sayeth: Beholde the dayes come, wherein I will raise vp vnto *Dauid* a righteous branche, and then shall *Iuda* be saued, and *Israel* shall dwell in safetie. And *Ezechiel* saith, I wil raise vp one sheepeheard ouer my sheepe, euen *Dauid* my seruant. I the Lord wil be a God to them, and my seruant *Dauid* for a sheepeheard. And I will make a covenant of peace with them. Also in another place, after he had entreated of the incredible reuening, he saith: my seruant *Dauid* shal be their king, and there shalbe one sheepeheard ouer all, and I will make an euerlasting covenant of peace with them. I gather here and there a fewe places out of many, because I onely meane to haue the readers put in minde, that the hope of all the godly hath alway beene reposed nowhere else but in Christ. And all the other Prophets also speake agreeably hereunto, as it is saide in *Osee*. The children of *Iuda* and the children of *Israel* shalbee gathered together, and shall appoint to themselves one head. Which he afterwarde more plainly expoundeth, The children of *Israel* shall returne, and shall seeke for the Lorde their God and *Dauid* their king. And *Michee* speaking of the returne of the people expressly sayeth, The king shall go before them, and the Lord in their head. So *Amos* meaning to praise the reuening of the people saith: I will in that day raise vp the tabernacle of *Dauid* that is fallen downe, and I will hedge vp the gappes, and raise vp the places ouerthrowen, euen because that was the onely standard of saluation, to haue the royall glorie to rise vp againe on high in the stocke of *Dauid*, which is fulfilled in Christ. Therefore *Zacharie*, as his age was neerer to the appearing of Christ, so doeth he more plainly crie out: be glad



glad thou daughter of *Sion*, reioyce thou daughter of *Hierusalem*. Beholde thy king commeth, righteous and saued. Which agreeth with the place of the Psalme before alleaged: The Lorde the strength of the saluations of his annointed, Lord saue vs. Where saluation is deriued from the head to the whole bodie.

4 It was Gods will to haue the Iewes instructed with these prophecies, that to seeke for their deliuerance, they should bend their eyes directly to Christ. And though they had shamefully swarued, yet could not the remembrance of the generall principle bee abolished, that God by the hande of Christ, as he had promised to *Dauid*, woulde be the deliuerer of the Church, and so the couenant should be of his own free graunt, whereby God had adopted his chosen. Hereby it came to passe, that this song sounded in the mouth of the children when Christ a litle before his death entred into *Hierusalem*, *Hosianna*, to the sonne of *Dauid*. For it appeareth that it was commonly known and spoken of, and according to common vse that they song that the onely pledge of Gods mercie remained vnto them, in the coming of the Redeemer. For this cause Christ himselfe, to make his disciples plainly and perfectly belecue in God, biddeth them to belecue on himselfe, Beleue ye in God (saith he) then beleue also in mee. For though (to speake properly) saith climmeth vp from Christ to the father, yet hee meaneth that the same faith, albeit it rest vpon God, doeth by litle & litle vanish away vnlesse he become a meane to hold it in assured stedfastnesse. Otherwise the maiestie of God is too high for mortall men, which creepe vpon the grounde like wormes, to attaine vnto it. Wherefore I allowe that common saying, that God is the obiekt of faith, but in such sort that it needeth correction. Because Christ is not in vaine called the inuisible Image of god, but by this title we are put in minde, that if wee finde not God in Christ, saluation cannot be knownen vnto vs. For although among the Iewes, the Scribes and Pharisees had darkened with false inuentions, that which the Prophets had spoken concerning the Redeemer: yet Christ tooke it for a thing confessed as receiued by common consent, that there was none other remedie in a dispeired case, & none other meane of deliuering the Church, but by giuing the Mediatour. In decde that was not commonly knowne among the people as it ought to haue bin, which *Paul* teacheth, that Christ is the end of the lawe. But how true and assured it is, doeth plainly appeare by the law & the Prophets. I speake not yet of faith, because there shall be else where a more conuenient place for it. Onely let the readers hold this as fast stablished, that the first degree of godlinesse be, to acknowledge God to be a Father vnto vs, to defende, gouerne and cherish vs, till he gather vs together into the euerlasting inheritance of his kingdome: & that hereby it plainly appeareth which we said euen now, y<sup>e</sup> the knowledge of god which bringeth saluation, standeth not without Christ, & that therefore from the beginning he hath beene set forth vnto all the elect, that they shoulde looke vpon him, and that in him should rest all their affiance. According to this meaning writeth *Ireneus*, that the Father which is vnmeasurable, is in his Sonne measured, because he hath applied himself to the measure of our capacitie, least he should drowne our mindes with the vnmeasurablenes of

*It was a common principle generally receiued amongst the Iewes, though not so perfectly understood as behoued, that their deliuerer should be Christ, vnto whose knowledge all other nations vainly resorted.*

*John. 14. 1.*

*Col. 1. 15.*

*Rom. 10. 4.*

## Cap. 7. Of the knowledge of

1. Iohn. 2. 31.

his glorie. Which thing the phrentike men not considering, doe wrest a profitable sentence to a wicked fantasie, as though there were in Christ but a portion of the godhead deriued from the whole perfection: whereas it meaneth nothing else, but that God is comprehended in Christ alone. That saying of *Iohn* hath alwayes beene true. Hee that hath not the sonne, neither hath he the Father. For though in olde time many did boast that they worshipped the soueraigne God, the maker of heauen & earth: yet because they had no Mediator, it was impossible: that they shoulde truly taste of the mercie of God, & so be perswaded that he was their father. Therefore because they knewe not the head that is Christ, the knowledge of God was but vaine among them, whereby also it came to passe, that at length falling into grosse and filthy superstitions, they bewrayed their owne ignorance. As at this day the Turkes although they report with full mouth, that the creator of heauen & earth is their God, yet do they thrust an idole in place of the true God while they swarue from Christ.

### The vii. Chapter.

*That the lawe was giuen, not to hold still the people in it, but to nourish the hope of saluation in Christ, until his coming.*

*The lawe was giuen by Moses to nourish men in hope of saluation by Christ, as appeareth by the often mention which he maketh of the couenant, and by the whole forme of ceremonies and seruice therein prescribed, which without spiritual relation vnto this were vaine and idle.*

Act. 5. 44.  
Heb. 8. 5.  
Exod. 2. 5. 40.

BY this continuall proceffe that we haue rehearsed, may be gathered, that the Law was added about foure hundred yeares after the death of *Abraham*, not for this entent to lead away the chosen people from Christ: but rather to keepe their mindes in expectation vntill his comming, to kindle a desire of him, and to confirme them in looking for him, that they shoulde not waxe faint with long tariance. I meane by this worde Law, not only the tenne commaundements, which prescribe a rule howe to liue godlyly and righteously, but also the forme of religion deliuered by the hande of *Moses*. For *Moses* was not made a lawgiuer to abolish the blessing promised to the kindred of *Abraham*: but rather wee see howe euery where hee putteth the Iewes in remembrance of y<sup>e</sup> free couenant made with their fathers whose heires they were, as if hee had bene sent to renew the same. That was most plainly set forth by the ceremonies. For what were more vaine and fond, than for men to offer vp loathsome stinke of the fatte of cattell, to reconcile themselves to God thereby? to flee to the sprinkling of water or blood to wash away their filthinesse? Finally, all the seruice of God appointed in the lawe (if it be considered by it selfe, and doe not containe shadowes and figures, which the trueth should answer vnto) shalbe but a verie mockerie. Wherefore not without a cause both in *Stephens* sermon, and in the Epistle to the *Hebrewes* is that place so diligently weyed. Where God commaundeth *Moses* to make all things pertaining to the tabernacle, according to y<sup>e</sup> paterne that had bene shewed him in the mount. For if there had not bene some spiritual thing appointed y<sup>e</sup> they should rende vnto, the Iewes shoulde no lesse haue fondly spent their labour in them, than the Gentiles did in their trifles. Prophane men y<sup>e</sup> neuer earnestly applied the study of godlines, cannot without lothsom tediousnes abide to heare so many sundry fashions of vsages: & they not only marvel why God wearied his people with such a heape

heape of ceremonies, but also they despise and scorne them as childrens playes. And the cause is, for that they consider not the ende, from which if the figures of the law be seuered, they must needes be condemned of vanitie. But that same figure sheweth, that God did not therefore commaund sacrifices because he would occupie them that worshipped him with earthly exercises, but rather to raise vp their mindes higher. Which may also plainly appeare by his nature: for as he is spirituall, so he is delighted with no other worshipping but spirituall. This doe the sayings of the Prophets testifie, wherein they rebuke the Iewes of sluggishnes, for that they thought that any sacrifices were of any value with God. Is that because their purpose is to derogate any thing from the law? No, but according as they were true expositours of the lawe, so they would by this meane haue mens eyes directed to the marke from which the common people strayed. Now by the grace offered to the Iewes it is certainly gathered, that the lawe was not voide of Christ. For *Moses* did set forth vnto them this ende of the adoption, that they should become a priestly kingdome to God. Which they could not obtaine vnlesse there were had for the meane thereof a great and more excellent reconciliation, than by the blood of beasts. For what is lesse likely than *Adams* children, which by inheritably descending infection are all borne the bondslaues of sinne, to be aduanced to royall dignitie, and so to become partakers of the glorie of God, vnlesse that so excellent a benefite should come vnto them from elsewhere than from themselves? Also howe could the right of priesthood remaine in force among them, who by filthinesse of sinnes were abominable to God, vnlesse they had beene consecrate in a holy head? Wherefore *Peter* doth verie aptly turne that saying of *Moses*, where he teacheth, that the fulnesse of grace, the last wherof the Iewes had taken vnder the law, was giuen in Christ: Ye are (saith he) a chosen kin-  
Exod. 10. 6.  
1. Pet. 2. 9.

2 And here by the way it is to bee noted, that the kingdome which at length was erected in the house of *David*, is part of the lawe, and contained vnder the ministerie of *Moses*. Whereupon followeth, that as well in all the kindred of the *Leuites* as in the posteritie of *David* Christ was set before the eyes of the olde people as in a double looking glasse. For, as I saide euen now, they could not otherwise be before god either kings or priests, which were both the bondslaues of sinne and of death, and defiled by their owne corruption. Hereby appeareth that that saying of *Paul* is most true, that the Iewes were holden as vnder the keeping of a scholemaster, til the seede came for whose sake the promise was giuen. For, because Christ was not yet familiarly knowen, they were like vnto children, whose weakenes could not yet beare a full knowledge of heauenly things, but how they were by ceremonies as it were lead by the hande to Christ, is spoken before, & may be better vnderstand by many testimonies of the Prophets. For although it was commanded them to come daily with newe sacrifices to appease God:  
Howe the Lawe both ceremoniall and morall led the people of God vnto Christ.  
Gal. 3. 24.



Eſay. 53.  
Daniel 9.

Pſa. 110. 4.

Rom. 10. 4.

2. Cor. 3. 6.

Gal. 3. 19.

yet *Eſay* promiſeth that all their ſinnes ſhalbee cleaſed with one onely ſacrifice. Wherewith *Daniel* agreeably ſayeth: The Prieſtes appointed of the tribe of *Leui*, did enter into the Sanctuarie: but of the onely prieſt it was once ſaid, that by an oath hee was choſen of God to be a prieſt for euer, according to the order of *Melchizedec*. At that time the anointing with oile was viſible: but *Daniel* by his viſion pronounceth that there ſhalbe another manner of anointing. And becauſe I wil not carrie vpon many examples, the author of the Epistle to the *Hebrues* euen from the 4. chapter to the 11. doth largely and plainly ynough ſhewe, that the ceremonies are nothing woorth & vaine til we come to Chriſt. As concerning the ten commandementes: that leſſon of *Paul* is likewiſe to be kept in minde, that Chriſt is the ende of the law vnto ſaluation, to euerie one that beleeueth. And an other leſſon, that Chriſt is the Spirit that quickeneth the letter which of it ſelf ſlaieth. For in the firſt of theſe two, he meaneth that righteousneſſe is vainly taught by commandementes, vntill Chriſt do giue it both by free imputation and by the ſpirit of regeneration. Wherefore he worthily calleth Chriſt the fulfilling or ende of the law. Becauſe it ſhoulde nothing profite vs to knowe what God requirerh of vs, vnleſſe he did ſuccour vs fainting and oppreſſed vnder the yoke and vtollerable burden. In another place hee teacheth that the lawe was made for tranſgreſſions, that is to bring men to humilitie being proued guiltie of their owne damnation. And, becauſe this is the true and onely preparation to ſeek Chriſt, whatſoeuer hee teacheth in diuerſe words do all verie wel agree together. But becauſe he then was in contention with peruerſe teachers, which ſained that we do deſerue righteousneſſe by the workes of the lawe, to confute their errour, he was compelled ſometime to ſpeake preciſely of the bare lawe, which yet otherwiſe is cloathed with the covenant of free adoption.

*Although the lawe do promiſe and would no doubt perform life vnto them that keepe the lawe, yet can we looke for no fruit at all by thoſe promiſes, but ſeele our own miſerie thereby the more increaſed becauſe of our weaknes which anſwereth not the righteousneſſe preſcribed by the lawe.*

Deut. 30. 19.

3 But now it is good to knowe, how being taught by the morall lawe, wee are made more inexcusable, that our own guiltineſſe may moue vs to craue pardon. If it be true that wee be taught perfection of righteousneſſe in the lawe: then this alſo followeth, that the absolute keeping thereof is perfect righteousneſſe before God, that is, whereby a man may be deemed and accounted righteous before the heavenly throne of iudgement. Wherefore *Moses* when he had publiſhed the law, doubted not to proteſt before heaven and earth, that he had ſet before *Iſrael* life and death, good & euill. And we may not denie, but that the rewarde of eternall ſaluation belongeth to the vpright obedience of the lawe, as the Lord hath promiſed it. Againe, yet it is good to examine, whether wee perſourme that obedience, vpon deſert whereof we may conueine a truſt of that reward. For to what ſmall purpoſe is it, to ſee the rewarde of eternall life ſet in keeping of the lawe, vnleſſe wee further knowe whether wee may by that way attaine to eternall life? But herein the weakenesse of the lawe doth ſhewe it ſelfe. For becauſe that keeping of the lawe is found in none of vs all, wee are excluded from the promiſes of life, and doe fall into curſe onely. I do not now tell what doth come to paſſe, but what needes muſt come to paſſe. For whereas the doctrine of the lawe is farre about the power of man, he may in deede a farre off, look at the promiſes, but yet not gather any fruit of them. Therefore this one thing

thing remaineth, that by the goodnesse of them he may the better weye his owne miserie, while he considereth, that all hope of saluation being cut off, death doth certainly hang ouer him On the other side do presse vs terrible penall lawes, which do hold entangled and fast bound, not only a fewe of vs, but euery one without exception: they presse vs, I say, and doe pursue vs, with an vnappeasable rigour, so that we may see most present death in the lawe.

4 Therefore if we looke only vpon the law, wee can doe nothing but be discouraged, be confounded, and dispeire, forasmuch as by it we are al damned & cursed, & kept farre off from the blessednesse that he offreth to them that worship him Wilt thou say then, Doth the Lord so mocke vs? For how smally doeth it differ from mocking, to shew forth a hope of felicitie, to allure and exhort men vnto it, to protest that it is layde open for vs, when in the meane season the entrie vnto it is foreclosed & impossible to be come to? I answer: although the promises of the lawe, in so much as they are conditionall, do hang vpon the perfect obedience of the law, which can nowhere be found, yet are they not giuen in vaine. For when we haue learned that they shalbe void and of no effect vnto vs, vnlesse God embrace vs with his free goodnesse without regard of our works, & vnlesse we do embrace by faith the same goodnesse giuen vs by the gospel, then want they not their effectualnes, yea with their condition annexed. For then he doeth so freely giue al things vnto vs, that he addeth this also to the heape of his bounty: fulnesse, that not refusing our halfe full obedience, & remitting so much as it wanteth of full performance, he so maketh vs to enioy the fruit of the promises of the law, as if we our selues had fulfilled the condition. But we wil at this present proceede no further in this matter, because it shalbee more largely to be entreated of, when we shal speake of the iustification of faith.

5 Whereas we saide that it is impossible to keepe the law, that is in fewe wordes to be both expounded and proued. For it is wont among the people commonly to be accompted an opinion of great absurditie, so faire that Hierome doubted not to pronounce it accursed: what Hierome thought, I do nothing stay vpon: as for vs, let vs search what is truerh. I will not here make long circumstances of diuerse sortes of possibilities. I call that impossible, which both neuer hath beene, and also is hindered by the ordinance and decree of God, that it neuer hereafter may be. If wee record from the farthest time of memorie, I say that there hath none of the holy men, that being clothed with the bodie of death, hath euer attained to that full perfection of loue, to loue God with all his heart, with all his minde, with all his soule, with all his power: Againe, that there hath bene none that hath not bin troubled with concupiscence Who can say nay? I see in deed what maner holy men foolish superstition doth imagine vnto vs, euen such whose purenesse the heauenly Angels do scarcely counteruaile: but against both the Scripture and prooffe of experience. I say also, that there shall none hereafter be, that shall come to the marke of true perfection, vnlesse hee be loosed from the burden of his bodie. For this point there are open testimonies of Scripture. Salomon saide, there is not a righteous man vpon the earth that sinneth not. And David saide: euery liuing man shall nor bee

*The promises of the law being conditionall, are not of no effect vnto vs, though we be unable to performe the condition, because our not performing is through mercie pardoned, & our weak obedience accepted and rewarded, as if it were a full performance.*

*The law is therefore said to be impossible for men to performe, because no man euer hitherto hath beene, and the scripture teacheth that no man shalbe so perfect.*

1. Re 8. 46.  
Pla. 100. 43.



## Cap. 7. Of the knowledge of

Gala. 3. 10.

Deu. 27. 26.

Lib. de nat. &  
& gratia.

Mat. 19. 25.

Lib. de spiritu  
& litera.

Rom. 8. 3.

*The first vse of  
the morall lawe to  
make men know  
their owne un-  
righteousnes, that  
they be not be-  
sed through selfe-  
liking, nor decei-  
ued with a vaine  
shadow of holi-  
nesse in steede of  
that which is  
sound & perfect.*

iustified in thy sight. *Iob* in many places affirmeth the same. But *Paul* most plainly of all: that the flesh lusteth against the spirite, and the spirite against the flesh. And by no other reason hee prooueth that all that are vnder the law are subiect to the curse, but because it is written, that cursed are all they that do not abide in all the commaundements thereof: meaning, or rather taking it as a thing confessed, that no man can abide in them. And whatsoeuer is forespoken by the Scriptures, that must bee holden for perpetuall, yea and necessarie. With such subtiltie did the *Pelagians* trouble *Augustine*, saying, that there is wrong done to God, to saye that hee doth commaund more than the faithfull are able by his grace to perfourme. *Augustine*, to auoide their cauillation confessed, that the Lorde might in deede, if hee woulde, aduance a mortall man to the purenesse of Angels: but that hee neither hath done so at any time, nor will do, because he hath otherwise affirmed in the Scriptures. And that do I also nor denie. But I adde further, that it is inconuenient to dispute of his power against his truth, and that therefore this sentence is not subiect to cauillations if a man should say, that that thing is impossible to be, whereof the Scriptures doe pronounce that it shall not be. But if they dispute of the worde: when the Disciples asked the Lorde, who may be saued, he answered: with men in deede it is impossible, but with God all things are possible. Also *Augustine* with a most strong reason stiffely defendeth, that in this flesh we neuer yelde to God the due loue that we owe him. Loue (saith he) so followeth knowledge, that no man can perfectly loue God, but he that hath first fully known his goodnesse. Wee, while we wander in this worlde, see by a glasse and in a darke speache: it followeth therefore, that our loue is vnperfect. Let this therefore remaine out of controvercie, that in this flesh it is impossible to fulfill the lawe, if wee behold the weaknesse of our owne nature, as it shal yet also in another place be proued by *Paul*.

6 But that the whole matter may be more plainly set forth: let vs in a compendious order gather vp together the office and vse of the law which they call Morall. Now, as farre as I vnderstand, it is contained in these three partes. The first is, that while it sheweth to euery man the righteousness of God, that is, the righteousness which only is acceptable to God, it admonish, certifie, proue guiltie, yea & condemne euery man of his own vnrighteousnesse. For so is it needefull that man blinded & drunke with loue of himselfe, be driuen both to the knowledge & the confession of his owne weaknesse & vncleannesse: for asmuch as if his vanitie be not evidently conuincied, he swelleth with mad affiance of his owne strength, and can neuer be brought to thinke of the slendernesse thereof, so long as he measureth it by the proportion of his own will. But so soone as he beginneth to compare his strength to the hardnesse of the lawe, there he findeth matter to abate his courage. For howsoeuer he before conceiued a great opinion of it, yet by & by he feeleth it to pant vnder so great a burden, & then to shake & falker, at last euen to fall down & faint. So being taught by the scholing of the law, he putteth off that arrogancie wherwith before he was blinded. Likewise he is to be healed of another disease of pride, whereof wee haue saide that hee is sicke. So long as he is suffred to stande to his owne iudgement, hee deuifeth

Hypo-



Hypocrisie in steede of righteousness, wherewith being contented, he riseth vp in courage, by I wote not what forged righteousnesses, against the grace of God. But so soone as he is compelled to trie his life by the balance of the lawe, then leauing the presumption of the counterfeit righteousness, he seeth himselfe to be an infinite space distant from holinesse: Again, that he floweth full of infinite vices, whereof before he seemed cleane. For the euils of lust are hidden in so deepe and crooked priuie corners, that they easily deceiue the sight of man. And not without cause the Apostle saith, that he knewe not lust, except the law had said: Thou shalt not lust: because except it be by the law disclosed out of her lurking holes, it destroyeth miserable man so secretly, that he feeleth not the deadly darte thereof.

Rom. 7.7.

7 So the lawe is like a certaine looking glasse wherein wee beholde, first our weakenesse, and by that our wickednesse, and last of all by them both our accursednesse, euen as a glasse representeth vnto vs the spottes of our face. For when power faileth man to followe righteousness, then must he needes sticke fast in the mire of finnes. And after sinne by and by followeth curse. And of how much the greater transgression the lawe holdeth vs guiltye and conuict, with so much the more greuous iudgement it condemneth vs. For this purpose maketh the saying of the Apostle, that by the law is the knowledge of sinne. For there he speaketh only of the first office of the lawe, the prooffe wherof is in sinners not yet regenerate. And like to this are these two sayings, that the law entred that sinne might abound, & therefore that it is the ministration of death that worketh wrath and slaieth. For without doubt so much more groweth iniquitie, with how much more vnderstanding of sinne the conscience is stricken, because vnto breach of lawe is added obstinacie against the maker of the lawe. It followeth therefore that the lawe armeth the wrath of God to the destruction of the sinner, because of it selfe it can doe nothing but accuse, condemne and destroy. And as Augustine writeth, if the spirit of grace be absent, the lawe is present with vs, onely to this end, to accuse vs & kil vs. And yet when this is saide, neither is the lawe dishonoured thereby, nor any thing taken from the excellencie thereof. Truly if our will were wholly framed and disposed to the obedience of the lawe, then plainly the onely knowledge of it were sufficient to saluation. But forasmuch as our fleshly & corrupt nature fighteth, as an enimie with the spirituall lawe of God, and is nothing amended with the discipline thereof, this followeth that the lawe which was giuen for saluation, (if it had founde fit hearers) turneth to the occasion of sinne and death. For sith wee are all proued transgressors of it, the more plainly that it openeth the righteousness of God, so much the more on the other side it discloseth our iniquitie: the more surely that it confirmeth the rewarde of life and saluation laid vp for righteousness, so much the more assured it maketh the destruction of the wicked. So farre is it off therefore that these sayings should be to the dishonour of the law, that they much auaille to the more glorious commendations of Gods bountie. For truly it hereby appeareth that wee are hindered by our owne wickednesse, and peruerfenes, that we enioy not the blessednesse of life set openly abroad for vs by the lawe. Whereby the grace of God that helpeth vs without the succour of the lawe, is made so much the

*It is no dishonour to the lawe of god, to say that it doth but represent vnto vs our inhabilitie to obey, our disobedience, & our cursed estate through disobedience: because in this wee are taught both how our owne wickednesse hindereth vs from enjoying the blessednesse of the lawe, & how the mercie of God aboundeth in giuing vs that blessednesse from which our owne wickednesse doth in it selfe exclude vs.*

Rom. 3.22.

Rom. 5.20.

2. Cor. 3.

Rom. 4.15.

*De correptione & gratia, vide Ambrosii. cap. 1. de Iac. & vita beata. cap. 6.*

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sweeter, & the mercie more louely that giueth it vnto vs, wherby we learne that he is neuer wearied with often doing vs good and heaping new giftes vpon vs.

*The end vwhy the law doth bring men to the sight of their owne miserie, is not that they might despaire, but that forsaking all confidence in themselves, they might rest vpon the mercie of God in Iesus Christ alone.*  
Rom. 3. 19.  
Rom. 11. 32.

8 And whereas the iniquitie and condemnation of vs all is sealed by the testimonie of the lawe, it is not done for this purpose (if at least we well profit in it) to make vs fall down with despaire, or with discouraged mindes to tumble downe headlong. In deede the reprobate are amased after that maner, but that is by reason of their obstinacie, but with the children of God there behoueth to be another ende of instruction. I graunt the Apostle testifieth that wee are all condemned by iudgement of the lawe, that euery mouth may be stopped, and that all the worlde may become bounde vnto God: but yet the same Apostle in another place teacheth, that God hath concluded all vnder vnbeliefe, not to destroye all, or to suffer all to perishe, but that he might haue mercie of all, that leauing the foolish opinion of their owne strength, they might vnderstande, that they stande and are vpholde[n] by the onely hande of God: that they being naked and emptie, may flee to his mercy, that they may rest themselues wholly vpon it, hide themselves wholly in it, take holde of it alone in steede of righteousnesse & merites, which is laide open in Christ for all men whosoeuer they be that with true faith doe desire and looke for it. For God in the commaundments of the law appeareth but a rewarder of perfect righteousnesse, wherof we all are destitute, and on the other side a rigorous iudge of euil doings. But in Christ, his face shineth full of grace and lenitie, euen towarde the wretched and vnworthie sinners.

*Man being condemned of sinne by the law, the effect thereof in the good is the craving of helpe from God, in the bad their despairing of themselves without ascribing to any helper.*  
Epist. 200.  
Epist. 95.  
Lib. de correp. & gratia.  
In Psal. 70.  
In Psal. 118.  
Ser. 27.

9 Of profiting, to craue the grace of his helpe, *Augustine* speaketh ofr, as when he writeth to *Hilarie*, The lawe commaundeth that endeououring to doe the things commanded, and being wearied with our weakenesse vnder the lawe, we should learne to aske the helpe of grace. Againe to *Aseilius*: The profit of the lawe is to conuince man of his owne weakenesse, and compell him to craue the Physicke of grace that is in Christ. Againe to *Innocent of Rome*: The lawe commaundeth, and grace ministreth strength to do. Againe to *Valentine*: God commaundeth those things that wee cannot doe, that wee may learne to knowe what to aske of him. Againe: The lawe was giuen to accuse you, that being accused you should feare, that fearing you shoulde craue pardon, and not presume of your owne strengthes. Againe: The lawe was giuen for this purpose, of great to make litle, to shewe that thou hast no strength of thine owne to righteousnesse, that thou as poore, vnworthie and needy, shouldest flee vnto grace. After, he turneth his speech to God and saith: Do so Lord, do so mercifull Lord, commaunde that which cannot be fulfilled: yea, commaund that which cannot but by thy grace be fulfilled, that when men cannot fulfill it by their own strength, euery mouth may be stopped, and no man may thinke himselfe great. Let all be litle ones, and let all the worlde be guiltie before thee. But I am not wise to heap vp so many testimonies, sith that holye man hath written a booke properly of that matter, which he hath intituled, *Of the Spirite and Letter*. The second profiting he doeth not so liuely describe, either because he knewe that it did hang vpon the former, or because he did not so well vnderstand



derstand it, or because he wanted wordes wherewith distinctly & plainly to expresse his meaning of it, which yet he rightly conceived: but this first office of the law is not idle euen in the reprobate also. For though they go not thus farre forward with the children of God, that after the throwing down of their flesh they be renued & flourish againe in the inward man, but amased with the first terrour do lie still in desperation: yet it serueth to shewe forth the equitie of Gods iudgement, that their consciences be tossed with such wayes. For they euer willingly desire to make shift against the iudgement of God. Now while the same is not yet opened, they yet so astonished with the testimonie of the lawe and their conscience doe bewray in themselves what they haue deserued.

10 The seconde office of the lawe, is that they which are touched with no care of that which is iust & right, vnlesse they be compelled, when they heare the terrible penal ordinances therein, may be restrained at least with feare of punishment. But they are restrained, not because their inward mind is moued or affected withal, but because being as it were bridled, they withhold their hand from outward worke, & do keepe in their peruersness within them, which otherwise they would haue outrageously poured out. Thereby they become truely neither the better, nor the more righteous before God. For although being letted either by feare or by shame, they dare not put that in practise which they haue conceived in their mind, nor openly blow abroad the rages of their lust: yet haue they not a heart framed to the feare & obedience of God, yea, the more that they holde backe themselves, so much the stronger within they are kindled, they burne, they boile, readie to doe any thing, & to break forth any whither, if this terror of the law did not stay them. And not that onely, but also they most spitefully hate the lawe, and do detest God the lawmaker, so that if they could, they would verie faine take him away, whome they cannot abide; neither when he commandeth rightfull things, nor when he reuengeth him vpon the despisers of his maiestie. In some in deede more darkly, & in some more plainly, but in all generally that are not regenerate, is this feeling; that they are drawn to the following of the law not by willing submission, but resisting and against their willes, only by violence of feare. But this constrained and enforced righteousness is necessary for the publike, common state of men; the quiet wherof is herein prouided for, while order is taken that all things be not confounded with vprore, which would come to passe, if all thinges were lawfull for al men. Yea, it is not vnprofitable for the children of God to be exercised with this Scholing, so long as they before their calling being yet destitute of the spirite of sanctification, are stil wanton with the folly of the flesh. For when they are drawn backe, though it be but from outward licentiousnes, by the terrour of Gods vengeance, although for y they are not yet tamed in mind, they go for the present time but a litle forward, yet they partly grow in vnto beare the yoke of Christ, so that whē they are called, they be not altogether rude and rawe to discipline; as to a thing vnknown. This office the Apostle seemeth properly to haue touched, when he saith that the law was not set for the righteous man, but for the vnrighteous and disobedient, wicked and sinners, euill doers and prophane men,

*The second office of the law is the bridling of their unrulenesse by the rough feare of punishment, vvhom the spirit of sanctification hath not yet endued with an inward hartie desire others vnto serue God.*

1. Tim. 1. 9.

slayers.



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slayers of their parents, & murtherers, fornicators, Sodomites, robbers of children, lyers & periured men, & whatsoeuer else is against sound doctrine. For he saith, that it is a stay to the wilde outraging lustes of the flesh, that else would stray abroad without measure.

*Both sorts of men  
schooled by the ser-  
uor of the lawe as  
well they that  
would other-  
wise thinke too  
highly of their  
owne righteous-  
nes, as they which  
too boldly would  
follow the sway  
of their owne lust.*  
Gal. 3. 24.

11 But to both may that be applyed which hee saith in another place, that the lawe was to the Iewes a schoolemaster to Christ, for there are two sortes of men, whome with her schooling she leadeth by the hand to Christ. The one sort, of whome we first spake, because they are too full of assurance of their owne strength or righteousness, are not meete to receiue the grace of Christ, vnlesse they be first emptied: therefore the lawe bringeth them downe to humilitie by knowledge of themselves, that so they may be prepared to desire that which before they thought they wanted not. The other sort neede a bridle to be holden backe, least they so giue loose the reines to the wantonnesse of their flesh, that they fall off altogether from all studie of righteousness. For where the spirit of God doeth not yet gouerne, there sometime lustes do so boile, that it is in great peril least they throwe downe the soule that is subiect to them into the forgetfulnesse & despising of God: and so would it come to passe if God did not with this remedie prouide for it. Therefore those whome he hath appointed to the inheritance of his kingdom, if he do not by and by regenerate them, he kepeth them by the works of the lawe vnder feare, vntill the time of his visitation, not that chaste and pure feare such as ought to be in children, but yet a profitable feare for this that they may according to their capacitie bee taught by introduction to true godlinesse. Of this we haue so many proues, that it needeth no example. For whosoever haue any time continued in not knowing of God, will confesse that this happened vnto them, that they were holden by the bridle of the law in some feare & obedience of God, vntill the time that being regenerate by his spirit, they began heartily to loue him.

*The third office  
of the lawe respec-  
ting properly  
them that are re-  
generated by the  
spirit of grace, is  
first to instruct  
them what the  
will of God is, &  
secondly to breede  
in them eger desire  
still more & more  
to go forward in  
obseruing it.*

12 The third vse, which is also the principal vse, & more nearely looketh vnto the proper end of the law, concerneth the faithful, in whose hearts already liueth & reigneth the spirit of God. For although they haue the lawe written & grauen in their hearts by the finger of God, that is to say, be so affectioned and minded by the direction of the spirit that they desire to obey God, yet do they still two wayes profite in the lawe. For it is to them a very good meane, whereby they may daily better & more assuredly learne what is the will of the Lord which they aspire vnto, and may be confirmed in the vnderstanding thereof. As if a seruant be already bent with all the affection of his heart, to please his Lord: yet hath he neede diligently to search out & marke the fashions of his Lord, that he may frame & apply himselfe vnto them. And let none of vs exempt himself from this neede. For no man hath hitherto attained to so great wisdom, but that he may by daily instruction of the law get new profit in proceeding to the purer knowledge of Gods will. Then because wee neede not onely doctrine but also exhortation: this other profite shall the seruant of God take by the lawe, to be by the often meditation thereof stirred vp to obedience, to be strengthened in it, to be holden backe from the slipperie way of offending. For after this manner, must these holy ones drue forward themselves, which with hewe great

chere

cheerefulnesse so euer they trauaile to Godwarde according to the spirite, yet they are alwaye loden with the sluggishnesse of the flesh, that they proceede not with such full readinesse as they ought. To this flesh is the lawe giuen as a whippe, that like a slowe and dull Ass it may be pricked forward to worke. Yea to the spirituall man, because he is not yet dispatched of the burden of the flesh, it shalbe a continuall pricke that suffereth him not to stande still. Euen to this vse *Dauid* had respect, when he did set forth the lawe with those notable praises: The lawe of the Lorde is vndefiled, conuerting soules: the iustices of the Lorde are vpright, and chearing heartes: the commandment of the Lord is bright, that giueth light to the eyes, &c. Psa. 19.8.

Againe: A lanterne to my feete is thy worde, and a light vnto my pathes, and innumerable other that he rehearseth in all that Psalme. Neither are these things against the sayings of *Paul*, wherein is shewed, not what vse the lawe ministreth to the regenerate, but what it is able to giue to man of it selfe. But here the Prophet reporteth with howe great profite the Lorde doth instruct them by reading of his lawe, to whome hee inwardly inspireth a readinesse to obey. And he taketh holde not of the commandments only, but also the promise of grace annexed to the things which onely maketh the bitternesse to waxe sweete. For what were lesse amiable than the lawe, if it should onely with requiring & threatning trouble soules carefully with feare, and vex them with terror? But specially *Dauid* sheweth, that he in the lawe conceiued the Mediatour, without whome there is no delite or sweetenesse. Psa. 119. 105.

13 Which while some vnskillfull men can not discerne, they boldly shake away all *Moses*, and bidde the two tables of the lawe farewell, because they thinke it is not agreeable for Christians to cleaue to that doctrine that containeth the ministration of death. Let this prophane opinion depart farre out of our mindes. For *Moses* taught excellently well, that the same Lawe which with sinners can engender nothing but death, ought in the holy to haue a better and more excellent vse. For thus, when he was ready to die, he openly said to the people: Lay your hearts vpon all the words that I do testifie to you this day, that ye may committe them to your children, that yee may teach them to keepe, to doe, and to fulfil all the thinges that are written in the volume of this lawe, because they are not vainely commaunded you, but that euery one shoulde liue in them. But if no man can denie that there appeareth in it an absolute paterne of righteousness, then either wee must haue no rule at all to liue iustly and vprightly, or else it is not lawfull for vs to depart from it. For there are not many but one rule of life, which is perpetuall and cannot be bowed. Therefore, whereas *Dauid* maketh the life of a righteous man continually busied in the meditation of the lawe, let vs not referre that to one age onely, because it is most meete for all ages to the ende of the worlde: and let vs not therefore bee frayed away, or flye from being instructed by it, because it appointeth a much more exact holynesse than wee shall perforce, while we shall carrie about the person of our body. For nowe it executeth not against vs the office of a rigorous exacter that will not be satisfied, but with his full taske perforced: but in this perfection whereunto it exhorteth vs, it sheweth

*The lawe because it inbredeth death is not therefore to be shake off, but must be followed as a rule which serueth to direct all the actions of our life.*

Deu. 31.6.

Psa. 1.2.



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sheweth vs a marke, toward which in all our life to endeavour, is no lesse profitable for vs, than agreeable with our dutie. In which endeavour if wee faile not, it is well. For all this life is a race, the space whereof being runne out, the Lord will graunt vs to attaine to that marke, toward which our endeouours do trauaile a farre off.

*The abrogating of the lawe of God, to the faithfull is their deliuering from the curse threatened in the lawe, not from the dutie of continuall endeavouring to fulfill that which the lawe inioyneth.*

14 Nowe therefore, whereas the lawe hath toward the faithfull a power to exhort, not such a power as may binde their consciences with curse, but such as with often calling on, may shake off sluggishnesse and pinch imperfection to awake it: many when they meane to expresse this deliuerance from the curse thereof, do say, that the lawe is abrogate to the faithfull. (I speake yet of the law moral) not that it doth no more command them that which is right, but onely that it be no more vt to them that which it was before, that is, that it doe no more, by making affraide and confounding their consciences, damne and destroy them. And truly such an abrogation of the lawe, Paul doeth plainly teach, and also that the Lorde himselfe spake of it, appeareth by this that he would not haue confuted that opinion that he should dissolue the lawe, vnlesse it had bene commonly receiued among the Iewes. But forasmuch as it could not rise causelessly and without any colour, it is likely that it grewe vpon false vnderstanding of his doctrine, as in a manner all errours are wont to take occasion of truth, but least we should also stumble at the same stone, let vs diligently make distinction, what is abrogate in the lawe, and what remaineth yet in force. Where the Lorde protesteth that he came not to destroy the lawe, but to fulfill it: and that til heauen and earth passe away, no one iote of the lawe should passe away, but that all should be fulfilled: he sufficiently confirmeth that by his coming nothing should be taken away from the due keeping of the lawe. And for good cause: sith he came rather for this end, to heale offences. Wherefore the doctrine of the lawe remaineth for all Christians, inuiolable, which by teaching, admonishing, rebuking and correcting may frame and prepare vs to euery good worke.

Mat. 5. 17.

*The bondes of the lawe fro which we are loosed are those exactions, the rigor and extremities whereof, if it were not mitigated, would cause despaire, & not those inuincible obligations of obedience, the authoritie whereof doth & must stand in force for ever.*

Gala. 3. 10.

Deu. 27. 26.

Gal. 3. 12. & 5. 4.

15 As for those things that Paul speaketh of the curse, it is euident that they belong not to the verie instruction, but onely to the force of binding the conscience. For the law not onely teacheth, but also with authoritie requireth that which it commaundeth. If it be not performed, yea if dutie be slackt in any part, it bendeth her thunderboulk of curse. For this cause the Apostle sayth, that all they that are of the workes of the lawe, are subiect to the curse, because it is written: Cursed is euery one, that fulfilleth not all. And he saith, that they be vnder the works of the law, that doe not set righteousnesse in the forgiveness of sinnes, by which we are loosed from the rigour of the lawe. He reacheth therefore that we must be loosed from the bondes of the lawe, vnlesse wee will miserably perishe vnder them. But from what bondes? the bondes of that rigorous and sharp exacting, that releaseth nothing of the extremitie of the law, & suffreth not any offence unpunished. From this curse (I say) that Christ might redeem vs, he was made a curse for vs. For it is written: Cursed is euery one that hangerh vpon the tree. In the chapter following in deede he saith, that Christ was made subiect to the lawe, to redeeme them that were vnder the lawe: but all in one meaning



meaning, for he by and by addeth, that by adoption wee might receiue the right of children. What is that? that we should not be oppressed with perpetual bondage, that should hold our conscience fast strained with anguish of death. In the meane time this alway remaineth vnshaken, that there is nothing withdrawn of the authoritie of the lawe, but that it ought still to be receiued of vs with the same reuerence and obedience.

16 Of ceremonies it is otherwise, which wee abrogate not in effect, but in vse onely. And this, that Christ by his comming hath made an ende of them, doth so nothing diminish their holinesse, that it rather setteth them forth, and maketh them glorious. For as they should haue giuen but a vaine shewe to the olde people, vnlesse the power of the death and resurrection of Christ had bin shewed therein, so if they had not ceased, we could not at this day discerne to what purpose they were ordained. Therefore *Paul*, to proue that the keeping of them now is not onely superfluous, but also hurtfull, teacheth that they were shadowes whereof we haue the body in Christ. We see therefore howe in the abolishing of them, the trueth shineth better than if they did still a farre off, and as it were with a veile spred before, shew a figure of Christ that hath alreadye plainly appeared. And therefore the veile of the Temple at the death of Christ was torne in two peeces & fell downe: because now the true & expresse image of the heauenly good things was come to light, which before had bin but vnperfectly begun with darke rude draughtes, as the author of the Epistle to the Hebrewes saith. Hereunto serueth that saying of Christ, that the lawe and the Prophets were vnto the time of *Iohn*, and that from that time forward, the kindome of God began to be ioifully preached: not meaning that the holy fathers were without the preaching that containeth the hope of saluation, and of eternall life, but because a farre off, & vnder shadowes only they did behold that which we at this day see in the full light. But why it behoued that the Church of God should climbe vp higher from those first instructions, *Iohn the Baptist* declareth, for that the law is giuen by *Moses*, but grace and trueth began by Iesus Christ. For although the purging of finnes were truly promised in the olde sacrifices, and the Arke of the couenant was a sure pledge of the fatherly fauour of God, yet all this had bin but a shadowe, if it had not bin grounded vpon the grace of Christ, wherein is found, perfect, and eternall stedfastnesse. Let this then remaine sure, that although the ceremoniall vsages of the law haue ceased to be obserued, yet by the end of them it is the better knowne how great was the profit of them before Christs comming, which in taking away the vse of them hath sealed the force and effect of them with his death.

17 Somewhat more harde is the point that *Paul* noteth. And hee hath renewed you together with him, when ye were dead by finnes, and the vncircumcision of your flesh, forgiuing you al your offences, blotting out y<sup>e</sup> handwriting that remained in the decrees against vs, which was contray vnto vs, and he hath taken it away, fastening it to the crosse &c. For it seeme h to stretch the abolishing of the law somewhat further that now we haue nothing to do with the decrees thereof. For they erre that expounde it of the lawe morall, whose vnappealable rigor rather then doctrine thereof they thinke

*The exercise of the law ceremonial taken away yet the holnesse thereof confirmed by the performance of that which was therein shadowed.*

Col. 2. 17.

Mat. 27. 51.

Heb. 10. 1.

Luk. 16. 26.

Iohn. 1. 15.

*In what sense the ceremoniall law is termed a handwriting against them which did obseruest.*

Col. 2. 12.

Ephe. 2. 14.

thinke to be taken away. Some more deeply waying the words of *Paul*, doe espie that it is properly spoken of the lawe ceremoniall, and doe shewe that this word Decree, doth more than once so signifie in *Paul*. For to the *Ephesians* he sayeth thus: He is our peace, that maketh both to be one, that maketh void the law of commandments consistin in the decrees, that hee might make two in himselfe into one new man. It is no doubt that he spea- keth there of the ceremonies, for he calleth it the partition wherewith the *Iewes* were seuered from the *Gentiles*: wherefore I graunt that those first expositors are rightfully reprobued by these: but yet mee thinkes that these do not sufficiently well set forth the mind of the Apostle. For I like not at all, to haue these two places compared together in all points, when his purpose was to aduertise the *Ephesians* of their adoption into the fellowship of *Israel*, he teacheth that the stop is taken away, whereby they were before time kept asunder, that was in ceremonies. For the vsages of washings and sacrifices, wherewith the *Iewes* were made holie vnto the Lorde, doe seuer them from the *Gentiles*. But in the Epistle to the *Colossians*, who seeth not that he toucheth a hygher myserie? In deede the point of the disputation there, is of *Mosaicall* obseruations whereunto the false Apostles did labour to driue the Christian people. But, as in the Epistle to the *Galatians* he fetcheth that controuerfie further off, and as it were bringeth it backe to the first head thereof, so doth he also in this place. For if in the ceremonies you consider nothing else but a necessitie of the vse of them, to what purpose was it, to cal it a hand writing against vs? more ouer to set the whole summe in a maner of our redemption in this, it should be cancelled? Wherefore the matter itself trieth out, that here is some more secer thing to be considered And I trust that I haue attained the naturall vnderstanding of it if at least this be granted me to be true, which in one place is most truly written by *Augustine*, yea that he hath taken out of the plaine wordes of the Apostle, that in the lewish ceremonies was rather a confession than a cleansing of sinnes. For what did they else by sacrifices, but confesse themselues in their conscience guiltie of death, that did put cleansings in their place? What did they with their clensings, but testifie themselues to be vncleane? And so was the handwritting of their sinne & vncleannes oft renewed by them, but there was no discharge in that testifying thereof. For which cause the Apostle writeth that at length by meane of the death of Christ, was perfourmed the redemption of the offences that remained vnder the old Testament. Therefore the Apostle doth worthily call the ceremonies handwrittings against those y obserue them: forasmuch as by them they did openly seale to their own damnatio & vncleannes. And it hindereth not, that they were also partakers of the same grace with vs. For this they obtained in Christ, not in the ceremonies, which there the Apostle doth seuer from Christ because being at that time vsed, they did obscure the glorie of Christ. Thus learne we, that the ceremonies, if they be considered by themselues, are well & fitly called handwrittings against the saluatio of men, because they were as solemne instruments y testified their being bound. When the false Apostles went about to bind the Christian Church to them againe: *Paul* did not without cause admonish the *Colossians*, by fetching the signification of them further off,

Heb. 7. &amp; 9. &amp; 10

Heb. 9. 15.

to what point they should fall backe againe, if they suffered themselves in such sorte to be yoked by them. For therewithall was the benefite of Christ wrested away from them, in asmuch as he hauing once performed the eternall cleansing, hath vtterly abolished those daily obseruations which were onely of force to seale sinnes, but coule doe nothing to the putting away of them.

### The viii. Chapter.

*An exposition of the Morall lawes.*

**H**ERE I thinke it shal not be from the purpose, to enterlace the tenne commandementes of the lawe with a short exposition of them, because thereby both that shall better appeare which I haue touched, that the same keeping of them which God hath once appointed, remaineth yet in force: and then also wee shall haue besides that a prooffe of the seconde point, that the Iewes did not onely learne by it what was the true force of godlinesse, but also by the terrour of the iudgement, sith they sawe themselves vnable to keepe it, they were compelled whether they woulde or no, to be drawn to the Mediator. Nowe in setting forth the summe of those things that are required in the true knowledge of God, wee haue already taught, that wee cannot conceiue him according to his greatnesse, but that by and by his maiestie presenteth it selfe vnto vs, to binde vs to the worship of him. *The worship due to God, & the vnrightheousnesse which is in vs, because the inward lawe naturally written in our hearts cannot sufficiently teach, therefore God himselfe hath giuen a lawe which doth*

In the knowledge of our selues wee haue set this for the chiefe point, that being voide of the opinion of our owne strength, and cleane stripped of the trust of our owne rightheousnesse, and on the other side discouraged & beaten downe with conscience of our owne needinesse, wee should learne perfect humilitie and abasement of our selues. The Lorde setteth forth both these pointes in the lawe, where first chalenging to himselfe due power to gouerne, he calleth vs to the reuerence of his diuine maiestie, and appointeth out vnto vs wherein it standeth and consisteth: and then publishing a rule of his rightheousnesse, (against the rightheousnesse whereof our nature as it is peruerse & crooked, doeth alway strue, and beneath the perfection whereof our power as of it selfe it is weake & feeble to doe good, lieth a great way below) he reprobeth vs both of weaknes & vnrightheousnes. Moreouer, that inward law which we haue before said to be grauen and as it were imprinted in the hearts of al men, doth after a certaine maner enforme vs of the same things that are to be learned of the two tables. For our conscience doeth not suffer vs to sleepe a perpetuall sleepe without feeling, but that it inwardly is a witnesse and admonisher of those things that wee owe to God, and layeth before vs the difference of good and euill, and so accuseth vs when wee swarue from our duerie. But man being wrapped in such darkenesse of errours as he is, skarfe euen slenderly tasteth by that lawe of nature, what worship pleaseth God: but truly hee is verie farre distant from the right knowledge therof. Beside that, he is so swollen with arrogancie & ambition, & so blinded with selfeloue, that he cannot yet looke vpon, and as it were, descend into himselfe to learne to submit and humble himselfe, and confesse his owne miserie. Therefore (as it was necessarie both for



our dulnesse and stubbornesse) the Lorde hath set vs a lawe written, which should both more certainly testifie that which in the lawe naturall was too obscure, and also should shake away our drouinesse, and more liuely touch our minde and remembrance.

*By the law we vnderstand that we owe Gods obedience & that he loueth righteousness which we must seeke after, not excusing our selues by our inhabilitie which is no excuse.*

2 Nowe it is easie to vnderstande what is to be learned of the law, that is, that as God is our creator, so of right he hath the place of our father and Lorde, and that by this reason wee owe to him glorie, reuerence, loue and feare. Yea, and also that we are not at our owne libertie, to followe whither soeuer that lust of our minde doth moue vs, but that wee ought to hang vpon his becke, and to rest onely vpon that which pleaseth him. Then wee learne, that he delighteth in righteousness, that hee abhorreth wickednesse, and therefore that vnlesse wee will with wicked vnthankfulness fall away from our creator, wee must necessarily obserue righteousness all our life long. For if then onely wee yeld vnto him the reuerence that wee owe, when wee preferre his will before our owne, it followeth, that there is no other due worship of him, but the obseruation of righteousness, holynesse and cleanness. Neither may wee pretende this excuse that wee want power, and like wasted debtors be not able to pay. For it is not conuenient that wee shoulde measure the glorie of God by our owne power: for whatsoever wee bee, he alway abideth like to himselfe, a louer of righteousness, a hater of wickednesse. Whatsoeuer he requireth of vs (because hee can require nothing but that which is right) by bonde of nature wee must of necessitie obey: but that wee are not able, is our owne fault. For if wee be holden bounde of our owne lust wherein sinne reigneth, so that we are not lose at libertie to obey our father, there is no cause why wee should alledge necessitie for our defence, the cuill whercof is both within vs, and to be imputed vnto our selues.

*The law bringeth men by shipwracke to the hauens.*

3 When wee haue thus farre profited by the teaching of the law, then must wee by the teaching of the same lawe also descende vnto our selues: wherby at length we may carrie away two things. The first is, by comparing the righteousness of the law with our life, to learne, that we are farre off from being able to satisfie the will of God, and that therefore wee are not worthie to haue place among his creatures, much lesse to be reckened among his children. The seconde is, in considering our strength, to learne that it is not onely insufficient to fulfill the lawe, but also vtterly none at al. Hereupon followeth both a distrust of our owne strength, and a care and fearefulness of minde. For conscience cannot beare the burthen of iniquitie, but that by and by the iudgement of God is present before it: and the iudgement of God cannot be felt, but that it striketh into vs a dreadful horreur of death. And likewise being constrained with prooves of her owne weakenesse, it cannot choose but by and by fall into dispaire of her owne strength. Both these affections doe ingender humilitie and abatement of courage. So at length it commeth to passe, that man made afraide with feeling of eternal death, which hee seeth to hang ouer him by the deservuing of his owne righteousness, turneth himselfe to the onely mercie of God, as to the onely haue of saluation: that feeling that it is not in his power to pay that hee oweth vnto the lawe, despeiring in himselfe, hee may take

take breath againe and beginne to craue and looke for helpe from else where.

4 But the Lord not contented to haue procured a reuerence of his righteousness hath also added promises and threatenings to fill our hearts with loue of him, and with hatred of wickednesse. For, because our minde is too blinde, to be moued with the only beautie of goodnesse, it pleased the most mercifull Father of his tender kindnesse, to allure vs with sweetenesse of rewardes to loue and long for him. He pronounceth therefore, that with him are rewards laid vp for vertue, & that he shall not spend his labour in vaine, whosoever he be, that shall obey his commaundements. He proclaimeth on the other side, that he not onely abhorreth vnrighteousnesse, but also that it shall not escape vnpunished, for that hee wil be a reuenger of the contempt of his maiestie. And to exhort vs by all meanes, hee promiseth as well the blessings of this present life as also eternall blessednesse, to their obedience that keepe his commaundements: & to the transgressors thereof, he threatneth both present miseries and the punishment of eternall death. For the same promise, (hee that doth these things shal liue in them: ) and also the threatening that answereth it, (the soule that sinneth, that same shal die) do without doubt belong to the immortalitie or death that is to come, & shall neuer be ended. Albeit, whereſoeuer is mentioned the good wil or wrath of God, vnder the one is contained the eternitie of life, vnder the other eternal destruction. Of present blessings & curses there is a longer register rehearsed in the law. And in the penal ordinances appeareth the soueraigne cleanness of God, that can suffer no iniquitie: but in his promises, besides his great loue of righteousness, (which hee cannot finde in his heart to defraud of her rewardes) there is also proued by his maruelous bountifullnes. For whereas we & al ours are indetted vnto his Maiestie, by good right whatsoever he requireth of vs, he demandeth it as due det, but y<sup>e</sup> payment of det is not worthie of reward. Therefore he departeth with his own right, when he offreth reward to our obediences, which we do not yeld of our selues as things that were not due: but what those promises do bring vnto vs, is partly saide already, & partly shall appeare more plainly in place fit for it. It sufficeth for this present, if we remember & consider, that there is in the promises of the law, no small commendation of righteousness, that it may the more certainly appeare how much the keeping thereof pleaseth God: that y<sup>e</sup> penal ordinances are set for the more detestation of vnrighteousnes, least the sinner delited with the sweete flatterings of vices, should forget that the iudgement of the lawmaker is prepared for him.

5 Nowe whereas the Lorde giuing a rule of perfect righteousness, hath applied all the partes therof to his own wil, therein is declared that nothing is to him more acceptable than obediēce, which is so much more diligently to be marked, as the wantonnes of mans minde is more readie to deuise now and then diuerse sortes of worshipping to winne his fauour withall. For in all ages that irreligious affectation of religiō, because it is naturally planting in the witte of man, hath shewed and yet doeth shewe forth it selfe, that men do alway delite to inuent a way to obtaine righteousness beside the word of God, wherby it commeth to passe that the commandements of the

*The use of the promises and threatenings of the law.*

Leu. 18. 5.  
Ezc. 18. 4. & 30.

Leu. 26. 4.  
Deu. 28. 1.

*God by making his will and preſcription the only rule of our obedience, excludeth all our own by-inventions of pleasing him as vnpleasant & vnacceptable.*

Deut.12.28.

Deut.4.9.

Lib.4.de ciuit.  
Dei cap.12.de  
bono coniugali  
cont.aduer.Leg-  
is & proph.6.

*The first rule for  
right understand-  
ing of the law is  
that it requireth  
not onely out-  
ward but in-  
ward holinesse:  
which is plaine  
to him that noteth  
the difference be-  
tweene God and  
mortall lawma-  
kers.*

law haue but small place among the works that are commonly called good workes, while that innumerable route of mens workes occupieth almost all the roome. But what other thing meant *Moses* than to reitrayne such licentiousnesse, when after the publishing of the lawe he spake thus to *y* people: Giue heede, & heare all the things that I commaunde thee, that it may bee wel to thee and to thy children after thee for euer, when thou shalt doe that which is good and pleasant before thy God. What I commaund thee, that onely do: adde not vnto it, nor diminish it. And before, when he had protested, that this was his wisdome and vnderstanding before other nations, that he had receiued iudgements, righteousness & ceremonies of the Lord, he said further, Keepe therefore thy selfe and thy soule carefully, that thou forget not the words which thine eyes haue seene, and that at no time they fall out of thy heart. For, because God did foresee, that the *Israelites* would not rest, but that after they had receiued the lawe, they would beside it trauaile in bringing forth new righteousness, if they were not seuerely holden backe: therefore he pronounceth that herein is contained the perfection of righteousness, which should haue bin the strongest stay to hold them back, & yet they did not cease from that boldnesse so much forbidden them. But what of vs? wee are surely comprehended within the same charge: for it is no doubt that that continueth stil whereby the Lord hath chalenged to his law the absolute doctrine of righteousness, yet we not contented therewith, do monstrously trauaile with forging & coyning of newe good workes one vpon another. For the healing of this fault, the best remedie shalbe, if this thought shalbe stedfastly settled in vs, that the law is giuen vs from God to teach vs a perfect righteousness: that therein is taught no righteousness, but the same that is examined, by the appointed rule of Gods will: that therefore new formes of workes are vainly attempted to winne the fauour of God, whose true worship standeth in onely obedience: but rather that such study of good workes as wandreth out of the law of God, is an intollerable defiling of Gods righteousness & of the true righteousness. *Augustine* also saith most trucly, which calleth the obedience that is don to God, sometime the mother and keeper, sometime the originall of all vertues.

6 But when we haue expounded the lawe of the Lorde, then more fitly and with more profite shall that be confirmed which I haue before spoken of the office and vse of the law. But before that I beginne to discusse euery seuerall commaundement by it selfe, it shalbe good now to giue such lessons as serue to the vniuersall knowledge thereof. First let vs holde for determined, that the life of man is instructed in *y* law not onely to outward honesty, but also to inward & spiritual righteousness. Which thing whereas no man can denie, yet there be few that rightly marke it. That commeth to passe, because they looke not vpon the lawmaker, by whose nature the nature of the law also ought to be weied. If any king do by proclamation forbid to commit fornication, to kill, or to steale: in this case I grant that if a man doe onely conceiue in his minde a lust to commit fornication, to sinne, or to steale, & do not commit any of these things in deede, hee is out of the compasse of this prohibitiō. And the reason is, for that because the foresight of a mortall lawmaker, could not extend but to outward ciuilitie: his cōmandements are  
not



not broken, but when the outward offences are committed. But God (whose eye nothing escapeth, & which regardeth not so much the outward shew as the cleannes of the heart) vnder the forbidding of fornication, manslaughter & theft, forbiddeth lust, wrath, hatred, coueting of another mans, guile, & whatsoever is like to these. For insomuch as he is a spirituall lawmaker, he speaketh no lesse to the soule than to the body. But the manslaughter of the soule, are wrath & hatred: the theefe of the soule, is euil desire & couetousnesse: the fornication of the soule, is lust. But mans lawes also (wil some man say) haue regard to intents & willes, & not to successe of fortune. I grant, but yet they are such intents & willes, as haue outwardly broken out. They weye with what intent euery outward act hath been done, but they search not the secrete thoughts. Therefore they are satisfied when a man onely withholdeth his hands from offending. On the other side, because the heauenly law is made for our mindes, therefore the restraint of mindes is principally needefull to the keeping thereof. But the common sort of men, euen when they mightily dissemble there contempt of the lawe, doe frame their eyes, their feete, their hands, and all the partes of their bodies to some obseruation of the lawe, in the meane time they holde their heart most farre off from all obedience, and thinke themselves well discharged, if they keepe close from men that which they do in the sight of God. They heare it saide: thou shalt not kill: Thou shalt not commit adulterie: Thou shalt not steale: they drawe not out their sworde to kill: they ioyne not their bodies with harlots: they lay not their hands vpon other mens goods. All this is well hitherto. But in their whole heartes they breath out murders, they boyle in lust, they cast their eyes aside at all mens goods, and deuour them with coueting. Nowe wanteth that which was the cheefe point of the lawe.

Whence, I pray you, commeth so grosse dulnesse, but that leauing the law-maker, they rather measure righteousness by their own wit? Against these doeth *Paul* mightily crie out, affirming that the lawe is spirituall, whereby hee meaneth, that it not onely demaundeth an obedience of the soule, minde and will, but also requireth an Angeline purenesse, which hauing all the filthinesse of the flesh cleane wiped away, may fauour nothing but of the spirit.

Rom. 7. 14.

7 When we say that this is the meaning of the law, wee thrust not in a newe exposition of our owne, but we follow Christ the best expositor of the law. For when the Pharisees had infected the people with a false opiniõ, that he performeth the lawe that hath with outward worke committed nothing against the lawe, he reproveth this most perilous error, and pronounced that vnchast looking at a woman is fornication: he protested that they are manslaughterers that hate their brother, for he maketh them guiltie of iudgemēt that haue but conceiued wrath in their mind, and them guiltie of the counsell that in murmuring or grudging haue vttered any token of a displeased minde: and them guiltie of Hell fire, that with tauntes and railing breake forth into open anger. They that haue not espied these things, haue fayned Christ to be an other *Moses*, the giuer of the lawe of the Gospell which supplied the imperfection of the lawe of *Moses*. Whereupon commeth that common principle of perfection of the lawe of the Gospell, which farre

*This Christ sheweth by expounding the lawe, not by teaching a newe & another lawe perfecter & better as some perniciously imagin.*  
Mat. 5. 21.

passeth the olde lawe, which is a most pernicious opinion. For hereafter, where we shall gather a summe of the commaundementes, it shall appeare by *Moses* himselfe, how reprochfully they dishonour the law of God. Truly it sheweth that all the holinesse of the fathers did not much differ from hypocrisie, and it leadeth vs away from that onely and perfect rule of righteousness. But it is verie easie to confute that error: for that they thought that Christ did adde vnto the law, whereas he did but restore the law to her integritie, while he made it free, and clenfed it being obscured with lies, & defiled with leauen of the Pharises.

The seconde rule to vnderstand the law by, is that in euery commaundement, more is ment then the naked words do literal-ly import, & how much more the scope of eche commaundement compared with the matter thereof together with the contrarie will shew.

8 Let this bee our seconde note, that there is alway more contained in the commaundementes and prohibitions, than is by wordes exprested, which yet is so to be tempered, that it be not like a *Lesbian* rule, whereby licentiously wisting the Scriptures, wee may make of euery thing what wee list. For many bring to passe by this vnmeasured libertie of running at large, that with some the authoritie of Scripture groweth in contempt, and other some despeire of vnderstanding it. Therefore if it bee possible, wee must take some such way, that may by right and perfect path lead vs to the will of God, wee must I say search howe farre our exposition may exceede the boundes of the wordes, that it may appeare that it is not an addition of mens gloses knit to the worde of God, but rather that the pure and naturall meaning of the lawe giuer is faithfully rendred. Truly in a manner in all the commaundementes it is so manifest, that there are figuratiue speeches, meaning more in expresting part that hee may worthily be laughed at that will restraine the meaning of the lawe to the narrownesse of the wordes. It is euident therefore, that sober exposition doeth passe beyonde the wordes: but howe farre, that remaineth harde to iudge, vnlesse there bee some measure appointed: wherefore I thinke this to be the best measure, that if it be directed to the intent of the commaundement, that is, that in euery commaundement be weyed, why it was given vs. As for example: Euery commaundement is either by way of bidding, or of forbidding: the trueth of both sortes shall forthwith bee founde, if wee consider the intent or the ende thereof. As the end of the fifth commaundement is, that honour is to be giuen to them to whome God appointeth it. This therefore is the summe of the commaundement, that it is right and pleaseth God, that wee honour them to whome hee hath ginen any excellencie, & that hee abhorreth contempt and stubborneffe against them. The intent of the first commaundement is, that God alone be honoured. The summe therefore of the commaundement shall bee, that true godlinesse, that is to say, true worshippe of his maiestie pleaseth God, and that hee abhorreth yngodlinesse. So in euery commaundement wee must looke vpon what matter it treateth: then must we search out the ende, till wee finde what the lawmaker doeth testifie therein properly to please or displease him: and last of all must wee drawe an argument from the same to the contrarie, after this manner: If this pleaseth God, then the contrarie displeaseth him: if this displease him, then the contrarie pleaseth him: if he commaund this, then he forbiddeth the contrarie, if hee forbid this, then he commaundeth the contrarie.

9 That which is now some what darkely touched, shall in expounding of the commandements become very plaine by practice, wherefore it sufficeth to haue touched it, saying that this last point, is to be shortly cōfirmed with some prooffe thereof, because otherwise either it shoulde not be vnderstanded, or being vnderstand, it might perhaps at the beginning seeme to sound like an absurditie. This needeth no prooffe, that when a good thing is commaunded, the euil is forbidden that is contrarie to it: for there is no man but he will graunt it mee. And common iudgement will not much sticke to admit, that when euil things are forbidden, the contrarie duties are commaunded. It is an vniuersal opinion that vertues are commended, when the contrarie vices are condemned. But we require somewhat more than those formes of speech do signifie commonly among the people. For they for the most part take the vertue contrarie to any vice, to be the abstaining from the same vice: we say that it proceedeth farther, that is to contrarie duties and doings. Therefore in this commandement, Thou shalt not kill, the common sense of men will consider nothing else, but that we must abstaine from all hurt doing, or lust to do hurt. I say that there is further contained, that we should by all the helpes that we may, succour the life of our neighbour. And, least I speake without a reason, I prooue it thus: God forbiddeth that our brother be hurt or misused, because he willeth that our neighbours life be deare and precious vnto vs: he doth therefore require withall those duties of loue that may be done by vs for the preservation of it. And so may we see how the end of the commaundement doth alway disclose vnto vs all that we are therein commaunded or forbidden to do.

10 But why God, in such as it were halfe commaundements, hath by figures rather secretly signified, than expressed what his will was, whereas there are wont to be many reasons rendred thereof, this one reason pleaseth me about the rest. Because the flesh alway endeouoreth to extenuate the filthines of sin, & to colour it with faire pretences, sauing where it is euen palpable for grossenes, he hath set forth for an example in euerie kinde of offence that which was most wicked & abhominable, at the hearing wherof our verie senses might be moued with horror, thereby to imprint in our mindes a more haynous detesting of euerie sort of sinne. This many times deceueth vs in weying of vices, that if they be any thing secreete, wee make them seeme sin ill. These deceits the Lord doth disclose, when hee accustometh vs to referre al the whole multitude of vices to these principal heads, which do best of all shew, how much euery kind is abhominable. As for example, wrath & hatred are not thought so haynous euils, when they are called by their own names, but when they are forbidden vs vnder the name of manslaughter, we better vnderstand how abhominable they are before god, by whose word they are set in the degree of so horrible an offence: and wee moued by his iudgement, do accustom our selues better to weigh the haynousnes of those fautes that before seemed but light vnto vs.

11 Thirdly is to be considered, what meaneth the diuiding of the lawe of God into two tables, whereof all wise men will iudge that there is some time mention made not vnitly from the purpose, nor without cause. And wee haue a cause readie, that doth not suffer vs to remaine in doubt of

*That the forbidding of euil in the law, implieth a commanding of the contrarie duties which are good.*

*The cause why God hath forbidden the verie secret motion vnto sinne by the name of the grosse and actuall deede, is that the faultnes of such termes might make vs the better to vnderstand the ouerglines of those fautes, which being exprest by more proper and soft names, wee would make lesse account of.*

*The reason of diuiding the law into two parts or tables, vnderneath the former contained the duties which wee owe properly vnto god, is for that his worship is the foundation vnto which there can no good or acceptable duty passe from mans to mans.*



this matter. For God so deuided his law into two partes, in which is contained the whole righteousness, that he hath assigned the first to the duties of religion that do peculiarlie pertaine to the worshipping of his Godhead, the other to the duties of Charitie which belong vnto men. The first foundation of righteousness is the worship of God: which being once ouerthrowe, all the other members of righteousness are torne in sunder and dissolved, like to the partes of an house vnioined and fallen downe. For what manner of righteousness wilt thou call it, that thou vexest not men with robbery & extortions, if in the meane time by wicked sacriledge thou spoylest Gods maiestie of his glory? that thou defilest not thy bodie with fornication, if with thy blasphemies thou prophanely abuse the sacred name of God? that thou murderest no man, if thou trauaile to destroy and extinguish the memorie of God. Wherefore righteousness is vainely boasted of without religion, and maketh no better shewe, than if a mangled body with the head cut off, should be brought forth for a beautifull sight. And religion is not onely the principall part of righteousness, but also the verie soule wherewith it breatheth, and is quickened. For men keepe not equitie & loue among themselves without the feare of God. Therefore we say, that the worship of God is the beginning & foundation of righteousness, because when it is taken away, all the equitie, continence and temperance that men vse among themselves, is vaine and trifling before God. We say also that it is the springhead and liuely breath of righteousness, because hereby men doe learne to liue among themselves temperately and without hurt doing one to another, if they reuerence God as the iudge of right and wrong. Wherefore in the first table he instructeth vs to godlinesse & the proper duties of religion, where with his maiestie is to be worshipped: in the other he prescribeth howe for the feares sake of his name, we ought to behaue our selves in the fellowship of men. And for this reason our Lorde (as the Euangelists rehearse it) did in a summe gather the whole lawe into two principall pointes, the one that wee should loue God with all our heart, with all our soule, with all our strength: the other, that wee loue our neighbour as our selves. Thus thou seest howe of the two partes wherein he concludeth the whole lawe, he directeth the one toward God, and appointeth the other toward men.)

12 But although the whole lawe be contained in two principal points, yet, to the ende to take awaie all pretense of excuse, it pleased our God, to declare in the ten commandements more largely & plainly all things that belong both to the honor, feare & loue of himselfe, and also to that charitie which he commaundeth vs to beare to men for his sake. And thy studie is not il spent to knowe the diuision of the commaundements, so that thou remember that it is such a matter wherein euery man ought to haue his iudgement free, for which we ought not contentiously to strue with him that thinketh otherwise. But we must needs touch this point, least the readers should either scorne or marueil at the diuision that we shall vse, as new and lately deuised. That the law is deuided in ten words, because it is oft approved by the auctoritie of God himselfe, it is out of controuersie, wherefore there is no doubt of the number, but of the manner of diuiding. They that so diuide them, that they giue three commandements to the first table, & put  
other

Mat. 22. 37.  
Luk. 10. 27.

*That is the former table besides a generall preface to the lawe foure commandements are contained, in the latter table sixe.*

other 7. into the seconde, doe wipe out of the number the commandement concerning images, or at least they hide it vnder the first : whereas without dout it is seuerally set by the Lord for a commandement, & the tenth commandement of not coueting the things of his neighbour, they doe fondly teare into two . Beside that it shall by and by be done to vnderstande, that such manner of diuiding was vnknownen in the purer age. Other do reckon, as we doe, foure seuerall commaundementes in the first table, but in place of the first they set the promise without the commandement. As for me, because vnlesse I be conuincid by euident reason, I take the ten words in *Moses* for ten commandements, me thinks I see so many diuided in very fit order. Therefore, leauing to them their opinion, I wil follow that which I best allowe, that is, that the same which these later sort make the first cōmandement, shalbe in steede of a preface to the whole lawe, and then shall followe the commaundements, foure of the first table, and sixe of the second, in such order as they shalbe rehearsed . *Augustine* also to *Boniface* agreeth with vs, which in rehearsing them keepeth this order: that God only be serued with obedience of religion, that no idole be worshipped, that the name of the Lorde be not taken in vaine, when hee had before seuerally spoken of the shadowish commandement of the Sabbat . In another place in deede that first diuision pleaseth him, but for too slender a cause, that is, because in the number of three , if the first table consist of three commandementes, the mysterie of the Trinitie more plainly appeareth . Albeit in the same place hee sticketh not to confesse that otherwise hee rather liketh our diuision, Besides these, the author of the Vnperfect worke vppon *Mathew* is of our side. *Iosephus*, vndoubtedly according to the common consent of his time, assigneth to either table fise commaundements. Which is both against reason, because it confoundeth the distinction of religion and charitie, and also is confuted by the authoritie of the Lorde himselte, which in *Mathew* reckoneth the commaundement of honouring our parentes , in the number of the seconde table . Nowe let vs heare God himselte speaking in his owne wordes.

Lib.2. quart.  
vet. Testa.

Mat. 19. 19

#### The first Commaundement.

*I am the Lord thy God, which hath brought thee out of the land of Ægypt, out of the house of bondage. Thou shalt haue no strange Gods before my face.*

13 Whether you make the first sentence a parte of the first commendement, or reade it seuerally, it is indifferent vnto mee, so that you do not denie mee that it standeth in steede of a preface to the whole lawe . First in making of lawes is heede to be taken, that they be not shortly after abrogate by contempt. Therefore God first of all prouideth, that the maiestie of the law that he shall make, may neuer at any time come in contempt . For stablishing whereof he vseth three maner of arguments. First he chalengeeth to himself power & right of dominion, whereby he may constrain his chosen people, that they must of necessitie obey him : then he setteth forth a promise of grace with sweetnes therof to allure the to study of holines. Thirdly he reciteth the benefit that he did for them, to reprove the Iewes of vn-

To keepe the lawe from growing into contempt the lawmaker in the preface thereunto useth three meanes: the first is a declaration of his gretnes which to shew he sermeth himself the Lord.

thankfulnes, if they do not with obedience answer his kindnes. Vnder the name of Iehouah, the Lord, is meant his authoritie & lawful dominion. And if all things be of him & doe abide in him, it is right that all things be referred to him, as *Paul* saith. Therefore we are with this word alone sufficiently brought vnder the yoke of Gods maiestic, because it were monstrous for vs to seeke to withdrawe our selues from vnder his gouernement, out of whom we cannot be.

Rom. xi. 36.

*The second, a manifestation of his loue towards them vnto whom he gaue the law, signifying in gracious vnder that he had betaken himselfe: so bee wholly theirs.*  
Ier. 31. 33.  
Mat. 22. 32.

14 After that he hath shewed that it is he that hath power to command, to whom obedience is due, least he should seeme to draw by only necessitie, he also allureth with sweetenesse in pronouncing, that he is the God of the Church. For there is hidden in this speech a mutual relation, which is contained in the promise: I will be to them a God, and they shalbe to me a people. Whereupon Christ proueth that *Abraham, Isaac & Iacob* haue immortal life, by this that God testified that he is their God. Wherefore it is as much in effect, as if he should say thus: I haue chosen you to be my people, not only to do you good in this present life, but also to giue you the blessednesse of the life to come. But to what end this tendeth, it is noted in diuerse places in the lawe. For when the Lorde doeth vouchsafe to deale thus mercifully with vs, to cal vs into the company of his people, he chooseth vs (saith *Moses*) that we should be a peculiar people vnto himselfe, a holy people, and should keepe his commaundements. From whence also commeth this exhortatiō: Be ye holy, for I am holy. Now out of these two is deriued that protestation that is in the Prophet: The sonne honoureth the father, and the seruant honoureth his Lord. If I be a Lord, where is my feare? If I be a father, where is my loue?

Deu. 7. 6. & 14. 2  
& 26. 18.  
Leui. 19. 2.  
Mal. 1. 6.

*The third, a rehearfall of such a benefite as could not but be vnto them that receiued it, an euerslasting bond of dutiful obedience.*

15 Now followeth the rehearfall of his benefite, which ought to be of so much more force to moue vs, as the fault of vnthankfulnes is more detestable euen among men. He then did put *Israel* in remembrance of a benefite lately done, but such a one as for the miraculous greatnesse thereof being worthie to be had in remembrance for euer, should remaine in force with their posteritie. Moreouer it is most agreeable for this present matter. For the Lord seemeth to say that they were deliuered out of miserable bondage for this purpose, y they should with obedience & readines of seruice honour him, the author of their deliuerance. He vseth also, (to the end to hold vs fast in the true worshipping of him alone) to set out himselfe with certain titles, wherby he maketh his sacred maiestic to be differently knowen fro al idols & forged gods. For, as I said before, such is our ready inclination to vanitie, ioyned with rash boldnes, y so soone as God is named, our mind cannot take heede to it selfe, but that it by and by falleth away to some vaine inuention. Therefore, when the Lord meaneth to bring a remedie for this mischiefe, he setteth out his own godhead with certaine titles & so doth compasse vs in, as it were within certaine grates, least we should wander hither & thither & rashly forge our selues some new God, if forsaking the liuing God, we should erect an idol. For this cause, so oft as the Prophets meane properly to point out him, they clothe him, & as it were enclose him, within those marks, wherby he had opened himselfe to the people of *Israel*. And yet when he is called the God of *Abraham*, or the God of *Israel*, when hee is set in the temple of

Exo. 3. 6.  
Amos. 1. 2.

*Hierusalem*



*Hierusalem* among the Cherubins, these & like formes of speach do not bind him to one place or to one people, but are set onely for this purpose, to stay the thoughts of the godly in that God, which by his couenant, that he hath made with *Israel*, hath so represented himselfe, y<sup>e</sup> it is no way lawfull to varie from such a paterne. But let this remaine stedfastly imprinted, that there is mention made of the deliuerance to this end, that the Iewes might y<sup>e</sup> more cherefully giue themselues to the God that doth by right claime them vnto him, And we (least we should think that the same nothing belongeth to vs,) ought to consider, that the bondage of *Egypt* is a figure of the spiritual captiuitie, wherein we are all holden bounde, vntill our heauenly deliuerer doe make vs free by the power of his arme, and conuey vs into the kingdome of libertie. As therefore when in the olde time he minded to gather together the *Israelites* that were scattered abroad, to the worshipping of his name, he deliuered them out of the intollerable dominion of *Pharao*, wherewith they were oppressed: so all those to whome at this day hee professeth himselfe a God, he doth now deliuer from the deadly power of the diuel, which was in a shadow signified by that corporall bondage. Wherefore there is no man, but his mind ought to be enflamed to hearken to the law which hee heareth to haue proceeded from the soueraigne king. From whome as all things take their beginning, so is it meete that they haue also their end appointed and directed to him. There is no man (I say) but he ought to be raiued to embrace the lawmaker, to the keeping of whose commaundements, he is taught that he is peculiarly chosē: from whose bountie he looketh both for flowing store of all good things, and also the glorie of immortall life: by whose maruellous power & mercie, hee knoweth himselfe to be deliuered out of the iawes of death.

16 After that he hath grounded & stablished the authoritie of his lawe, he setteth forth the first commandement, *That we haue no strange Gods before him.* The ende of this commandement is, that God will onely haue preeminence, and wholly enioy his owne authoritie among his people. And that it may so be, he commaundeth that there be farre from vs all vngodlinesse & superstition, whereby the glorie of his godhead is either diminished or obscured: and by the same reason he commaundeth, that we worship & honor him with true endeuour of godlines. And the verie simplicitie of the words themselues do in a manner expresse the same. For we cannot haue God, but we must also comprehend therein all things that properly belong to him. Whereas therefore he forbiddeth vs to haue other Gods, he meaneth thereby, that we should not giue away elsewhere that which is proper to him. For although the things that we owe vnto God be innumerable, yet not vnfitly they may be brought vnto four principal points: Adoration, whereunto as a thing hanging vpon it, is adioyned spiritual obedience of conscience: Affiance, Inuocation, & Thanksgiuing. Adoration I call the reuerence & worship which euery one of vs yeeldeth vnto him, when hee submitteth himselfe vnto his greatnes: wherefore I doe not without cause make this a part thereof, that we yeld our consciences in subiectiō to his law. Affiance is an assurednes of resting in him by reknowledging of his powers, when reposing all wisdom, righteousness, power, truth and goodnes in him, we thinke

our

*The first commandement wherewith he establisheth his sole preeminence ouer his people, becometh that which is due to be given him, & him alone. as adoration, affiance, inuocation, and thanksgiuing: which if we do not yeeld vnto him or do vnto others with him, either in whole or in part, he hath a reuenging eye to behold it, be it neuer so small or secret.*

our selues blessed with only partaking of him. Inuocation, is a resorting of our minde to his faith and helpe as to our onely succour, so oft as any necessitie presseth vs. Thankesgiuing is a certaine thankfulness whereby the praise of all good things is giuen vnto him. Of these, as God suffereth nothing to be conueyed away else where, so he commaunded all to be wholly giuen to himselfe. Neither shal it be enough to abstaine from hauing any strange God, vnlesse thou restraine thy selfe in this, that many wicked con-temners are wont, which thinke the readiest waye, to scorne all religions: but true religion must goe before, whereby our mindes may be directed to the liuing God, with knowledge whereof they being endued may aspire to reuerence, feare and worship his maiestie, to embrace the communicating of all his good things, euery where to seeke for his helpe, to re- knowledge and aduance with confession of praise the magnificence of his workes, as to the onely marke in all the doings of our life. Then, that we be- ware of peruerse superstition, whereby our mindes swaruing from the true God, are drawn hither and thither as it were vnto diuerse gods. Where- fore, if wee bee contented with one God, let vs call to remembrance that which is before said, that all forged gods are to be driuen farre away, & that the worship is not to be torne in sunder, which hee alone claimeth to him- selfe. For it is not lawfull to take away any thing from his glorie, be it neuer so litle, but that all things that belong to him may wholly remaine with him. The parcel of sentence that followeth (Before my face) encrease the ha- nousnes: for that God is prouoked to ieaousie, so oft as wee thrust our own inuentions in his place, as if an vnchast woman by bringing in an adu- lterer openly before her husbands eyes should the more vexee his mind. Ther- fore when God testified that with his present power and grace hee looked vpon the people that he had chosen, the more to fray them from the wic- ked act of falling from him, hee giueth them warning that there can bee no new gods brought in, but that he is witnes & beholder of their sacrilege. For this boldnesse is encreased with much wickednes, that man thinketh that in his flyings away he can beguile the eyes of God. On the other side, God crieth out that whatsoeuer we purpose, whatsoeuer wee go about, whatsoe- uer we practise, it commeth in his sight. Let therefore our conscience bee cleane euen from the most secrete thoughtes of swaruing from him, if wee will haue our religion to please the Lord. For he requireth to haue the glo- rie of his godhead whole and vncorrupted not onely in outward confessiō, but also in his eyes, which do behold the most secret corners of hearts.

*The ende of the second commande- ment being to keep the worship of God pure from prophanation, he forbiddeth first to make any image for representation of God, & secondly so worship any image made.*

The second Commandement.

*Thou shalt not make to thee any graven image, nor any similitude of those things that are in heauen aboue, or in earth beneath, or in the waters vnder the earth. Thou shalt not worship them, nor serue them.*

17 As in the first commandement he pronounced that he is the one God beside whome there are no other gods to be deuised or had, so now he more openly declareth what manner of God he is, and with what kind of worship he is to be honoured: that wee may not presume to forge any carnall thing for him. The ende therefore of this commandement is, that hee will not haue

haue the lawfull worship of him, to be prophaned with superstitious vsages. Wherefore in summe, he calleth and draweth vs away from the carnall obseruations, which our foolish minde is wont to inuent, when it conceiueth God according to her owne grossenesse. And therefore hee frameth vs to the lawfull worship of him, that is the spirituall worship, and which is appointed by him. Hee speaketh of the grossest fault that is in this offence, namely outward idolatry. And there be two partes of this commandement. The first restraineth our libertie, that we do not presume to make subiect to our senses or by any forme to represent God, which is incomprehensible. The second part forbiddeth vs to honour any images for religions sake.

Moreouer he shortly reciteth all the formes wherewith he was wont to be expressed in shape, by the prophane & superstitious nations. By those things that are in heauen, he meaneth the Sunne, the Moone, and other Starres, & peraduenture also birds, as expressing his meaning in the fourth of Deuteronomie he meaneth as well birds as starres. Which note I would not haue spoken of but that I sawe some vnskillfully to apply it to Angels. Therefore I omit the other partes, because they are sufficiently known of themselves. And we haue already in the first booke taught plainly enough, that whatsoever visible formes of God man doth inuent, they are directly contrarie to his nature, and that therefore so soone as images come forth, true religion is corrupted and defiled.

18 The penall ordinance y followeth ought not a litle to auaille to shake off our slouthfulnesse. For he threateneth: That he is the Lorde our God, a strong & ielous God, that visiteth the iniquitie of the fathers vpon the children vnto the third & fourth generation, in them that hate his name, and sheweth mercie vnto thousandes to them that loue him and keepe his commandements. This is as much in effect, as if he should haue said, that it is he only vpon whom we ought to stick. And to bring vs thereunto, he speaketh of his power, that doth not without punishment suffer it selfe to be contemned or diminished. Here is in deede set the name *El*, which signifieth God. But because it is deriued of strength, to expresse the sense the better, I did not stick so to translate it, or to put it into the text. Then he calleth himself ielous that can abide no fellow. Thirdly, he affirmeth that he wil be a reuenger of his maiestie & glorie if any do transerre it to creatures or to grauen images, & that not with a short or slender reuenge, but such as shall extend to the children & childrens children, & childrens childrens children, that is such as shalbe followers of their fathers vngodlinesse: as also he sheweth a perpetuall mercie & bountifulnesse vnto long continuance of posteritie, to those that loue him & keepe his lawe. It is a common manner with God to take vpon him the person of a husband toward vs. For the coniunction wherewith he bindeth himselfe vnto vs, when he receiueth vs into the bosome of his church, is like vnto a certaine holy wedlocke, that must stande by mutuall faithfulnessse. As he doth all the duties of a faithfull & true husband, so againe he requireth of vs such loue and chastitie as ought to be in wedlocke, that we yelde not our soules to Satan, to lust, & to filthie desires of the flesh, to be defiled by them. Whereupon he that rebuketh the Apostasie of the Iewes, complaineth that they did throwe away chastitie, and

Deu. 4. 15.

*The penaltie annexed to the second commandement, which the better to imprint, God mentioneth his strength, his ielousie, his wrath in shewing both vengeance & mercie, not sleightly but with long continuance as well of the one as the other: & the reason why God of himselfe as in the person of a husband.*

were



were defiled with adulteries. Therefore, as the husband, the more holy and chaste that he himselfe is, the more is he kindled to anger if he see his wifes minde encline to a strange louer: so the Lorde that hath wedded vs vnto himselfe in trueth, testifieth that he hath a most feruently burning ielousie, so oft as neglecting the purenesse of his holy mariage, wee are defiled with wicked lusts, but specially then when we transerre to any other, or do infect with any superstition the worship of his name, which ought to bee most vncorrupted: Forasmuch as by this meane we do not only breake the faith giuen in wedlocke, but also so defile the verie wedding bed with bringing into it adulterers.

Iere. 3.  
Osee. 2.

*That by the punishment which God doth threaten to the children of the disobedient for their fathers faults, that spirituall curse is meant whereby as the father being destitute of the spirit liueth wickedly, so the sonne likewise forsaken of God, followeth the same way to destruction.*

Eze. 18. 20.  
Num. 14. 8.  
Ier. 32. 18.  
Esay. 39. 7.  
Gen. 12. 17. &  
20. 3

*That for God so to plague men in their posteritie, is neither vniust nor repugnant vnto that which the Prophet hath wher he teacheth how childrens teeth are not set on edge by the fouer grapes which their fathers haue eaten.*

19 In the threatening is to be scene what he meaneth by this, when he saith, that he will visite the iniquitie of the fathers vpon the children vnto the third & fourth generation. For, beside that it standeth not with equity of Gods iustice, to punish the innocent for an others offence, God himselfe also saith, that he will not make the sonne to beare the wickednesse of the father. But this sentence is more than once repeated, of prolonging the punishment of the sinnes of the ancestors vpon the generation to come. For so doth Moses oftentimes speake vnto him: Lord, Lord, that renderest the iniquitie of the fathers to the children, vnto the third and fourth generation. Likewise Hieremie: Thou that shewest mercie in thousandes, that renderest the iniquitie of the fathers into the bosome of the children after them. Manie, while they trauaile much in losing this knot, thinke that it is to be vnderstanded only of temporal punishments, which if the children suffer for the parents faults, it is no absurditie, forasmuch as they are oftentimes laid vpon them for their saluation, which is in deede true. For Esay declared to Ezechias, that his sonnes should be spoiled of the kingdome, & carried into exile for the sinne that he had committed. The houses of Pharaos & Abimelech were plagued for offending Abraham. But when that is alleged for affoiling of this question, it is rather a shift than a true exposition. For here & in like places he threatneth a more greuous reuenge than that it may be admitted within the boundes of this present life. It is therefore thus to be taken: that the iust curse of the Lord, lieth not only vpon the head of y wicked man himself, but also vpon his whole familie: when the curse once lieth vpon them, what is else to be looked for, but that the father being destitute of the spirit of God, liue most wickedly, & the sonne likewise forsaken of the Lord for the fathers fault, do follow the same way of destruction: and finally the childes childe, and the child of the childes child, the cursed seede of detestable men do fall headlong after them?

20 First let vs see, whether such reuenge be vnseemely for the iustice of God. If all the nature of man be damnable, we know that destruction is prepared for them, to whome the Lorde vouchsafeth not to communicate his grace. Neuertheless they do perish by their own vnrighteousnes, & not by vnrighteous hatred of God. Neither is there left any cause to quarell, Why they be not holpen by the grace of God to saluation as other are. Whereas therefore this punishment is laide vpon wicked men & euill doers for their offences, that their houses are deprived of the grace of God during many generations: who can accuse God for this most iust reuenge? But the Lord

on

on the other side pronounceth, that the punishment of the fathers sin shall not passe ouer vnto the sonne. Note what is there intreated of. Whē the *Israelites* had bin long & cōtinually vexed with manie calamities, they began to vse for a Prouerb, that their fathers had eaten a sower grape, wherewith the childrens teeth were set on edge: wherby they meant that their fathers had committed sinnes, whereof they, being otherwise righteous, & not deseruing it, did suffer the punishment, rather by the vnappeasable wrathfulness of God, than by a moderate seueritie. The Prophet pronounceth vnto them that it is not so: because they are punished for their own offences, and that it standeth not with the iustice of god, that the righteous sonne should suffer punishment for the naughtinesse of the wicked father. Which thing also is not contained in this present ordinance. For if the visiting, whereof mention is now made, be fulfilled when the Lord taketh away frō the house of the wicked his grace, the light of his trueth & other helps of saluation: in this that the children being blinded & forsaken of him, doe goe on in the steps of their fathers, they susteine curses for their fathers offences. But inasmuch as they are put to temporall miseries, & at last to eternal destruction, herein they are punished by the iust iudgement of God, not for y sinnes of other, but for their own iniquitie.

21 On the other side is offered a promise of enlarging the mercy of god into a thousand generations, which promise is also often found in the scriptures, and is set in the soleme covenant of the Church: I will be thy God, and of thy seede after thee. Which thing *Salomon* hauing respect vnto, writeth that the children of the righteous shalbe blessed after their death, not onely by reason of holy bringing vp, which also not a little auayleth there vnto, but also for that blessing promised in the covenant, that the grace of God shall rest eternally in the houses of the godly. Hereupon groweth great comfort to the faithful, great terrour to the wicked. For if euen after death, the remembrance both of righteousness and wickednes be of so great force with God, that the cursing of the one, and the blessing of the other redoundeth vnto posteritie, much more shal it light and rest vpon the heads of the doers themselves. But it maketh nothing against vs, that the issue of the wicked many times commeth to good prooffe, & the issue of the faithful swaueth out of kinde: because the lawmaker meant not here to stablisch such a perpetual rule as should derogate his free election. For it sufficeth for the comfort of the righteous and for the terrour of the sinner, that the penaltie is not vaine or of no effect, although it do not alway take place. For as the temporal punishments that are laid vpo a fewe wicked men, are reftimonies of the wrath of God against sinnes, and of the iudgement that shal one day be giuen vpon al sinners, although many escape vnpunished euen to y ende of their life: so when God giueth one example of this blessing to shew mercie and bountifullnesse to the sonne for the fathers sake, he giueth a prooffe of his constant and perpetuall fauour to them that worship him: and when he once pursueth the wickednesse of the father in the sonne, hee sheweth what iudgement is prepared for all the reprobate for their owne offences. Which assurednesse he had in this place principally respect vnto. And by the way he commendeth vnto vs the largenesse of his mercie, which hee

*The promise of mercie towards them & theirs that feare God, breedeth comfort, is not contrariet by their issues, swauing sometimes out of kinde & is setteth out the largenesse of his mercie so exceede the rigour of his iustice.*  
Gen. 17. 7.  
Pro. 20. 7.

extendeth vnto a thousand generations, whereas hee assigned but onely foure generations to vengeance.

The thirde commaundement.

*Thou shalt not take the name of the Lord thy God in vaine.*

*The end of the third commaundement is the holy estimation of gods name which excludeth all conceits & speeches concerning him which are not according to his highnes: all irreuerend mentioning of his word, all carping at his workes: & of all rash, much more alimptious abusing thereof.*

22 The end of this cōmaundement is, that his will is to haue the maiestie of his name to be holy among vs. Therefore the summe shal be that wee doe not defile it with contemptuously and irreuerently vsing it. With which prohibition the commaundement hangeth orderly together, that we take studie and care godhly to reuerence it. Therefore wee ought so to order our selues both in our mindes and our tongues, that we neither think nor speake any thing of God himselve or his mysteries, but reuerently and with much sobrietie: that in weying his workes, wee conceiue nothing but honorable toward him. These three things I say, it behoueth vs not negligently to marke, that whatsoeuer our minde conceiueth of him, whatsoeuer our tongue vtereth, it may saour of his excellencie, and may agree with the holy highnesse of his name: and finally may serue to aduance his magnificence. That wee doe not rashly or disorderly abuse his holy worde and reuerende mysteries either to ambition, or to couetousnesse, or to our owne triflings: but that as they beare the dignitie of his name imprinted in them, so they may keepe their honour and estimation among vs. Last of all, that wee doe not carpe against or speake euill of his workes, as these wretched men are wont to babble reprochfully against them: but that what soeuer wee rehearse done by him, we report it with wordes of praise of his wisdom, righteousnesse and goodnesse. That is to sanctifie the name of God. Where otherwise is done, it is defiled with vaine and peruerse abuse, because it is violently carried from the right vse whereunto onely it was appointed: and though there be no other hurt done, yet it is spoyled of his dignitie, and by little and little brought to contempt. Now, if there be so much euill in this rash readinesse to vse the name of God out of season, much more mischief is in this, if it be employed to euil vses, as they doe that make it to serue the superstitions of Necromancie, cruell execrations, vnlawfull coniurations, and other wicked enchantementes. But swearing is chiefly mentioned in the commaundement, as the thing wherein the peruerse abuse of Gods name is most detestable, that thereby wee may be the better altogether frayed away from all defiling thereof. But that here is commaundement giuen of the worship of God, and of the reuerence of his name, and not of the trueth and equitie that is to be kept among men, appeareth by that that he afterwarde in the second table condemneth perjurie and false witnesse, whereby hurt is done to the fellowship of men: but it were in vaine to reapeate it againe, if this commaundement intreated of the duetie of charitie. And also the diuision of the lawe it selfe requireth it, because as it is saide, God did not in vaine appoint two tables for his law, whereby is gathered that in this commaundement he chalengerh his owne right to himselve, and defendeth the holinesse of his name, and teacheth not what men owe to men.



23 First is to be learned what is an othe. It is a taking of God to witnesse, *The honor which God requieth to be giuen to his name in oathes.* to confirme the truth of that which we speake. For those cursed speeches that containe manifest reproches against God, are vnworthie to be reckoned among othes. That such taking to witnesse, when it is rightly done, is a kinde of worshipping of God, is shewed in diuerse places of the Scripture.

As when *Esay* prophecieth of the calling of the *Abyrians* and *Aegyptians* into fellowship of the couenant with *Israel*, They shall speake (saith he) in the tongue of *Chanaan*, and shall sweare in the name of the Lorde. That is to say, in swearing by the name of the Lord, they shall yeeld a confession of his religion. *Esay. 19. 18.*

Againe, when he speaketh of the enlargement of his kingdome, he saith: Whosoever shall blesse himselfe, shall blesse in the God of the faithfull: and he that shall sweare in the land shall sweare in the true God. *Ieremie* saith, If they shall teach y people to sweare in my name as they haue taught them to sweare by *Baal*, they shall be builded vp in the middes of my house. *Ier. 12. 16.*

And for good cause it is said, that when we call vpon the name of the Lorde to witnesse, we do witnesse our religion toward him, For so we confesse that he is the eternall & vchangeable truth, whome we call vpon, not onely as a most substantiall witnesse of truth aboue all other, but also as the onely defence thereof, which is able to bring forth hidden things into light, and then as the knower of hearts. For where testimonies of men do faile, there we flee to God for witnesse specially where any thing is to be proued that lieth secrete in conscience. For which cause the Lord is bitterly angry with them that sweare by strange gods, & he iudgeth that manner of swearing to be an argument of manifest falling from his allegiance: Thy sonnes haue forsaken me, & do sweare by them that are no gods. And he declareth the hainousnesse of this offence by threatening of punishment: I will destroy them that sweare by the name of the Lord, & sweare by *Melchan*. *Iere. 5. 7.*

24 Now when we vnderstand that it is the Lords will that there bee in our othes a worship of his name: so much the more diligent heede is to be taken, that in steede of worshipping they doe not containe dishonour, contempt or abacement of it. For it is no small dishonor, when periurie is committed in swearing by him, wherefore it is called in the law, Profanation. For what is left to the Lorde when he is spoiled of his truth? he shall then cease to be God. But truly he is spoiled thereof, when he is made an affirmer & approver of falshod. Wherefore, when *Iosua* minded to driue *Achan* to confesse the truth, he said: My sonne, giue glorie to the Lorde of *Israel*, meaning thereby, that the Lorde is grievously dishonoured if a man sweare falsly by him. And no maruel. For we do as much as in vs lieth, in a manner, to staine his holy name with a lie. And that this manner of speech was vsed among the Iewes so oft as any was called to take an othe, appeareth by the like protestation, that the Pharisees vse in the Gospel of *Iohn*. To this heedfulness the formes of othes that are vsed in y Scriptures do instruct vs: The Lord lieth, The Lord do these things vnto me, and adde these things, The Lord be witnesse vpon my soule. Which do proue, that we cannot call God for witnesse of our sayings, but that wee also with him to take vengeance of our periurie, if we speake deceitfully. *Soph. 1. 5.*

25 The name of the Lord is made vile and common, when it is vsed in  
R. super-

*Periurie, a profanation of the name of God.*  
*Leu. 19. 12.*

*Iosue. 7. 9.*

*Iohn. 9. 24.*  
*1. Sam. 14.*  
*2. Reg. 6. 31.*  
*2. Cor. 1. 23.*

*The name of God  
abused when v-  
sed as a vvisnesse  
though in trueth,  
yes vvanantly  
vwithout any vr-  
gent cause.*

superfluous othes, although they be true. For in such case it is also taken in vaine. Wherefore it shall not be sufficient to abstaine from swearing faillly, vnlesse we do also remember, that swearing was suffered and ordained not for lust or pleasure, but for necessities sake: and therefore they goe beyond the lawfull vse thereof, that applie it to things not necessarie. And there can no other necessitie be pretended, but where it is to serue either religion or charitie, wherein at this day men doe too much licentiously offense, and so much the more intollerably, for that by verie custome it hath ceased to be reckoned for any offence at all, which yet before the iudgement seate of God is not slenderly weyed. For euey where without regarde, the name of God is defiled in trifling talkes, and it is not thought that they doe euil, because by long suffered and unpunished boldnesse, they are come to rest as it were in possession of so great wickednesse. But the commaundement of the Lorde remaineth in force, the penaltie abyedeth in strength, & shall one day haue his effect, whereby there is a certaine speciall reuenge proclaimed against them that vse his name in vaine. This commaundement is also transgressed in an other point, that in our othes we put the holy seruants of God in the place of God, with manifest vngodlinesse, for so we transerre the glorie of his godhead to them. Neither is it without cause that the Lord hath giuen a speciall commaundement to sweare by his name, and by speciall prohibition forbidden, that wee shoulde not be heard sweare by any strange gods. And the Apostle evidently testifieth the same, when he writeth, that men in swearing do call vpon a higher than themselves, & that God which had none greater than his owne glorie to sweare by, did sweare by himselfe.

Deu. 6.13. & 10.  
20.  
Exo. 23.13.

*The folly of Ana-  
baptists in colle-  
cting the simple  
vnlawfulness of  
alloathes out of  
the wordes of our  
Saviour Christ.  
Mat. 5.  
Iacob. 5.*

Exod. 22.21.  
Iohn 7.16.

26 The Anabaptists not contented with this moderation of swearing, doe detest all othes without exception, because the prohibition of Christ is generall: I say vnto ye, sweare not at all, but let your talke be yea yea, and nay nay, whatsoever is more than this, is of euil. But by this meane, they do without consideration stumble against Christ: while they make him aduersarie to his father, and as if he had come downe from heauen to repeale his fathers decrees. For the eternall God doth not onely in the lawe permit swearing as a thing lawfull, which were ynough: but also in necessitie doeth commaund it. But Christ affirmeth that he is all one with his father: that he bringeth no other thing, but that which his father commaunded him, y his doctrine is not of himselfe, &c. What then? will they make God contrarie to himselfe, which shall afterwarde forbidde and condemne the same thing in mens behauiours, which he hath before allowed by commaunding it? But because there is some difficultie in the wordes of Christ, let vs a little weigh them. But herein wee shall neuer attaine the trueth, vnlesse wee bende our eyes vnto the intent of Christ, and take heede vnto the purpose that hee there goeth about. His purpose is not either to release or restraine the law, but to reduce it to the true and naturall vnderstanding, which had beene very much depraued by the false gloses of the Scribes and Pharisees. This if wee hold in minde, wee shall not thinke that Christ did vtterly condemne othes, but onely those othes which do transgresse the rule of the law. Therby it appeareth, that the people at that time did forbear no manner of swearing



swearing but periuries, whereas the law doth not only forbid periuries, but also al idle & superfluous othes. The Lord therefore the most sure expositor of the law, doth admonish them, that it is not only euil to forswear, but also to sweare. But howe to sweare? in vaine. But as for these othes that are commended in the law, he leaueth them safe and at libertie. They seeme to fight somewhat more strongly when they take earnest holde of this worde At al, which yet is not referred to the word Sweare, but to 5 formes of swearing that are after rehearsed. For this was also part of their error, that when they did sweare by heauen and earth, they thought that they did not touch the name of God. Therefore after the principall kinde of offence against this commandement, the Lorde doeth also cut off from them all byshiftes that they should not thinke that they haue escaped, if not speaking of the name of God they call heauen and earth to witnesse. For hereby the way it is also to be noted, that although the name of God be not expressed, yet men by indire&t formes doe sweare by him, as if they sweare by the liuely light, by the bread that they eate, by their Baptisme or other tokens of gods liberalitie towards them. Neither doeth Christ in that place where hee forbiddeth them to sweare by heauen and earth and *Hierusalem*, speake it to correct superstition, as some men falsly thinke, but he rather confuteth their sophistical subtletie, which thought it no fault babblingly to throwe out indire&t othes, as though they spared the holy name of God, which is ingrauen in all his benefices. But otherwise it is, where either a mortall man, or a dead man, or an Angell is put in the place of God: as among the prophane nations flatterie deuised that stinking forme of swearing by the life or soule of the king: for then the false making of Gods doth obscure & minish the glorie of the one onely God. But when wee meane onely, to procure credite to our saying by the holy name of God, although the same be indire&tly done, yet in all such trifling othes his maiestie is offended. Christ taketh from this licentiousnesse, all pretense of excuse, in this that hee forbiddeth to sweare at all. And *Iames* to the same purpose, reciting the same wordes of Christ which I haue before alleaged, because the same rash boldnesse hath alwayes beene in the worlde, which is a prophane misusing of the name of G O D. For if yee referre this worde, At all, to the substance, as if without any exception it were altogether vnlawfull to sweare: wherefore serueth that exposition which is added afterwarde: Neither by heauen nor by earth, &c? Whereby it sufficiently appeareth that those cauillations are met withall, by which the Iewes thought their fault to be excused.

Mat. 5. 34.

Iac. 5. 12.

17 Therefore it cannot nowe be doubtfull to sounde iudgements, that the Lorde in that place did onely reprocue those othes that were forbidden by the lawe. For he himselfe, which shewed in his life an examplar of the perfection that he taught, did not sticke to sweare when occasion required. And his disciples, who (wee doubt not) did obey their master in all things, followed the same example: who dare saye that *Paul* would haue sworn, if swearing had beene vtterly forbidden? but when the matter so required, he sware without any sticking at it, yea, sometime adding an execration. But this question is not yet ended, because some do thinke that only

*Oathes not only publique but also priuate soberly & reuerently taken allowable & according both to reason and to approved examples.*



publike othes are excepted out of this prohibition, as those othes that wee take when the Magistrate doeth offer them to vs and require them of vs. And such as Princes vse to take in stablishing of leagues, or the people when they sweare allegiance to their Prince, or the Souldiar when he is put to an othe for his true seruice in the warre, and such like. And to this sort they adioyne, and that rightfully, such othes as are in *Paul*, to confirme the dignitie of the Gospel, forasmuch as the Apostles in their office are not priuate men but publike ministers of God. And truly I denie not that those are the safest othes, because they are defended with foundest testimonies of Scripture. The Magistrate is commaunded in a doubtful case to driue the witnesse to an othe, and he on the other side to aunswere by othe: and the Apostle saith, that mens controuersies are by this meane ended. In this commaundement both these haue a perfect allowance of their offices. Yea, and wee may note, that among the olde heathen men, the publike and solemne othe was had in great reuerence, but common othes that were vually spoken without consideration, were either nothing or verie little regarded, because they thought that in these they had not to doe with the maiestie of God at all. But yet it were too much dangerous to condemne priuate othes, that are in necessarie cases soberly, holily, & reuerently taken, which are maintained both by reason and examples. For if it be lawfull for priuate men in a weightie and earnest matter to appeale to God as iudge between them, much more is it lawfull to call him to witnesse. Put the case: thy brother will accuse thee of false breach of faith, thou endeouorest to purge thy selfe according to the dutie of charitie, and he by no meanes will suffer him selfe to be satisfied. If thy good name come in peril by his obstinate maliciousnesse, thou shalt without offence appeale to the iudgement of God, that it will please him in time to make thine innocencie knowne. Nowe if the weight of the wordes be considered, it is a lesse matter to call him to witnesse. Therefore I see not why in this case wee should affirme, that the calling him to witnesse is vnlawfull. And we are not without many examples thereof. For though the othe of *Abraham* and *Isaac* with *Abimelech* be saide not to serue for our purpose, because it was made in the name of a publick companie, yet *Iacob* and *Laban* were private men, which stablished a couenant with mutuall othe betweene themselues. *Booz* was a priuate man which by the same meane confirmed his promise of mariage to *Ruth*. *Abdias* was a priuate man, a iust man and fearing God, which affirmed vnto *Elias* by oth, the thing that he meant to perswade him. Therefore I haue no better rule, but that othes be so tempered, that they be not vnaduised, that they be not common without regarde, that they be not vsed of raging lust, nor trifling, but that they serue iust necessitie, as where the Lords glory is to be maintained, or the edification of our brother furthered, to which ende the commaundement of the law tenderth.

Heb. 6. 16.

Gen. 21. 24. &  
26. 31. & 31. 53.  
Ruth. 3. 13.

1. Re. 18. 10.

## The fourth Commaundement.

*Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou worke & doe all thy workes. But on the seuenith day is the Sabbath of the Lord thy God. In it thou shalt do no worke. &c.*

28 The end of this commandment is, that we being dead to our owne affections and workes, shoulde bee busied in meditation of the kingdome of God, and to the same meditation should be exercised, by such meanes as he hath ordained. But because this commandment hath a peculiar and seuerall consideration from the rest, therefore it must haue also a seuerall manner of exposition. The olde writers vse to call it a shadowish commandment, for that it conteineth the outward obseruation of the day, which by the coming of Christ was taken away with the other figures. Wherein I graunt they say truely, but they touch but halfe the matter. Wherefore wee must fetch the exposition of it further off. And (as I thinke) I haue marked that there are three causes to be considered, whereupon this commandment consisteth. For first the heauenly lawmaker meant vnder the rest of the seuenth day, to set out in figure to the people of *Israel* the spiritual rest, whereby the faithfull ought to cease from their own workes, that they might suffer God to worke in them. Secondly, his wil was to haue one appointed day, wherein they should meete together to heare the lawe, and execute the ceremonies, or at least bestowe it peculiarly to the meditation of his workes: that by such calling to remembrance, they might be exercised to godlines. Thirdly, he thought good to haue a day of rest graunted to seruants, & such as liued vnder the gouernement of other, wherein they might haue some ceasing from their labour.

*Three causes considerable in the fourth commandment concerning the obseruation of the sabbath day.*

29 But we are many wayes taught, that the same shadowing of the spiritual rest, was the principal point in the Sabbat. For the Lorde required the keeping of no commaundement in a manner more seuerely, than this; when his meaning is in the Prophets to declare that all religion is ouerthrowen, then he complaineth that his Sabbates are polluted, defiled, not kept, not sanctified: as though that peece of seruice being omitted, there remained no more wherein he might be honoured. He did set forth the obseruing thereof with high praises. For which cause the faithfull did among other oracles maru'llously esteeme the reueiling of the Sabbat. For in *Nehemiah* thus spake the Levites in a solemne conuocation, Thou hast shewed to our fathers thy holy Sabbat, & hast giuen them the commaundements and the ceremonies, and the law by the hand of *Moses*. You see how it is had in singular estimation among all the commaundements of the lawe. All which things do serue to set forth the dignitie of the mysterie, which is very well expressed by *Moses* and *Ezechiel*. Thus you haue in *Exodus*, See that yee keepe my Sabbat day, because it is a token betweene mee and you in your generations: that you may knowe that I am the Lorde that sanctifie you: keepe my Sabbat, for it is holy vnto you. Let the children of *Israel* keepe the Sabbat and celebrate it in their generations, it is an ouerlasting couenant betweene me and the children of *Israel*, and a perpetuall token. Yet *Ezechiel* speaketh more at large. But the summe thereof commeth to this effect, that it is for a token whereby *Israel* should knowe that God is their sanctifier. If our sanctification be the mortifying of our own wil, then appeareth a most apt relation of the outward signe with the inward thing it self: we must altogether rest, that God may worke in vs: we must depart from our owne will, wee must resigne vp our heart, wee must banish all lustes of the flesh. Finally,

*The sabbath a figure of spirituall rest.*

*Num. 13. 22.*

*Eze. 20. 21. and*

*23. 38.*

*Iere. 17. 12. & 17.*

*Exo. 31. 13. &*

*35. 2.*

*Nehc. 9. 14.*

*Eze. 20. 12.*



Heb.3.13.&4.9

*Gods appointing the seventh day for the sabbath, & by ratifying the same by his owne example, was to confirme the perfection of that euermlasting rest whercof the sabbath day being a figure is appointed on a daye which followvng in orderly numeration beareth the name of a perfect number.*  
Esa.66.23.  
1.Cor.15.28.

nally, we must cease from all the doings of our own wit, that wee may haue God working in vs, that we may rest in him, as the Apostle also teacheth.

30 This perpetuall ceasing was represented to the Iewes, by the keeping of one day among seuen: which day, to make it be obserued with greater deuotion, the Lord commaunded with his owne example. For it auaieth not a litle to stirre vp mans endeuour, that hee may knowe that hee tenderth to the following of his Creator. If any man search for a secret signification in the number of seuen: Forasmuch as that number is in the Scripture the number of perfection, it was not without cause chosen to signifie euermlasting continuance. Wherewith this also agreeth that *Moses* in the day that he declared that the Lord did rest from his workes, maketh an end of describing the succeeding of dayes and nightes. There may be also brought an other probable note of the number, that the Lorde thereby meant to shewe that the Sabbath should neuer be perfectly ended, til it came to the last day. For in it we beginne our blessed rest, in it we do daily proceede in profiting more and more. But because we haue stil a continuall warre with the flesh, it shall not be ended vntil that saying of *Esaie* be fulfilled, concerning the continuing of newe Moone with newe Moone, of Sabbath with Sabbath, euen then when God shall be all in all. It may seeme therefore that the Lorde hath by the seuenth day set forth to his people the perfection to come of his Sabbath at the last day, that our whole life might by continuall meditation of the Sabbath, aspire to this perfection.

*The principall thing in the sabbath is the mystrie of perpetuall rest: the ceremoniall use thereof abrogated, the superstitious obseruation to be abolished.*

Esa.58.13.

Rom.6.4.

Col.2.16.&47.

31 If any man mislike this obseruation of the number as a matter too curious, I am not against him, but that he may more simply take it: that the Lord ordeined one certaine day, wherein his people might vnder the schooling of the lawe be exercised to the continuall meditation of the spirituall rest: And that he assigned the seuenth day, either because he thought it sufficient, or that by setting forth the likenesse of his owne example, he might the better moue the people to keepe it or at least to put them in mind, that the Sabbath tended to no other end, but that they should become like vnto their creator. For it maketh small matter, so that the mystrie remaine which is therein principally set forth, concerning the perpetuall rest of our workes, to consideration whereof the Prophets did now and then call back the Iewes that they should not thinke themselves discharged by carnall taking of their rest. Beside the places already alleaged, you haue thus in *Esaie*: If thou turne away thy foote from the Sabbath, that thou do not thine owne will in my holy day, and shall call the Sabbath delicate and holy of the glorious Lord, and shalt glorifie him while thou doest not thine owne wayes, & seekest not thine owne will to speake the wordes, then shalt thou be delighted in the Lorde &c. But it is no doubt, that by the comming of our Lord Christ, so much as was ceremoniall herein, was abrogate. For he is the truth, by whose presence all figures do vanish away, he is the bodie at sight whereof the shadowes are left, he, I say, is the true fulfilling of the Sabbath, wee being buried with him by Baptisme, are grafted into the fellowship of his death, that we being made partakers of the resurrection, we may walke in newnes of life. Therefore in another place the Apostle writeth, that the Sabbath was a shadow of a thing to come: and that the true bodie, that is to say, the per-



perfect substance of truth is in Christ, which in the same place he hath well declared. That is not contained in one day, but in the whole course of our life, vntill that wee being vtterly dead to our selues, be filled with the life of God. Therefore superstitious obseruing of dayes ought to be farre from Christians.

32 But forasmuch as the two latter causes ought not to bee reckened among the olde shadowes, but do belong alike to all ages: since the Sabbath is abrogate, yet this hath still place with vs, that wee should meete at appointed dayes to the hearing of the word, to the breaking of the mystical bread, and to publike prayer: and then that to seruants and labourers be granted their rest from their labour. It is out of doubt that in commanding the Sabbath, the Lorde had care of both these things. The first of them hath sufficient testimonie by the onely vse of the Iewes to proue it. The seconde, Moses spake of in Deuteronomie in these wordes: that thy man seruant and thy maide seruant may rest as well as thou: remember that thou thy selfe didst serue in Ægypt. Againe, in Exodus: that thy Oxe and thy Assē may rest, and the sonne of thy bondwoman may take breath. Who can denye that both these things doe serue for vs as well as for the Iewes? Meetings at the Church, are commaunded vs by the worde of God, and the necessitie of them is sufficiently knownen in the verie experience of life. Vnlesse they be certainly appointed and haue their ordinarie dayes, howe can they be kept? All things by the sentence of the Apostle are to be done comely and in order among vs. But so farre is it off, that comelinesse and order can be kept without this policie and moderation, that there is at hande present trouble and ruine of the church, if it be dissolued. Now if the same necessitie be among vs, for releefe whereof the Lorde appointed the Sabbath to the Iewes: let no man say that it belongeth nothing vnto vs. For our most prouident and tender Father, willed no lesse to prouide for our necessitie than for the Iewes. But thou wilt saye, why do wee not rather daily meete together, that the difference of dayes may be taken away? I would to God, that were graunted, and truely spirituall wisdom was a thing woorthie to haue daily a peece of the time cut out for it. But if it cannot bee obtained of the weaknesse of many to haue daily meetings, and the rule of charitie doeth not suffer vs to exact more of them, why should we not obey y order which we see layde vpon vs by the will of God?

33 I am compelled here to be somewhat long, because at this day many vnquiet spirites do raise trouble, concerning the sunday. They crie out that the Christian people are nourished in Iewishnesse, because they keepe some obseruation of dayes. But I answer, that we keepe those dayes without any Iewishnesse, because we do in this behalfe farre differ from the Iewes. For wee keepe it not with strait religion as a ceremonie, wherein we think a spirituall mysterie to be figured, but we retaine it as a necessarie remedy to the keeping of order in the church. But Paul teacheth that in keeping thereof they are not to be iudged Christians, because it is a shadow of a thing to come. Therefore he feared that he had laboured in vaine among the Galatians, because they did stil obserue dayes. And to the Romaines he affirmeth that it is superstition if any man doe make difference betwene day.

*Although the first vse of the Sabbath which was to signifie spirituall rest being ceremoniall be done away, yet the second and thirde, whereby it was appointed for the people of God to meete and for labourers to cease doeth stil remaine.*  
Deu. 5. 14.  
Exo. 23. 12.

1. Cor. 14. 40.

*The difference betwene Iewes and Christians in obseruing the sabbath daie: they keepe it as a shadow of a thing spirituall, we onely for politick partly, and partly for Ecclesiastick orders sake.*  
Col. 2. 16.  
Gal. 4. 10.  
Rom. 14. 5.

and day. But who, sauing these madde men onely doth not see, of what obseruing the Apostle meaneth? For they had no regard to this political ende and the order of the Church, but whereas they kept them still as shadowes of spirituall things, they did euen so much darken the glorie of Christ & the light of the Gospel. They did not therefore cease from handie workes, because they were things that did call them away from holy studies and meditations, but for a certaine religion, that in ceasing from worke they did dreame that they stil kept their mysteries of old time deliuered them. The Apostle, I say, inuiceth against this disordered difference of dayes, and not against the lawfull choise of dayes that serueth for the quietnesse of Christian fellowship, for in the Churches that he himselfe did ordaine, the Sabbath was kept to this vse. For hee appointeth the *Corinthians* the same daye, wherein they should gather the collection to releue the brethren at *Ierusalem*. If they feare superstition, there was more danger thereof in the feast dayes of the Iewes, than in the Sundayes that the Christians nowe haue. For so as was expedient for the ouerthrowing of superstition, the day that the Iewes religiously obserued is taken away: and, so as was necessarie for keeping of comlineesse, order, and quiet in the Church, an other day was appointed for the same vse.

1. Cor. 16. 2.

*The blamelesse intent of Christians, substituting the Sunday in steede of the Iewes sabbath, & of others among Christians hauing other festiuall dayes appointed for the same purposes: the principal exercises whereby the sabbath is sanctified: their trifling vanitie which see no difference betweene Iewes & Christians but the change of the day, when in the vse of the day in dede we principally differ.*

Hist. trip. li. 9. ca. 38.

34 Albeit the old fathers haue not without reason of their choise, put in place of the Sabbath day, the day that wee call Sunday. For whereas in the Resurrection of the Lord is the ende and fulfilling of that rest, whereof the old Sabbath was a shadowe: the Christians are by the verie same day y<sup>e</sup> made an ende of shadowes, put in minde that they should no longer stick vnto the shadowish ceremonie. But yet I do not so rest vp<sup>o</sup> the number of seuen, that I would binde the church to the bondage thereof. Neither will I condemne those Churches, that haue other solemne dayes for their meetings, so that they be without superstition, which shalbe, if they be onely applied to the obseruation of Discipline and wel appointed order. Let the summe hereof be this: as the trueth was giuen to the Iewes vnder a figure, so is it deliuered vs without any shadowes at all. First, that in all our life long wee should be in meditation of a continuall Sabbath or rest from our owne workes, that the Lorde may worke in vs by his spirite: then that euery man priuately so oft as he hath leasure, should diligently exercise himselfe in godly calling to minde the workes of God, and also, that we al should keepe the lawful order of the Church appointed, for the hearing of the worde, for the ministration of the Sacraments and for publike prayer: thirdly, that wee should not vnghently appresse them that be vnder vs. And so doe the triflings of the false prophets vanish away that in the ages past haue infected the people with a Iewish opinion, that so much as was ceremoniall in this commandment is taken away, which they in their tongue call the appointing of the seuenth day, but that so much as is morall remaineth, which is the keeping of one day in the weeke. But that is nothing else in effect, than for reproche of the Iewes to change the day, and to keepe still the same holinesse in their mind. For there still remaineth with vs the like signification of mysteric in the dayes as was among the Iewes. And truely we see what good they haue done by such doctrine. For they that cleaue to their constitutions, doe by these



these as much exceed as the Iewes in grosse and carnal superstition of Sabbath: so that the rebukings that are read in Esay, do no lesse fitly serue for the at these daies, than for those that the Prophet reproofed in his time. But this generall doctrine is principally to be kept, that least religion should fall away or waxe faint among vs, holy meetings are to be diligently kept, and those outwarde helps are to be vsed that are profitable for to nourish the worshipping of God.

Es. 1. 13. and 58. 13.

The fifth Commaundement.

*Honour thy Father and thy Mother, that thou mayst liue long vpon the Earde which the Lord thy God shall giue thee.*

35 The end of this commaundement is, that because the Lord deliteth in the preservation of his order, therefore he willeth that those degrees of preeminence which he hath ordained be not broken, the summe therefore shall be that we reuerence those whom the Lord hath set ouer vs, that we yeld to them honour, obedience and thankfulness. Whereupon followeth that it is forbidden vs, to withdrawe any thing from their dignity, either by contempt or obstinacie or vnthankfulness. For so doth the word Honour, in the Scripture signifie verie largely: as when the Apostle sayeth, that the elders which rule well are worthy of double honour, he meaneth not onely that reuerence is due vnto them, but also such recompence as their ministerie deserueth. And because this commaundement of subiection, doeth most of all disagree with the peruerseness of mans nature, which as it swelleth with greedinesse of climbing high, so it hardely abideth to be brought lowe: therefore he hath set that kind of superiority for example, which by nature is most amiable & least enuious: because he might the easilier meeken and reclaime our mindes to the vse of submission. Therefore the Lord doth by litle and litle craue vs to all lawfull subiection by that which is most easie to beare, forasmuch as the rule of all is alike. For to whom hee giueth any preeminence, he doth communicate his owne name with them, so far as is necessarie to preserue the same preeminence: The name of Father, God, and Lord, do so belong vnto him alone, that so oft as wee heare one of them named, our minde must needs be touched with a feeling of his maiestie. Therefore whom he maketh partakers of these things, he maketh to glister with a certaine sparke of his brightnesse, that they may be honorable euery one according to his degree. Therefore in him that is our father we haue to consider somewhat of the nature of God, because he beareth not the name of God without cause. Hee that is our Prince or our Lord, hath some partaking of honour with God.

*The end of the fifth commaundement is preservation of order, for vvhich God commaundeth all things belonging to the honor, and forbiddeth any thing tending to the dishonor of superiors vvhom hee beautifieth vvvith amiable names to meaken the mindes of men vnto obedience & subiection vnder them.*

1. Tim. 2. 5.

36 Wherefore it ought not to be doubted that God doth here set a generall rule, that as we knowe any man to be by his ordinance set ouer vs, so we yeeld vnto him reuerence, obedience, thankfulness, & such other duties as it lieth in vs to do. And it maketh no difference, whether they be worthy or vnworthie. For of what sorte soeuer they bee, they haue not without the prouidence of God attained that place, by reason wherof the lawmaker would haue them to be honored. Yet namely he hath giuen commaundement of reuerence to parentes, that haue brought vs into this life, to which

*Vnto parentes so learned in respect of their preeminence be they good or bad, as also vnto our natural parentes the honor of reuerence, obedience and thankfulness is required as our bands.*



Exod.21.  
Leui.20.9.  
Leui.10.9.  
Pro.10.10.  
Deu.21.18.  
Mat.15.4.  
Eph.5.1.  
Col.3.20.

reuerence very nature ought in a manner to instruct vs. For they are monsters and not men, that breake the authoritie of parentes with dishonour, or stubbornnesse. Therefore the Lord commaunded al the disobedient to their parentes, to be slaine, as men vnworthie to enioy the benefite of light, that doe not reknowledge by whose means they came into it. And by manie additions of the lawe it appeareth to be true that we haue noted, that there are three parts of honour that he here speaketh of, Reuerence, Obedience, and Thankfulnesse. The first of these the Lorde establisheth when he commaundeth him to be killed that curseth his Father or his Mother, for there he punisheth the contempt and dishonour of them. The second hee confirmeth when he appointeth the punishment of death for the disobedient and rebellious children. To the third belongeth that saying of Christ in the fifteenth of Matthew, that it is the commendement of God that we do good to our parents. And so oft as *Paul* maketh mention of a commendement, hee expoundeth that therein obedience is required.

*What is meant by the promise annexed to the fifth commandment and howe it may stande with the stormes of their lues that are most obedient.*

37 There is annexed a promise for a commendation, which doth the rather put vs in mind, how acceptable vnto God is the submissio<sup>n</sup> y<sup>e</sup> is here commaunded. For *Paule* vseth the same pricke to stirre vp our dulnesse when he saith: that this is the first commaundement with promise. For the promise that went before in the first Table, was not special & properly belonging to one commandement, but extended to the whole lawe. Nowe this is thus to be taken: The Lord spake to the *Israe'lites* peculiarly of the lande which hee had promised them for their inheritance. If then the possession of lande was a pledge of Gods bountifullnes: let vs not marueile if it pleased God to declare his fauour by giuing length of life, by which a man might long enioy his benefit. The meaning therefore is thus, Honor thy Father and thy Mother, that by a long space of life thou mayest enioy y<sup>e</sup> possession of that lande that shalbe vnto thee for a testimonie of his fauour. But sith all the earth is blessed to the faithfull, wee doe worthely reckon this present life among the blessings of God. Therefore this promise doeth likewise belong vnto vs, forsomuch as the continuance of this life is a prooofe of Gods good will. For it neither is promised to vs, nor was promised to the Iewes, as though it contained blessednes in it selfe, but because it is wont to be to the Godlie a token of Gods tender loue. Therefore if it chaunce that an obedient child to his parentes bee taken out of this life before his ripe age, which is oftentimes seene, yet doth God no lesse constantly continue in the performance of his promise, than if he should reward him with a hundred Acres of land, to whom he promised but one Acre. Al consisteth in this, that wee shoulde consider that long life is so farre promised vs, as it is the blessing of God, & that it is his blessing so farre as it is a prooofe of his fauour, which he by death doth much more plentifully and perfectly witnesse and shew in effect to his seruants.

*The curses that fall upon the disobedient, in which number are all that withdraw their subiection from the Lord*

38 Moreouer, when the Lorde promisseth the blessing of this present life to the children that honor their parentes with such reuerence as they ought, he doth withall secretly say, that most assured curse hangeth ouer the stubbornne and disobedient children. And that the same should not want execution: he pronounceth them by his lawe subiect to the iudgement of death, and

and comāndeth them to be put to execution: and if they escape that iudge-<sup>they were al sub-</sup> ment, he himsele taketh vengeance on them by one meane or other. For <sup>mission in the</sup> we see howe great a number of that sorte of men are slaine in battailes & in <sup>Lord, but no other</sup> frayes, and some other tormented in straunge vnaccustomed fashions, and <sup>wise them in the</sup> they all in a manner are a prooffe that this threatning is not vayne. But if a-  
ny escape to olde age, sith in this life being depriued of the blessing of God,  
they do nothing but miserably languish, and are reserued for greater paines  
hercafter, they are farre from being partakers of the blessing promised to  
the godly children. But this is also by the way to be noted, that wee are not  
commaunded to obey them but in the Lorde. And that is euident by the  
foundation before layed: for they sit on high in that place whereunto the  
Lorde hath aduanced them, by communicating with them a portion of  
his honour. Therefore the submission that is vsed toward them, ought to be  
a steppe towards the honouring of that soueraigne Father. Wherefore, if  
they moue vs to transgresse the lawe, then are they woorthily not to bee  
accompted parents, but strangers that labour to withdrawe vs from obe-  
dience to the true Father. And so is to be thought of Princes, Lordes, and  
all sortes of superiours. For it is shamefull and against conuenience of rea-  
son, that their preeminence should preuaile to presse downe his highnesse,  
sith theirs as it hangeth wholly vppon it, so ought onelic to guide vs vn-  
to it.

The sixt Commaundement.

*Thou shalt not kill.*

39 The ende of this commaundement is, that forasmuch as God hath <sup>The sixt comman-</sup> bounde together all mankind with a certeine vniety, that euery man ought <sup>dement sending so</sup> to regarde the safetie of all men, as a thing giuen him in charge, in summe <sup>the vniue and</sup> therefore, all violence and wrong, yea and all harme doing, whereby our <sup>therby to the safe-</sup> neighbours body may be hurt, is forbidden vs. And therefore wee are com- <sup>tie of al mankind,</sup> manded, if there be any power of succour in our trauaile to defend the life of <sup>doeth under the</sup> our neighbours, that we faithfully imploy the same, that wee procure those <sup>name of murder</sup> things that may make for their quiet, that we watch to keepe them fro hurt, <sup>both forbid al hurt</sup> and if they be in any danger, that we giue them our helping hande. If thou <sup>and mōyn al fur-</sup> consider that it is God the Lawmaker that so saith, then thinke withall that <sup>therance which</sup> his meaning is by this rule also to gouerne thy soule. For it were a fonde <sup>may growe from</sup> thing to thinke, that he which espieth the thoughtes of the heart, and prin- <sup>man to manne:</sup> cipally resteth vpon them, should instruct nothing but the bodie to true righ- <sup>which rule, must</sup> teousnesse. Therefore the manslaughter of the heart is also forbidden in this <sup>bridle and direct</sup> lawe, and an inward affection to preferue our brothers life is here giuen in <sup>not onely out-</sup> commaundement. The hand in deede bringeth forth the manslaughter, but <sup>ward deedes, but</sup> the minde conceiueth it, when it is infected with wrath and hatred. Looke <sup>also inwards</sup> whether thou canst be angrie with thy brother without burning in desire to <sup>thoughts.</sup> doe him hurt. If thou canst not be angry with him, then canst thou not hate him, forasmuch as hatred is nothing but an olde rooted anger. Although thou dissemble and go about to winde out thy selfe by vaine circumstan-  
ces: yet where anger or hatred is, there is an affection to hurte. If thou wilt

1.Ioh.5.

Mat.5.22.

wilt still dally out with shifts to defende it, it is alreadie pronounced by the mouth of the holy Ghost, that he is a manslayer that hateth his brother in his heart. It is pronounced by the mouth of the Lorde Christ, that he is guiltie of iudgement that is angrie with his brother : that hee is guiltie of the counsell that saith Rhacha: that he is guiltie of Hell fire, that saith vnto him, Foole.

*Two Speciall  
groundes of this  
commandement,  
the excellencie of  
mans creation, &  
the price of his re-  
demption, in re-  
gard of which  
two, if so muche  
care bee due to his  
bodie, to his soule  
how much more?*

40 The Scripture noteth two points of equitie, vpon which this commaundement is grounded: because man is both the image of God and our owne flesh, wherefore vnlesse we will defile the image of God, we must haue care to touche man none otherwise, than as a sacred thing: and vnlesse wee will put of all naturalnesse of man, wee must cherish him as our owne fleshe. That manner of exhortation that is fetched from y redemption & grace of Christ, shall be intreated of in an other place. God willed these two things naturally to be considered in man, that might perlwade vs to the preservation of him, that we should both reuerence the image of God imprinted in him, and embrace our owne flesh. He hath not therefore escaped the crime of manslaughter, that hath kept himselfe from shedding of blood. If thou commit anie thing indeede, if thou goe about any thing with endeuour, if thou conceiue any thing in desire and purpose that is against the safetie of an other, thou art holden guiltie of manslaughter. And againe: If thou doe not trauaile to thy power and as occasion may serue to defend his life, thou doest with like haynousnesse offende the lawe. But if there be so much care taken for the safetie of his bodie, let vs hereby gather, how much studie and trauaile is due to the safetie of his soule, which in the Lordes sight doth infinitely excell the bodie.

The seueneth Commaundement.

*Thou shalt not commit adulterie.*

*In the seueneth  
commaundement  
chastitie & cleane-  
nes being sought,  
God by the name  
of actuall intem-  
perance, doth  
make barefull  
whatsoever ren-  
deth therunto, &  
require a care of  
continuing our  
bodies and soules  
in puritie for pre-  
seruation where-  
of mariage is esta-  
blished.*

41 The ende of the commaundement is, that because God loueth chastitie and cleannesse, therefore all vnclannesse ought to depart farre away from vs. The summe therefore shal be, that we be defiled with no vnclannesse or lustfull intemperance of the flesh Whereunto answereth the affirmatiue commaundement, that we chastly & continently order all the parts of our life. But fornication he forbiddeth by name, to which all vnchaste lust rendeth: that by the filthines of that which is more grosse & sensible, forso much as it also defileth the body, he might bring vs to abhorre al filthy lust. Sith man was created in this estate, not to liue a solitarie life, but to vse a helper ioyned vnto him: and since that by the curse of sinne he is driuen the more to this necessitie, the Lord hath in this behalfe provided help for him so much as was sufficient, when hee ordained mariage, when he sanctified with his blessing the fellowship begonne by his authoritie. Whereby followeth, that all other fellowship of man & woman out of mariage, is accursed before him, & that the fellowship of mariage it selfe, was ordained for remedie of necessitie, that we should not runne out into vnbridled lust. Therefore let vs not flatter our selues, sith we heare that man cannot be coupled with woman out of mariage, without the curse of God.



42. Nowe forasmuch as by the condition of nature, and by lust more en-  
 kindeled since the fall of man, we are become doubly subiect to desire of  
 companie of women, except it be those whome God of his singular grace  
 hath exempted from it: let euery man looke well what is giuen vnto him.  
 Virginitie, I graunt, is a vertue not to be despised: but sith it is to some de-  
 nied, and to some graunted but for a time, let them that are troubled with  
 incontinencie, and struiuing with it, cannot get the ypper hand, resort to the  
 help of mariage, that so they may keepe chastitie in the degree of their vo-  
 cation. For they that cannot conceiue this word, if they do not succour their  
 owne intemperance with the remedie that is offered and graunted them,  
 they strue against God and resist his ordinance. And let no man carpe a-  
 gainst me (as many do at this day) that being aided with the helpe of God,  
 he can do all things. For the helpe of God is present only with those, that

*To whome the  
 gift of continen-  
 cie is not giuen,  
 they must use the  
 remedie which  
 God hath order-  
 ed.*

walke in his wayes, that is in their vocation from which they do withdrawe  
 themselves, which forsaking the helpes of God, do trauaile to ouercome &  
 maister their necessitie with vaine rash boldnesse. The Lorde affirmeth  
 that continencie is a singular gifte of God, and of that sort that are not gi-  
 uen generally, nor vniuersally to the whole body of the Church, but to a few  
 members thereof. For first he saierth, that there is a certaine kinde of men,  
 that haue gilded themselves for the kingdome of Heauen, that is, that they

*Psa. 19. 1. & 14.*

might the more loosely and freely apply themselves to the affaires of the  
 heauenly kingdome. But, that no man should thinke that such gelding is in  
 the power of man, he shewed a little before, that all men are not able to re-  
 ceiue it, but they to whome it is peculiarly giuen from heauen, whereupon  
 he concludeth: He that can take it, let him take it. But *Paul* yet affirmeth it  
 more plainly, where he writeth, that euery man hath his proper gift of god,  
 one thus, and another thus.

*Mat. 19. 12.*

*1. Cor. 7. 7.*

43. Whereas we are by open declaration admonished, that it is not in eu-  
 ery mans power to keepe chastic in single life, although with studie & tra-  
 uaille he endeavour neuer so much vnto it, & that it is a peculiar grace, which  
 God giueth but to certaine men, that he may haue them the more readie  
 to his worke: doe wee not strue against God and nature which he hath in-  
 stitute, if wee doe not apply the kinde of life to the proportion of our po-  
 wer? Here the Lorde forbiddeth fornication, therefore he requireth clean-  
 nesse and chasticie of vs. To keepe the same there is but one way, that eu-  
 ery man measure himselfe by his owne measure. Neither let a man despise  
 mariage as a thing vnprofitable or superfluous for him, nor otherwise desire  
 single life, vnlesse he be able to liue without a wife. And therein also let him  
 not prouide only for the quiet & commoditie of the flesh, but only that be-  
 ing loosed from this bond, he may be the more in readines & prepared to al  
 duties of godlinesse. And forasmuch as this benefit is giuen to many but  
 for a time, let euery man so long abstaine from mariage as he shalbe meete  
 to liue to keepe single estate. If strength faile him to tame his lust, let him  
 learne that the Lord hath now layde vpon him a necessitie to marry. This  
 the Apostle sheweth when he commandeth that to auoid fornication euery  
 man haue his own wife, & euery woman haue her own husband, that he that  
 cannot liue continently should marrie in the Lord. First he declareth that  
 the

*They sinne grie-  
 uously against God  
 which use it not  
 although they keep  
 them selues un-  
 stained with any  
 bodily uncleane  
 act.*

*1. Cor. 7. 1. & 9.*

## Cap.8. Of the knowledge of

the most part of men are subiect to the vice of incontinence : and then of those that be subiect vnto it, he excepteth none, but commandeth al to that onely remedie, wherewith vnchastitie is resisted. Therefore if they that be incontinent do neglect to help their infirmitie by this meane, they sinne euen in this that they obey not the commandement of the Apostle. Neither let him flatter himselfe that toucheth not a woman as though he could not be rebuked of vnchastitie, while in the meane season his minde burneth inwardly with lust. For *Paul* defineth chastitie to be a cleanness of the mind, ioyned with chastitie of the bodie. A woman vnmarried (saith he) thinketh vpon those things that are of the Lord, forasmuch as he is holy both in bodie & in spirit. Therefore when he bringeth a reason to confirme that former commandement, he doth not only say, that it is better for a man to take a wife, than to defile himselfe with company of a harlot, but he saith, that it is better to marrie than to burne.

1. Cor. 6. 24.

*Mariage to be v-  
sed as an holy re-  
medie against euil  
not as a couert of  
dissolure lust, all  
actes causes and  
signes whereof  
must be auoided  
in thoughts, looke,  
raiment, speech,  
dies.*

*Amb. li. de phil.*

44 Nowe if married folkes doe confesse that their fellowship together is blessed of the Lorde, they are thereby admonished not to defile it with intemperate & dissolure lust. For though the honestie of mariage do couer the filthines of incontinencie, yet it ought not forthwith to be a prouocation therof. Wherefore let not married folkes thinke, that all things are lawfull vnto them, but let euery husband haue his own wife soberly, & likewise the wife her husbände, and so doing, let them commit nothing vnseeming the honestie and temperance of mariage. For so ought mariage made in the Lord to be restrained to measure & modestie, & not to ouerflow into euery kind of extreme lasciuiousnes. This wantonnes *Ambrose* reprobued with a failing verie fore in deede, but not vnfit for it, when he calleth the husband, the adulterer of his own wife, which in vse of wedlock hath no care of shamefastnes or honestie. Last of all, let vs consider what lawmaker doeth here condemne fornication, euen he which sith of his own right he ought to possesse vs wholly, requireth purenesse of the soule, spirite & body. Therefore when he forbiddeth to commit fornication, he also forbiddeth with wanton attire of bodie, with vncleanly gestures, and with filthie talke to laye wait to trap anothers chastitie. For that saying is not without good reason, which *Archelaus* spake to a yong man aboue measure wantonly and deintily clothed, that it made no matter in what part he were filthily vnchast, if we haue a regard vnto God that abhorreth all filthinesse in whatsoeuer part either of our soule or body it appeareth. And to put thee out of doubt, remember that the Lord here commendeth chastitie. If the Lorde require chastitie of vs, then he condemneth all that euer is against it. Therefore if thou couet to shewe obedience, neither let thy mind burne inwardly with euil lust, nor let thine eyes runne wantonly into corrupt affections, nor let thy body bee trimmed vp for allurements, nor let thy tongue with filthie talke entise thy minde to like thoughtes, nor let thy gluttonous belly enflame thee with intemperance. For all these vices are, as it were, certaine blottes, wherewith the purenesse of chastitie is bespotted.

The eight Commandement.  
*Thou shalt not steale.*

45 The end of this commandement is, because God abhorreth vnrighteousnes



ousnesse, that euery man may haue his owne rendred vnto him. The summe therefore shalbe, that we are forbidden to gape for other mens goodes, and that therefore we are commaunded euery man to employ his faithfull triuaille to preserue to each man his owne goods. For thus we ought to thinke that what euery man possesseth is not happened vnto him by chance of fortune, but by the distribution of the soueraigne Lord of all things: and therefore no mans goods can be gotten from him by euil meanes, but that wrong be done to the disposition of God. But of thestes there be many kindes: one standeth in Violence, when the goodes of an other are by any manner of force and robbing licentiousnesse bereaued. The other kinde consisteth in malicious deceite, where they are guilefully conueied away. An other sorte there is that standeth in a more hidden suttletie, when they are wrong from the owner by colour of lawe. An other sort in flattetie, where they are sucked away by pretence of gift. But least wee shoulde tarie too long vpon renting of all the seuerall kindes of theste, lette vs knowe, that all craftie meanes whereby the possessions and money of our neighbours are conueied vnto vs, when they once go by crooked waies from syncerenes of hearte, to a desire to beguile, or by any meane to doe hurt, are to bee accounted for thestes. Although by pleading the law, they may preuaile, yet God doth not otherwise weigh them. For he seeth the long captious suttleties, wherewith the guilefull man beginneth to entangle the simpler minde, till at length he drawe him into his nettes. He seeth the hard and vngente lawes, wherewith the mightier oppresseth and throweth downe the weaker. He seeth y<sup>e</sup> allurements, wherewith as with baited hookes, the craftier taketh thee vnware. Al which things are hidden from the iudgement of man, and come not in his knowledge. And this manner of wrong is not onely in monie, in wares, or in landes, but in euery mans right. For we defraud our neighbour of his goods, if we denie him those duties which we are bound to doe for him. If anie idle factor or Baylife do deuour his masters substance, and is not heedful to the care of his thrift, if he either do wrongfully spoyle, or do riotously waste the substaunce committed vnto him, if a seruant doe mocke his master, if he disclose his secretes by any meanes, if he betray his life and his goodes: againe if the Lord doe cruelly oppresse his housholde, they are before God guiltie of theste. For hee both withholdeth and conuiecieth an other mans goods, which performeth not that which by the office of his calling he oweth to other.

46 We shal therefore rightly obey this commaundement, if being contented with our owne estate, we seeke to get no gaine but honest & lawfull, if we couet not to wax rich with wrong, nor go about to spoile our neighbor of his goodes that our owne substance may encrease, if wee labour not to heape vp cruel riches and wrong out of other mens blood, if we do not immeasurably scrape together euery way, by right & by wrong, that either our couetousnesse may be filled, or our prodigalitie satisfied. But on the other side, let this bee our perpetuall marke, to aide all men faithfully by counsell and helpe to keepe their owne so farre as we may: but if we haue to do with false and deceitfull men, let vs rather bee ready to yeelde vp some of our owne, then to stricke with them. And not that only, but let vs communicate

*That euerye man maye haue his owne, we are in the eight commaundement forbidden all practising vnto as farre as the vniuersall losse & danger of others, and all withhold- ing of anie due ty where by we are bound to doe them good for as much as either of these do- eth make vs guilty of theste.*

*The duties of all forces of men for performance of this law.*



## Cap.8. Of the knowledge of

to their necessities, and with our store relieue their neede, whom we see to be oppressed with hard and poore estate. Finally, let euery man looke howe much he is by duetie bound vnto others, & let him faithfully pay it. For this reason let the people haue in honor al those that are set ouer them, let them patiently beare their gouernement, obey their lawes & commandementes, refuse nothing that they may beare, still keeping God fauourable vnto them. Againe, let them take care of their people, preferue common peace, defend the good, restraîne the euil, and so order al things, as readie to giue account of their office to the soueraigne iudge. Let the ministers of Churches faithfully apply their ministerie, and not corrupt the doctrine of saluation, but deliuer it pure and synccere to the people of God, and let them instruct them not onely with learning, but also with example of life: finally, let them so be ouer them, as good shepheardes be ouer the sheepe. Let the people likewise receiue them for the messengers and Apostles of God, giue them that honor whereof the highest master hath vouchsafed them, and minister vnto them such things as are necessarie for their life. Let paréts take on them to feede, rule and teach their children, as committed to them of God, and grieue not, nor turne away their mindes from them with crueltie, but rather cherish and embrace them with such lenitie and tendernes, as becommeth their person. After which manner, we haue already saide, that children owe to their parents their obedience. Let yong men reuerence old age, euen as the Lord willed that age to be honorable. Let old men also gouerne y<sup>e</sup> weaknesse of youth with their wisdom and experience, wherein they excell yong men, not rating with rough and loud brawling, but tempering seueritie with mildnesse and gentlenesse. Let seruants shewe themselves diligent & seruisable to obey: & that not to the eye, but from the heart, as seruing God himselfe. Also let masters shewe themselves not testie and harde to please, nor oppress them with too much sharpnesse, nor reprochfully vse them, but rather acknowledge that they are their brethren and their fellow seruants vnder the heavenly Lorde, whom they ought mutually to loue and gently to intreat. After this maner, I say, let euery man consider what in his degree and place he oweth to his neighbours, and let him pay that he oweth. Moreouer, our minde ought alwaies to haue respect to the law-maker, that wee may knowe that this lawe is made as well for our mindes, as for our handes, that men should studie to defende and further the commodities and profite of other.

### The ninth Commandement.

*Thou shalt not be a lying witness against thy neighbour.*

*To uphold truth  
wee are in the  
ninth commande-  
ment forbiddē the  
abuse of the tongue  
in hindring our  
neighbour, & com-  
manded to employ  
it for his benefite.*

47 The end of this commandement is, that because God which is truth abhorreth lying, we ought to obserue truth without deceitful colour. The summe therefore shall bee; that wee neither hurt any mans name eyther with flanders or false reportes, nor hinder him in his goods by lying: finally, that wee offende no man, by lust to speake euill, or to be busie with which prohibition is ioyned a commandement, that so farre as wee may, wee employ our faithfull endeouour for euery man in affirming the truth,

to

to defend the safetie both of his name and goods. It seemeth that the Lord purposed to expounde the meaning of his commaundement in the three & twentie Chapter of Exodus, in these wordes: Thou shalt not vse the voice of lying, nor shalt ioyn thy hande to speake false witnessse for the wicked. Againe, Thou shalt flee lying. Also in an other place hee doeth not onely call vs away from lying in this point that we bee no accusers, or whisperers in the people, but also that no man deceiue his brother, for hee forbiddeth them both in seuerall commaundements. Truly it is no doubt, but that as in the commaundements before, hee hath forbidden crueltie, vnchastitie and couetousnesse, so in this he restraineth falshood. Whereof there are two partes as we haue noted before. For either wee offend the good name of our neighbours by maliciousnesse and froward minde to backbite, or in lying and sometime in euill speaking wee hinder their commodities. There is no difference whether in this place be vnderstanded solenne and iudicial testimonie, or common testimony that is vsed in priuate talks. For we must alwaies haue recourse to this principle, that of all the generall kindes of vices one speciall sort is set for an example, wherevnto the rest may bee referred, and that that is chiefly chosen, wherein the filthinesse of the faulte is moste apparaunt. Albeit, it were conuenient to extend it more generalie to slaunders and sinister backbitings wherewith our neighbours are wrongfully greued, for that falschoode of witnessing which is vsed in iudiciall courtes, is neuer without periurie. But periuries in so muche as they doe prophane & defile the name of God, are alreadie sufficiently met withal in the thirde commaundement. Wherefore the right vse of this commaundement is, that our tongue in affirming the trueth, do serue both the good name and profite of our neighbours. The equitie thereof is more than manifest. For if a good name be more pretious than anie treasures, whatsoeuer they be: then is it no lesse hurt to a man to be spoiled of the goodnesse of his name than of his goods. And in bereauing his substance sometime false witnessse doeth as much as violence of handes.

Exod. 23. 1.  
Leui. 19. 15.

48 And yet it is maruellous with how negligent carelessnesse men doe commonlie offende in this point, so that there are founde verie few that are not notable sicke of this disease: we are so much delighted with a certaine poisoned sweetnesse both in searching out & in disclosing the euils of other. And let vs not thinke that it is a sufficient excuse, if oftentimes wee lie not. For he that forbiddeth thy brothers name to be defiled with lying, willett also that it be preserued vntouched so far as the trueth wil suffer. For howsoeuer he taketh heede to himselfe onlie, so that hee tell no lie, yet in the same he secretly confesseth that he hath some charge of him. But this ought to suffice vs: to keepe safe our neighbours good name, y God hath a care of it. Wherefore without doubt all euill speaking is vtterly condemned. But wee meane not by euill speaking, that rebuking which is vsed for chastisement: nor accusation, or iudiciall proccesse, whereby remedie is sought for an euill, nor publike reprehension which tendeth to put other sinners in feare, nor bewraying offaults to them for whose safetie it behooueth y they should be forwarned least they should be in danger by ignorance: but we meane onlie hateful accusing, which ariseth of maliciousnes & of a watō wil to backbite.

*The great libertie  
which men giue  
thēselues in trans-  
gressing this law  
by their wanton  
delight to back-  
bite, to scoffe, to  
iudge, or to heare  
them that doe so.*

Also this commaundement is extended to this point, that we couet not to vse a scoffing kinde of a pleasauntnesse, but mingled with bitter tauntes, thereby bitingly to touch other mens faulkes vnder pretence of pastimes, as manie doe that seeke praise of merie conceites with other mens shame yea and grieve: also when by such wanton railing many times our neighbours are not a litle reproched. Nowe if wee bende our eyes to. the lawemaker, which must according to his rightfull authority beare rule no lesse ouer the eares and minde than ouer the tongue: truely wee shall finde that greedinesse to heare backebittings, & a hastie readinesse to euill iudgements are no lesse forbidden. For it were verie fonde if a man shoulde thinke that God hateth the faulke of euill speaking in the tongue, and doeth not disallow the fault of euill maliciousnesse in the heart. Wherefore if there be in vs a true feare and loue of God, let vs indeuour so faire as wee may and as is expedient, and as charitie beareth, that wee giue neither our tongue, nor our eares to euill speakinges, and bitter iestings, least wee rashly without cause yeelde our mindes to indirect suspicions. But being indifferēt expositours of all mens sayings, and doings, let vs both in iudgement, eares, & tongue gently preferue their honour safe.

The tenth Commaundement.

*Thou shalt not couet thy neighbours house, &c.*

*As the former  
comandementes  
haue deliuered a  
rule of charitie to  
gouerne our euill  
studies & workes:  
so the last comma-  
ndement requireth  
the verie first con-  
ceptions of the  
mind to be framed  
according to the  
same rule.*

49 The ende of this commaundement is, that because the Lordes will is that our soule bee wholly possessed with the affection of loue: all lust is to bee shaken out of our minde that is contrarie to charitie. The summe therefore shall bee, that no thought creepe into vs, which may moue our mindes with a concupiscence hurtful and turning towards others losse: wherewith on the other side agreeth the commaundement, that whatsoeuer wee conceiue, purpose, will or studie vpon, bee ioyned with the benefite and commoditie of our neighbours. But heere, as it seemeth, ariseth a harde and combersome difficultie. For if it bee truely sayde of vs before that vnder the names of fornication and theft are contained the lust of fornication, and the purpose to hurt and deceiue, it may seeme superfluously spoken, that the coueting of other mens goodes shoulde afterwarde bee feuerally forbidden vs. But the distinction betweene purpose and coueting, will easily lose vs this knotte. For purpose (as wee haue meant in speaking of it in the other commaundementes before) is deliberate consent of will, when lust hath subdued the minde: but coueting may bee without any suche either aduiseement or assent, when the minde is onely pricked and tickled with vaine and peruerse obiectes. As therefore the Lorde hath heeretofore commaunded, that the rule of charitie shoulde gouerne our willes, studies, and workes: so he nowe commaundeth the conceptions of our minde to be directed to the same rule, that there bee none of them crooked and writhen, that may prouoke our minde an other way. As he hath forbidden our minde to be bowed and led into wrath, hatred, fornication, robberie, and lying: so he doth now forbid vs to be moued thereunto.

50 And not without cause doth hee require so great vprightnesse. For  
who



who can denie that it is righteous, that all the powers of the soule be possessed with charitie? But if any of them do swarue from the marke of charitie, who can denie that it is diseased? Nowe whence commeth it that so manie desires hurtfull to thy neighbour, doe enter in thy heart, but of this, that neglecting him thou carest onely for thy selfe? For if thy mind were altogether thoroughly foked with charitie, no parcel thereof should be open to such imaginations. Therefore it must needs be void of charity, so far as it receiveth concupiscence. But some man will obiect, that yet it is not meete that fantasies that are without order tossed in mans wit, and at length do vanish away, should be condemned for concupiscence, whose place is in the heart. I answer that here our question is of that kinde of fantasies, which while they are present before our mindes, doe together bite and strike our hearte with desire, forasmuch as it neuer commeth in our mynde, to wishe for any thing, but that our heart is stirred vp and leapeth withall. Therefore God commendeth a marvelous seruientnes of loue which he willet not to be entangled with neuer so smal snares of concupiscence. He requireth a marvellously framed mind, which he suffreth not so much as with slight prouocations to be any thing stirred against the law of loue. To this exposition *Aug.* did first open me y way: because thou shouldest not think y it is without consent of some graue authority. And though the Lords purpose was to forbid vs al wrongful coueting; yet in rehearsing y same, he hath brought forth for example those things that most commonly doe deceiue vs with a false image of delight: because he would leaue nothing to concupiscence whē he draweth it from these things, vpon the which it most of al rageth and triumpheth. Loe, here is the second Table of the law, wherein we are taught sufficiently what wee owe to men for Gods sake, vpon consideration whereof hangeth the rule of charitie. Wherefore you shall but vainely call vpon those duties that are contained in this Table, vnlesse your doctrine do stay vpon the feare and reuerence of God, as vpon her foundation, As for them which seeke for two comandements, in the prohibition of coueting, the wise reader, though I say nothing, will iudge that by wrong diuision, they teare in sunder that which was but one. And it maketh nothing against vs, that this worde, Thou shalt not couet, is the second time repeated, for after y he had first set the house, then he renteth the parres thereof, beginning at the wife: whereby it plainly appeareth, that (as the Hebrues do very well) it ought to be read in one whole sentence, and that God in effect commandeth, that al that euery man possesseth, should remaine safe and vntouched, not onely from wrong and lust to defraud them, but also from the very least desire that may moue our mindes.

51 But now to what end the whole law tendeth, it shall not bee hard to iudge: that is, to the fulfilling of righteousness, that it might frame the life of man after the example of the purenesse of God. For God hath therein so painted out his owne nature, as if a man doe performe in deedes, that which is there commanded, he shall in a manner expresse an image of God in his life. Therefore when *Moses* meant to bring the summe thereof into the mindes of the *Israelites*, he saide: And nowe *Israel*, what doth the Lord thy God aske of thee, but that thou feare the Lord, and walke in his waies? loue

*The last commandement which is by some rent ad-mitted into two, containeth not bare conceptions or fancies, but such as do true & stirre the minde with desire repugnant to that which perfect charity requireth, of which kind of concupiscences those are rehearsed for examples sake which are most vsuall in mens mindes.*

*The drift of the lawe is to touch perfect holinesse, which consisteth in pure loue towards God and man, and not to set downe onely certain rudiments that were after wards to be further perfected.*  
Deut. 10. 2.

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him and serue him in all thy hearte, and in all thy soule, and keepe his commandements? And he ceased not stil to sing the same song againe vnto them, so oft as he purposed to shewe the ende of the lawe. The doctrine of the lawe hath such respect hereunto, that it ioyneth man, or as *Moses* in another place termeth it, maketh man to sticke fast to his God in holinesse of life. Nowe the perfection of that holinesse consisteth in the two principall pointes already rehearsed. That we loue the Lord God with all our heart, all our soule, and all our strength, and our neighbours as our selues. And the first indeede is, that our soule be in all partes filled with the loue of God. From that by and by of it selfe forth floweth the loue of our neighbour. Which thing the Apostle sheweth when he writeth, that the end of the law is loue out of a pure conscience, and a faith not fained. You see howe, as it were, in the head is set conscience and faith vnfained, that is to saie in one word true godlinesse, and that from thence is charitie deriued. Therefore he is deceiued, whosoever thinketh that in the lawe are taught onelie certaine rudimentes and first Introductions of righteousness, wherewith men became to bee taught their first schooling, but not yet directed to the true marke of good woorkes: whereas beyond that sentence of *Moses*, and this of *Paule*, you can desire nothing as wanting of the highest perfection. For howe farre I pray you, will hee proceede that will not bee contented with this institution, whereby man is instructed to the feare of God, to spirituall worshipping, to obeying of the commandementes, to follow the vprightnes of the way of the Lord: finally to purenesse of conscience, sincere faith and loue? Whereby is confirmed that exposition of the lawe, which searcheth for and findeth out in the commandementes thereof all the duties of godlinesse and loue. For they that follow onelie the drie and bare pinciples, as if it taught but the one halfe of Gods wil, know not the end thereof, as the Apostle witnesseth.

*The reason why in the prophets & the Gospel so oftentimes when the keeping of the lawe is spoken of the duties onelie of the second Table are expressly mentioned.*  
Mat. 5. 13.

Mat. 19. 28.

52 But whereas in rehearsing the summe of the lawe, Christ & the Apostle do sometime leaue out the first Table: many are deceiued therein while they would faine draw their words to both Tables. Christ in *Mathew* calleth the chiefe points of the law, mercie, iudgement & faith: vnder the word Faith, it is not doubtfull to mee, but that he meaneth truth or faithfulnessse toward men. But some, that the sentence might be extended to the whole law, take it for religiousnes toward God. But they labour in vaine. For Christ speaketh of those woorkes wherewith man ought to proue himselfe righteous. This reason if we note, we will also cease to maruell why, when a yong man asked him what be the commandementes by keeping whereof we enter into life: he answered these things onelie: Thou shalt not kill. Thou shalt not comit adultery. Thou shalt not steale. Thou shalt beare no false witness. Honour thy Father and thy Mother. Loue thy neighbor as thy selfe. For the obeying of the first Table consisted in manner all either in the affection of the heart, or in ceremonies: the affection of the heart appeared not, and as for the ceremonies the hypocrites did continually vse. But the woorkes of charitie are such, as by them we may declare a perfect righteousness. But this commeth eche where so oft in the prophets, that it must needs bee familiar to a reader, but meanelie exercised in them. For in a maner alway, whe they



they exhort to repentance, they leaue out the first Table, and onely cal vpon faith, Iudgement, Mercy & Equitie. And thus they do not ouerskip the feare of God, but they enquire the earnest proof thereof by the tokens of it. This is wel known, that when they speake of the keeping of the law, they do for the most part rest vpon the second Table, because therein the studie of righteousness & vprightness is most openly seene. It is needlesse to rehearse the places, because euery man wil of himselfe easily marke that which I say.

53 But thou wilt say, is it then more auailable to the perfection of righteousness, to liue innocently among men, than with true godlinesse to honor God? No, but because a man doth not easily keepe charity in all pointes, vnles he earnestly feare God, therefore it is thereby proued, that he hath godlinesse also. Beside that, forasmuch as the Lord well knoweth, that no benefit can come from vs vnto him, which thing he doth also testifie by the Prophets: therefore he requireth not our duties to himselfe, but doth exercise vs in good works toward our neighbor. Therefore not without cause the Apostle setteth the whole perfection of the holy ones in charity. And not inconueniently in another place he calleth the same the fulfilling of the law: adding that hee hath performed the law that loueth his neighbour. Againe, That all the law is comprehended in one word, Loue thy neighbour as thy selfe; For he teacheth no other thing but the same which Christ doeth when hee saith: Whatsoeuer ye will that men doe to you, do ye the same to them. For this is the lawe and the Prophets. It is certaine that in the law and the Prophets Faith and all that belongeth to the true worship of God, holdeth the principall place, and that Loue is beneath it in the lower degree: But the Lords meaning is, that in the lawe is onely prescribed vnto vs an obseruation of right and equitie, wherein wee be exercised to testifie our godly feare of him, if there be any in vs.

54 Heere therefore let vs sticke fast, that then our life shall bee best framed to Gods will and the rule of his lawe, when it shall bee euerie way most profitable to our brethren. But in the whole law there is not read one syllable that appointeth to man any rule of such things as hee shall doe or leaue vndone to the commoditie of his owne fleshe. And surely sith men are so borne of such disposition naturally that they bee too much carried all headlong to the loue of themselves, and howe muche soeuer they fall from the truth yet still they keepe that selfe loue, there needed no lawe any more to enflame that loue, that was naturally of it selfe, too much beyonde measure. Whereby it plainly appeareth, that not the loue of our selues, but the loue of God and of our neighbour is the keeping of the commandements, and that he liueth best & most holily, that (so neere as may be) liueth & traueleth least for himselfe, & that no man liueth worse & more wickedly than he that liueth & traueleth for himselfe & only thinketh vpon & seeketh for things of his owne. And the Lord, the more to expresse with how great earnestnesse we ought to be led to the loue of our neighbours, appointed it to be measured by the loue of our selues as by a rule, because hee had no other vehementer or stronger affection to measure it by. And the force of the manner of speaking is diligently to bee weyed. For hee doeth not, as certaine Sophisters haue foolishly dreamed, giue the first degree to the loue

Our charitie towards men is a prooffe & exercise testifying our religion towards God.

Psal. 16.

Ephe. 1.5.

Col. 3.14.

Rom. 13.

Mat. 7.12.

The lawe doth not teach vs to loue our selues which wee do so vehemently with our teaching that it festens vp our affection thus vnto as a mark which wee ought to reach in louing others, Aug. lib. 1. de deo & Christ. cap. 23.



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of our selues, and the seconde to charitie, but rather that affection of loue which we doe all naturally drawe to our selues, he giueth away vnto others, whereupon the Apostle saith, that Charite seeketh not her owne. And their reason is not to be esteemed worth a haire that the thing ruled is euer inferior to his Rule. For God doth not make the loue of our selues, a rule wherunto charitie toward other should be subiect, but whereas by peruerse-nesse of nature, the affection of loue was wont to rest in our selues, he sheweth that now it ought to be elswhere spread abroad, that we should with no lesse cheerefulness, frequentnes, and carefullnes be readie to doe good to our neighbour than to our selues.

Luc. 10. 36.

*The commaund-  
ments of the law  
in speaking of our  
neighbours means  
not that wee  
should restraime  
the duties of loue  
and charity to our  
special acquaint-  
ance.*

Now sith Christ hath shewed in the parable of the Samaritane that vnder the name of Neighbour euerie man is contained bee hee neuer so strange vnto vs: there is no cause why we shoulde restraime the commaundement of loue within the boundes of our owne friendships and acquaintances. I denie not that the neerer that any manis vnto vs, the more familiarlie hee is to bee holden with our indeuours to doe him good. For so the order of humanitie requireth, that so many moe duties of friendship men shoulde communicate together, as they are bounde together with freighter bondes of kintred, familiaritie or neighbourhoode, and that without any offence of God, by whose providence wee are in a manner driven thereunto. But I say that all mankind without exception is to bee imbraced with one affection of charitie: and that in this behalfe is no difference of Barbarous or Grecian, of worthie or vnworthie, of friend or foe, because they are to be considered in God and not in themselves: from which consideration when wee turne awaie, it is no maruel if wee bee entangled with manie errors. Wherefore if we will keepe the true trade of louing, we must not turne our eyes vnto man, the sight of whom would offer enforce vs to hate then to loue, but vnto God which commaundeth that the loue which wee offer him, be powred abroad among all men: that this bee a perpetual foundation, that whatsoeuer the man bee, yet he ought to be loued because God is loued.

*The absurditie of  
schoolmen in tur-  
ning the comma-  
ndementes of the  
law into coun-  
cels wherunto al  
men are not  
bound.*

Wherefore it was a most pestilent ignorance or malice, that the Schoolemen of these commaundements, touching not desiring of reuenge-ment, and louing our enemies, which in the olde time both were giuen to the Iewes and at the same time were commonly giuen to all Christians, haue made Councils which it is in our libertie to obey or not to obey. And the necessarie obeying of them, they haue posted ouer to Monkes which were thought but in this one point folsomth more righteous than simple Christians, that they willingly bound themselves to keepe the Councils. And they render a reason why they receiue them not for lawes, for that they seeme too burdenous and heauie, specially for Christians that are vnder the lawe of grace. So dare they presume to repel the eternal law of God touching the louing of our neighbours. Is there any such difference in anie lease of the law: and are not therein the rather ech where founde commaundementes that doe most severely require of vs to loue our enemies? For what manner of saying is that, where wee are commaunded to feede our enemy when he is hungrie: to set into the right waite his Oxen or Asses straying

Prou. 25. 21.

Exod. 23. 4.

straying out of the way, or to ease them when they faint vnder their burden. Shall we do good to his beasts for his sake without any good wil to himselfe? What is not the word of the Lord euerlasting? Leauē vengeance to me, and I wil requite it. Which also is spoken more plainly at large in another place. Seeke not vengeance, neither be mindfull of the iniury of thy citizens. Either let them blot these things out of the law, or let them acknowledge that the Lord was a lawmaker, & not lyingly faine that he was a counsell giuer.

Deu. 32. 35.  
Leu. 19. 18.

57 And what I praeie you meane these things that they haue presumed to mocke withall in their vsuauorie glose? Loue your enemies, doe good to them that hate you, pray for them that persecute you, blesse them that curse you, that yee maie bee the children of your father which is in heaven. Who cannot heare reason with Chrysostome, that by so necessary a cause it plainlie appeareth that they are no exhortations but commandementes? What remaineth more when we be blotted out of the number of the children of God? But by their opinion, only Monkes shal be the children of the heauenlie father, they only shal be bold to cal vpon God their Father: what shal the Church do in the meane season? it shal by like right be sent away to the Gentils & Publicans. For Christ saith: If yee be friendlie to your friends, what fauour looke you for thereby? do not the Gentiles & Publicans the same? But we shal be in good case forsooth, if the title of Christians be left vnto vs, and the inheritance of the kingdome of heauen taken awaie from vs. And nolesse strong is *Augustines* argument. When (saith he) the Lord forbiddeth to commit fornication, he no lesse forbiddeth to touche the wife of thine enemye than of thy friend. When he forbiddeth theft, he giueth leaue to steale nothing at all, either from thy friend or from thine enemye. But these two, not to steale, & not to commit fornication, *Paul* bringeth within the compassse of the rule of loue, yea & teacheth that they are contained vnder this commandement, Thou shalt loue thy neighbour as thy selfe. Therefore, either *Paul* must haue bin a false expozitor of the law, or it necessarily followeth hereby, that our enemies ought also to be loued, euen by commandement, like as our friendes. Therefore they doe truly bewray themselves to bee the children of Satan, yf do so licentiouslly shake off the common yoke of y children of God. It is to be doubted, whether they haue published this doctrine with more grosse dulnes or shamelesnes. For there are none of the old writers yf do not pronounce as of a thing certain, yf these are mere commandementes. And that euē in *Gregories* age it was not doubted of, appeareth by his owne affirmation, for he without controuersie taketh them for commandements. And how foolish do they reason? They say yf they are too weightie a burde for Christians. As thogh there could be deuised any thing more weighty than to loue God with al our heart, with al our soule, with al our strength. In comparison of this law any thing may be compted easie, whether it be to loue our enemye, or to lay away al desire of reuenge out of our mind. In deed al things are high & hard to our weaknes euen the least title of the lawe. It is the Lord in whom we vse strength. Let him giue what he commandeth, & commaund what he wil, Christian men to be vnder the law of grace, is not vnbridledly to wander without lawe, but to be grafted in Christ, by whose grace they are free from the curse of the law, & by whose spirit they haue a

*We are not con-*  
*felled onlie in the*  
*lawe, but coman-*  
*ded to loue, do good*  
*to, pray for, and*  
*blesse our enemies:*  
*as the reason an-*  
*nexed, that ye may*  
*bee the children of*  
*your father doeth*  
*shew: & so the*  
*fathers haue vn-*  
*derstood is: neither*  
*is the reason anie*  
*thing against it,*  
*which they bring*  
*concerning the*  
*hardnes of perfor-*  
*ming it.*

Mat. 5. 44.  
Lib. de compun-  
ctione cordis.  
Mat. 5. 46.  
Lib. de do-  
ctri. Christi. cap.  
30.  
Rom. 13. 9.



law written in their hearts. This grace Paul vnproperly called a lawe, assu-  
ding to the law of God against which he did set it in comparison. But these  
men do in the name of the law, dispute vpon a matter of nothing.

*They doe in vaine  
diminishe the  
waight of sinne,  
who make veni-  
al finnes of the se-  
uerer ones, and de-  
sires vnder the  
heart of man doth  
not long rest.*

58 Of like sort it is that they called Veniall sinne, both secret vngodli-  
nesse that is against the first Table, & also the direct transgressing of the last  
commandement. For they define it thus, that it is a desire without aduised  
assent, which resteth not long in the heart. But I say, that it cannot come at  
all into the heart, but by want of those things that are required in the law.  
We forbid to haue strange gods. When the minde shaken with the engines  
of distrust, looketh about elicwhere, when it is touched with a sodaine desire  
to remoue her blessednesse some other way: whence come these motions,  
although they quickly vanish away, but of this, that there is some thing in  
the soule empirie, to receiue such tentations? And to the ende not to drawe  
out this argument to greater length, there is a commandement giuen to  
loue God with all our heart, with all our minde, with all our soule: if then al  
the powers of our soule be not bent to the loue of God, we haue already de-  
parted from the obedience of the law, because the enemies that do therein  
arise against his kingdom, & interrupt his decrees, do proue that God hath  
not his throne well stablished in our conscience. As for the last commande-  
ment, wee haue already shewed that it properly belongeth herunto. Hath  
any desire of minde pricked vs? we are already guilty of coueting, and ther-  
withall are made transgressors of the law, because the Lorde doth forbid vs,  
not only to purpose & practise any thing that may be to anothers losse, but  
also to be pricked & swell with coueting it. But the curse of God doth alway  
hang ouer the transgression of the law. We cannot therefore proue euen the  
very least desires free from iudgement of death. In weying of finnes (sayth  
Augustine) let vs not bring false balances to weigh what we list and how wee  
list at our own pleasure, saying this is heauy, & this is light: but let vs bring  
Gods balance out of the holy Scriptures, as out of the Lordes treasure, and  
let vs therein weigh what is heauie: rather let vs not wey, but reknowledge  
things already weighed by the Lord. But what saith the Scripture? Truly  
when Paul saith that the reward of sinne is death, he sheweth that he knew  
not this stinking distinction. Still we are too much enclined to hypocrisie,  
this cherishment thereof ought not to haue been added to flatter our sloth-  
full consciences.

*Lib 2. de bap.  
contra Dona-  
tist. cap. 6.*

*Mat. 5. 19.*

*Every transgressi-  
on euen of the  
least commande-  
ment diminissheth  
his authority that  
commandeth, dis-  
pleaseth him, pro-  
uoketh his wrath  
and is not other-  
wise pardonable  
then by mercie, but  
deserueth in it self  
to bee punished  
with eternall  
death.*

59 I would to God they would consider what that saying of Christ mea-  
neth: He that transgresseth one of the least of these commandements, and  
teacheth men so, shall be counted none in the kingdome of heauen. Are not  
they of that sort, when they dare so extenuate the transgression of the lawe,  
as if it were not woorthie of death? but they ought to haue considered, not  
only what is commanded, but what he is that commandeth, because his au-  
thority is diminished in every transgression, how little soeuer it be, of the law  
that he hath giuen in commandement. Is it a smal matter with the, that Gods  
maiesty be offended in any thing? Moreouer if God hath declared his will  
in the lawe, whatsoeuer is contrarie to the lawe, displeaseth him. Will  
they imagin the wrath of God to be so disarmed, that punishment of death  
shall not soorthwith follow vpon them? And he himselfe hath pronounced



it plainly, if they would rather finde in their hearts to heare his voice, than to trouble the cleare truth with their vsfauourie subtilties of argument. The soule (saith he) that sinneth, the same shall die. Againe, which I euen now alleaged, the reward of sinne is death. But albeit they grant it to be a sinne, because they cannot denie it: yet they stand stiffe in this, that it is no deadly sinne. But sith they haue hitherto too much borne with their owne madnesse, let them yet at length learne to waxe wiser. But if they continue in dorage, wee will bid them farewell: and let the children of God learne this, that all sinne is deadly, because it is a rebellion against the wil of God, which of necessitie prouoketh his wrath, because it is a breach of the lawe, vpon which the iudgement of God is pronounced without exception: and that the sinnes of the holy ones are veniall or pardonable, not of their owne nature, but because they obtaine pardon by the mercie of God.

### The ix. Chapter.

*That Christ although he was known to the Iewes under the lawe, yet was deliuered onely by the Gospell.*

BECAUSE it pleased God in the olde time not vainly by expiations and sacrifices to declare himselfe a Father, and not in vaine he did consecrate a chosen people to himselfe: euen then without doubt hee was known in the same image, wherein hee nowe appeareth to vs with full brightnesse. Therefore *Malachie*, after that hee had bidden the Iewes to take heede to the lawe of *Moses*, and to continue in studie thereof, ( because after his death there should come a certaine interruption of the office of the Prophets ) did forthwith declare, that there should arise a sonne of righteousness. In which wordes he teacheth, that the lawe auaieth to this purpose, to holde the godly in expectation of Christ to come: but yet that there was much more light to be hoped for, when hee should be come in deede. For this reason doth *Peter* say, that the Prophets did make search, & diligently enquire, of the saluation that is now opened by the Gospell: and that it was reueiled vnto them, that they should minister, not to theselues, nor to their owne age, but vnto vs, those things that are declared by the Gospell. Not that their doctrine was vnprofitable to the people in old time, or nothing auailed themselves: but because they enioyed not the treasure which God sent vnto vs by their hand. For at this day the grace whereof they testified, is familiarly set before our eyes. And whereas they did but a little sp of it, there is offered vnto vs a more plentifull enioying thereof. Therefore Christ himselfe, which affirmeth that he had witnesse borne him by *Moses*, yet extollet the measure of grace whereby wee excell the Iewes. For speaking to the Disciples, he said: Blessed are the eyes that see that which ye see, & blessed are the eares that heare that which ye heare. For many kings and Prophets haue wished it, & haue not obtained it. This is no small commendation of the reueiling of the Gospell that God preferred vs before the holy fathers that excelled in rare godlines. With which sentence that other place disagreeeth not, where it is saide, that *Abraham* sawe the day of Christ, and reioysed. For though the sight of a thing farre distant was somewhat darke, yet he wanted nothing to the assurance of good hope. And thence came

*Ezc. 18. 20.*  
*Rom. 6. 23.*

*Christ was known to the fathers under the lawe, but not so clearely as to vs he is manifested in the Gospell.*  
*Mal. 4. 2.*

*1. Pet. 1. 12.*

*Iohn. 5. 46.*  
*Mat. 13. 16.*  
*Luk. 10. 23.*

*Iohn. 8. 56.*

Iohn. 1. 18.

Heb. 1. 1.

2. Cor. 4. 6.

Although in the  
Leu. v. & the Pro-  
phets there be ma-  
ny promises con-  
cerning the free for-  
giuenesse of finnes,  
yet the name of the  
Gospell properly ta-  
ken is not applica-  
ble vnto them but  
only to the publi-  
shing of grace  
giuen in Je-  
su Christ.

1. Tim. 4. 6.

Mat. 4. 9.

Mar. 1. 1.

1. Tim. 1. 10.

that ioy which accompanied the holy Prophet, euen to his death. And that saying of *Iohn Baptist*: No man hath seene God at any time, the only begotten that is in the bosome of the father, hath declared him vnto vs, doth not exclude the godly which had bin dead before him, from the fellowship of the vnderstanding & light that shineth in the person of Christ: But comparing their estate with ours, hee teacheth that those mysteries, which they saue but darkely vnder shadowes, are manifest to vs: as the author of the Epistle to the *Hebrewes* doth wel set out, saying, that God diuersly and many wayes spake in old time by the Prophets, but now by his beloued sonne, although therefore that only begotten one, which is at this day to vs y brightnesse of the glorie, and the print of the substance of God the father, was in old time knowen to the Iewes, as we haue in another place alleaged out of *Paul*, that he was the guide of the old deliuerance: yet is it true, which the same *Paul* els where teacheth, that God which comanded the light to shine out of darknesse, hath now shined vpon our hearts to set forth the knowledge of the glorie of God in the face of Iesus Christ: because when hee appeared in this his image, he did in a maner make himselfe visible, in comparison of the darke & shadow with forme that had bin of him before. And so much the more foule & detestable is their vnthankfulnes & peruerfnes, that are here so blind at midde day. And therefore *Paul* saith, that their mindes are darkened by *Sathan*, that they shoulde not see the glorie of Christ shining in the Gospell, though there be no veile set betweene them and it.

2 Nowe I take the Gospell for the cleere disclosing of the myserie of Christ. I grant truely, that in that respect that *Paul* calleth the Gospell the doctrine of faith, all the promises that we here and there finde in the lawe, concerning the free forgiuenesse of finnes, whereby God reconcileth men to himselfe, are accounted partes thereof. For hee compareth saith against these terrors, wherewith the conscience should be troubled & vexed, if saluation were to be sought by workes. Whereupon followeth, that in taking the name of the Gospell largely, there are contained vnder it al the testimonies that God in old time gaue to his fathers, of the mercie and fatherly fauour: But in the more excellent signification of it, I say it is applied to the publishing of the grace giuen in Christ. And that meaning is not onely receiued by common vse, but also hangeth vpon the authoritie of Christ and the Apostles. Whereupon this is properly ascribed vnto him, that hee preached the Gospell of the kingdome. And *Marke* maketh his preface in this maner, The beginning of the Gospell of Iesus Christ. And there is no neede to gather places to proue a thing sufficiently knowen. Christ therefore by his comming hath made cleere the life and immortalitie by the Gospell. By which wordes *Paul* meaneth, not that the fathers were drowned in darknesse of death, vntill the sonne of God did put on flesh: but claiming this prerogative of honour to the Gospell, he teacheth that it is a newe and vnwonted kind of message, whereby God performed those things that he had promised, that the truth of his promises should be fulfilled in the person of the Sonne. For although the faithfull haue alway found by experience, that same saying of *Paul* to be true, that in Christ are all the promises, yea and Amen, because they were sealed in their heartes: yet because hee hath accom-



accomplished all parts of our saluation in his flesh, therefore that self liuely deliuering of the things rightfully obteined a new & singuler title of praise Whereupon commeth that saying of Christ: Hereafter ye shall see the heauens open, and the Angels of God ascending & descending vpon the sonne of man. For though he seeme to haue relation vnto the ladder shewed in a vision to the Patriarch *Iacob*: yet he setteth out the excellencie of his coming by this marke, that he opened the gate of heauen to all men, that the entrie therof may stande familiarly open to all men.

3 But yet we must take heede of the diuelish imagination of *Seruetius*, which when he goeth about, or at least saith that he goeth about, to extol the greatnesse of the grace of Christ, vtterly aboliseth the promises, as if they were ended together with the law. He layeth for him, that by the faith of the Gospel there is brought vnto vs the accomplishment of all the promises: as though there were no difference betweene vs & Christ. I did in deede euen now declare that Christ left nothing vnperformed of y whole summe of our saluation: but it is wrongfully gathered thereupon, that we do already enioy the benefits purchased by him, as though that saying of *Paul* were false, that our saluation is hidde in hope. I grant in deede, that wee by beleeuing in Christ, do also passe from death to life: But in the meane season we must hold this saying of *Iohn*, that although we know we be the children of God, yet it hath not as yet appeared, til we shalbe like vnto him: that is, til we shall see him such as he is. Therefore although Christ offer vnto vs in his Gospel present fulnesse of spirituall good things, yet the enioying therof lieth still hidde vnder the keeping of hope, til being vnclodhed of the corruptible flesh, wee be transfigured into the glorie of him that goeth before vs. In the meane time the holy Ghost biddeth vs to rest vpon the promises, whose authoritie ought with vs to put to silence all the barkings of that filthy dogge. For as *Paul* witnesseth, godlineesse hath a promise as well of the life to come, as of the life present. For which reason he boasteth that he is an Apostle of Christ, according to the promise of life that is in him. And in another place he putteth vs in minde, that we haue the same promises, which in the old time were giuen to the holyc men. Finally, he setteth this for the summe of felicitie, that we are sealed vp with the holy spirite of promise, but yet wee doe no otherwise enioy Christ, but so farre as wee embrace him clothed with his promises. Whereby it commeth to passe, that he in deede dwelleth in our hearts, & yet wee wander in iourney abroad from him: because we walke by faith & not by sight. And these two things do not ill agree together: that we possess in Christ all that pertaineth to the perfection of the heauenly life: and yet that faith is a beholding of good things that are not seene. Onely there is a difference to be noted in the nature or qualitie of the promises: because the Gospel sheweth with her finger that thing, which the law did shadow vnder figures.

4 And hereby also is their errour conuincd, which do neuer otherwise compare the lawe with the Gospel, but as they compare the merites of workes with the free imputation of righteousness. Although in deede this comparison of contraries be not to be reiecte: because *Paul* doeth oftentimes vnderstand by the name of the lawe, a rule to liue righteously, wherein

*Iohn. 1. 52.*

*We may not  
vntill Seruetius  
think that because  
the promises made  
before are accom-  
plished in Christ,  
therefore they are  
abolished, so as  
Christians are not  
to looke for any  
further enioying of  
things promised  
than they haue ac-  
tained already.*

*1. Tim. 4. 8.*

*2. Tim. 1.*

*2. Cor. 7.*

*The Gospel is not  
so opposed to the  
law, as reaching  
another way of  
saluation, but the  
same more plainly.*

God



God requireth of vs, that which is his, not giuing vs any hope of life, vnlesse we in all points obey it: and on the other side adding a curse if we do neuer so litle swaue from it: that is in such places as he dispureth, that we do freely please God, and are by pardon reckened righteous, because the obseruation of the lawe, whereunto the reward is promised, is no where founde. Therefore *Paul* doth fitly make the righteousnes of the law and of the Gospel, contrarie the one to the other. But the Gospel did not so succcede in place of the whole law, that it should bring any diuerse meane of saluation, but rather to confirme and proue to be of force, whatsoeuer the lawe had promised, and to ioyne the bodie to the shadowes. For when *Christ* sayeth, that the lawe and the Prophets were vntil *Iohn*: he maketh not the fathers subiect to the curse, which the bondseruants of the law can not escape: but rather onely that they were instructed with certaine rudiments, so as they stayed a great way beneath the height of the doctrine of the gospel. Therefore *Paul* calling the Gospel the power of God, to saluation to euery beleeuer, by and by addeth, that it hath witnesse of the lawe & the Prophets. But in the end of the same Epistle, although he shewe that the title of praise of *Iesus Christ* is the reuelation of the mysterie kept secrete in the cuerlasting times: yet he doth qualifie that saying, with adding an exposition, teaching that he is openly shewed by the writings of the Prophets. Whereupon wee gather, that when we are to enreate of the whole lawe, the Gospel differeth from the lawe onely in respect of the plaine disclosing thereof. But yet for the inestimable flowing store of grace, which hath bene layde open for vs in *Christ*, it is now not without cause saide, that at his comming the heavenly kingdome of God was erected in earth.

Rom. 1.16.

*The preaching of John a mean: betweene the lawe and the Gospel. In which respect his office differing both from the Prophets and Apostles he is termed greater than the one and lesse than the other.*  
Mat. 11. 11.

Iohn. 1.23.

Mal. 4.5.

Iohn. 5.35.

5 Now betweene the lawe and the Gospel came *Iohn*, which had an office that was meane and of affinitie to them both. For though when he called *Christ* the lambe of God, and the sacrifice for the cleansing of sinnes, he shewed forth the summe of the Gospel: yet because he did not expresse that same incomparable strength and glorie, which at length appeared in his resurrection, therefore *Christ* saith, that he was not equall to the Apostles. For so do those words of his meane: that though *Iohn* excell among the sonnes of women, yet he that is least in the kingdom of heauen, is greater than he. Because he doeth not there commend the persons of men, but after he had preferred *Iohn* before the Prophets, he aduanceth the preaching of y<sup>e</sup> Gospel to the highest degree: which preaching wee see in another place signified by the kingdome of heauen. But whereas *Iohn* himselfe doeth answere that he is but a voice, as though he were inferiour to the Prophets, he doth not that for fained humilities sake, but meaneth to teache that the proper office of the Embassadour was not committed to him, but that he onely executeth the office of an apparitor: as it was forespoken by *Malachie*: Behold, I sende *Elias* the Prophet, before that the great and terrible daye of the Lorde doe come. And truly he did nothing else in the whole course of his ministerie, but endeouour to get disciples to *Christ*: as also *Esaie* prooueth, that this was enioyned him from God. And in this sense *Christ* is called a candel burning & shining, because the broad day had not yet appeared. And yet this is no let, but y<sup>e</sup> he may be reckened among the publishers of

of the Gospel, like as he vsed the same Baptisme, which was after ward deli- uered to the Apostles. But that which he began, was not fulfilled but by the Apostles, with free proceeding, after that Christ was taken vp from them into the heavenly glorie.

## The x. Chapter.

*Of the likenesse of the old and new Testaments.*

BY the things aforesaide it may nowe appeare euidently, that all the men whome from the beginning of the worlde God adoped into the estate of his people, were with the same lawe, and with the bonde of the same doctrine, which nowe remaineth in force among vs, bounde in couenant to him. But because it is of no small importance that this point be well established, I will adioyne vnto it for an addition, sith the fathers were partakers of all one inheritance with vs, and hoped for all one saluation by the grace of all one Mediatour, how farre their estate differed from ours in this fellowship. But although the testimonies that wee haue gathered out of the lawe and the Prophets for prooffe thereof, do make it plaine that there was neuer any other rule of religion and godlinesse in the people of God: yet because in writers there are oftentimes many things spoken of the difference of the olde and newe Testament, that may make the reader that is not of verie sharpe iudgement to be in doubt: therefore wee shal rightfully appoint one peculiar place for the better and more exact discussing of this matter: Yea, and that thing also, which otherwise shoulde haue bene verie profitable for vs, is now made necessarie by that monstrous losell *Sernertius* and by diuers other mad men of the sect of Anabaptistes, which haue no other opinion of the people of Israel, than as of a heard of swine: which they fondly faine to haue bin fattened vp by the Lorde here in this earth, without any hope of heauenly immortalitye. Therefore that we may keepe away this pestilent error from godly mindes, & also to plucke out of them al doubtres which are wont by and by to arise vppon hearing mention of the diuersitie betweene the olde and the newe Testament: let vs by the way looke, what they haue in them like, and what vnlike one to the other: what couenant the Lorde made with the Israelites in the olde time before the comming of Christ, and what couenant he hath nowe made with vs since Christ hath bene openly shewed.

2 And both these points may be made plaine with one worde. The couenant of all the fathers so differeth nothing from ours in substance and in the matter it selfe, that it is altogether one and the selfesame: but the ministration is diuers. But because of so great shortnesse no man were able to attaine a certaine vnderstanding, we must needes proceede on with a longer declaration if we meane to profit any thing at all. But in shewing how they are like or rather all one, it shalbe superfluous to discourse againe of new vpon all the special particulars that haue alreadie been declared: and it shalbe out of season to mingle those things together that remaine yet to be spoken in other places. Here wee must chiefly rest vpon three principall pointes: First, that wee holde, that carnall wealth and felicitie was not the marke

*A thing necessarie to knowe the agreement & difference betweene our selues & the fathers vnder the lawe.*

*The fathers had the same couenant which we haue: they looked for immortalitye & had it promised: they expected it by merite and not by mercede: they knewe that Christ was their mediator to obtaine mercie, as well as we:*

appoint

appointed to the Iewes to aspire vnto, but that they were by adoption chosen vnto the hope of immortalitie: and that the truth of this adoption was certainly assured vnto them both by oracles, and by the lawe, and by the prophecies. Secondarily, that the couenant whereby they were ioyned to the Lord, was vpholden not by any merites of theirs, but by the onely mercie of God that called them. Thirdly, that they both had and knewe Christ the mediator, by whom they should both be ioyned to God and enioy his promises. Of which points, because the seconde peradventure is not yet sufficiently known, it shall in place appointed for it be declared at large. For we shall confirme by many & cleare testimonies of the Prophets, that it was of his owne meere goodnes and tender fauour, whatsoeuer good the Lord at any time did, and promised to the people of *Israel*. The thirde also hath alreadie had here and there some plaine declarations of it, & we haue not left the first altogether vntouched.

3 Therefore in setting out of this point, because it most specially belongeth to this present matter, & for that they make vs most cōtrouerſie about it, we wil employ the more earnest trauaile: but yet so that if there want yet any thing of the explication of the other, it may be by the way supplied, or in conuenient place be added. Truly, the Apostle taketh away all doubt of them all, when he saith, that God the Father long before by the Prophets in the holy Scriptures promised the Gospel, which he afterward published according to the time appointed, Againe, that the righteousness of faith which is taught by the Gospel it selfe, hath witnesse of the lawe and the Prophets. For the Gospel doeth not holde the hearts of men in the ioy of this present life, but lifteth them vp to the hope of immortalitie: doeth not fasten them to earthly delights, but preaching to them a hope layd vp in heauen, doth in a maner transport them thither. For thus he defineth in an other place. Since that ye beleued the Gospel, ye are sealed vp with the holy Spirite of promise, which is the earnest of our inheritance, for the redemption of the possession purchased. Againe, we haue heard of your faith in Christ Iesu, and of your charitie toward the holy ones, for the hopes sake that is laide vp for you in heauen, whereof ye haue heard by the true speech of the Gospel. Againe: He hath called vs by the Gospel to the partaking of the glorie of our Lord Iesus Christ. Wherefore it is called both the word of saluation, and the power of God to saue the faithfull, & the kingdom of heauen. Now if the doctrine of the Gospel be spirituall, and openeth the entrie to the possession of an incorruptible life: let vs not think that they to whom it was promised and declare. I, did passe ouer and neglect the care of their soules, and lie dulle like beasts in seeking pleasures of the body. Neither let any man here cauil that the promises which are sealed in the lawe and the Prophets, concerning the Gospel, were ordeined for the new people. For within a litle after that which he spake of the gospel promised in the law, he addeth, that all the things that the law containeth are without doubt properly directed to them that are vnder the lawe. I graunt in deede it is in an other argument. But he was not so forgetful, that when he had once saide y all the things which the law containeth belong to the Iewes, he did not remember what in a few verses before he had affirmed of the gospel promised in

*As well to the fathers vnder the lawe as to vs in the Gospel promises were made of the life to come & not of temporall happines only.*  
Rom. 1. 2.  
Rom. 3. 21.

Ephe. 1. 13.

Col. 1. 4.

1. Theſ. 2. 14.

Rom. 3. 19.



in the law. Wherefore the Apostle sheweth most plainly, that the old Testament chiefly tended to the life to come, when he saith, that vnder it are contained the promises of the Gospel.

4 By the same reason followeth, both that it stood vpon the free mercie of God, and also was confirmed by the meane of Christ. For the verie preaching of the Gospell pronounceth no other thing, but that sinners are iustified by the fatherly kindnesse of God, without their owne deseruing, & the whole summe thereof is fulfilled in Christ. Who then dare make the Iewes without Christ, with whome wee heare that the couenant of the Gospell was made, whereof Christ is the onely foundation? Who dare make them strangers from the benefit of free saluation, to whome we heare that the doctrine of the righteousness of faith was ministred? But, that we dispute not long of an euident matter, we haue a notable sentence of y<sup>e</sup> Lorde. *Abraham* reioyced that he might see my day, hee sawe it and was glad. And the same thing which Christ there testifieth of *Abraham*, the Apostle sheweth that it was vniuersall in the faithfull people, when he saith, that Christ abideth, yestern day, this day, & for euer. For he speaketh not there onely of the eternall godhead of Christ, but also of his power, which was continually opened to the faithfull. Wherefore both the blessed Virgin and *Zacharie* in their songs, doe say, that the saluation reuealed in Christ, is the performance of the promises, which God in olde time had made to *Abraham* and the Patriarches. If the Lord in giuing his Christ, discharged his old othe, it cannot be saide but that the ende thereof was alway in Christ an euerlasting life.

*The same mercie by vertue of the same mediator saued the fathers which saucth vs.*

John. 8. 56.

Heb. 13. 8.

Luk. 1. 54. & 72.

5 Yea, and the Apostle doth make the Israelites equal with vs, not only in the grace of the couenant, but also in signification of sacraments. For meaning by examples of punishmentes, wherewith the Scripture reciteth that they were corrected in the old time, to make the *Corinthians* afraid, that they shoulde not runne into the like offences, hee beginneth with this preface, that there is no cause why we should challenge any prerogatiue vnto our selues, to deliuer vs from the vengeance of God which they susteined; forasmuch as the Lorde did not onely graunt vnto them the same benefites, but he hath gloriously set foorth his grace amongst them with the same tokens: As if hee should haue sayde: If yee trust that yee be out of perill, because both Baptisme wherewith ye be marked, and the Supper which ye daily receiue, haue excellent promises, and in the meane time despising the goodnes of God, ye are licentious wanton: Knowe ye, that the Iewes also were not without such sacraments, against whome yet the Lorde did most seuerely put his iudgements in execution. They were baptised in passing ouer the Sea, and in the cloudes wherewith they were defended from the burning hear of the Sunne. They say, that that same passage was a carnall Baptisme, which after a certaine proportion answereth to our spiritual Baptisme. But if that were allowed true, the Apostles argument could not proceede, which meaneth here to haue this taken away from the Christians, y<sup>e</sup> they thinke that they excell the Iewes by the prerogatiue of Baptisme. Neither is that which by and by after followeth, subiect to this cauillation: that they did eate the same spirituall meate that we eate, and dronke the same spirituall

*Equalitie betwene the fathers and vs in the thing signified both by their and our sacraments.*

1. Cor. 10. 1. & 12

spiritual drinke, which he expoundeth to be Christ.

*The wordes of Christ in saying: Your fathers did eate Manna and are dead: do not contradict the A-  
postle which saith: They did eate the same spirituall meat that we eat. For they vnto whom Christ speaketh gaue him occasion not to touch the mystrie but only the carnall use of their Manna.*

6 To ouerthrowe this sentence of *Paul*, they obiekt that which Christ saith: Your fathers did eate Manna in the wilderness, and are dead: he that eateth my flesh, shall not die for euer. Which two places are verie easily made to agree together. The Lorde, because he then talked to hearers that sought onely to be filled with foode of their bellic, but cared not for y<sup>e</sup> meat of the soule, tempered his talke somewhat to their capacitic, but specially he frameth the comparison of Manna and of his bodie according to their sense. They required that he, to get himselfe some credite, woulde approve his power with doing some such miracle, as *Moses* did in the Wilderness, when he obtained Manna from heauen. But in Manna they conceited nothing but the remedie of carnall hunger, wherewith the people was then vexed: but they pearced not to that higher mystrie which *Paul* hath respect vnto Christ therefore, to shewe howe much greater a benefite they ought to looke for at his hand, than that which they reported that *Moses* did bestowe vpon their fathers, frameth this comparison: If it were a great miracle in your opinion, & worthie to be remembred, that the Lord by *Moses* ministred foode from heauen to his people, to sustaine them for a small time, that they should not perish for hunger in the wilderness: gather hereby how much more excellent is the meat that giueth immortalitie. We see why the Lord passed ouer that thing which was principall in Manna, and spake onely of the basest profit of it: euen because the Lewes as it were of purpose to reproche him, did cast *Moses* in his teeth, which succoured the necessity of the people with remedie of Manna: he answered that he is the minister of a much higher grace, in comparison whereof, the carnal feeding of the people, which alone they so much esteemed, ought of right to be nothing regarded. But *Paul*, because he knewe that the Lorde when hee reigned Manna from heauen, did not onely poure it downe for the feeding of their belly, but also did distribute it for a spirituall mystrie, to be a figure of the spirituall quickening that is had in Christ, did not neglect that part that was most worthie of consideration. Wherefore it certainly and cleerely followeth, that the same promises of eternall and heauenly life, which now the Lorde vouchsafeth to graunt vnto vs, were not onely communicated vnto the Lewes, but also sealed with verie spirituall Sacramentes. Of which matter *Augustine* dispueth largely against *Fauslus* the Manichee.

*Sith the fathers were enlightened & coupled vnto God by the seede of that worde which is immortall, it sheweth that they had the benefite of immortalitye & eternall life.*

7 But if the readers had rather to haue testimonies alledged vnto them out of the law & the Prophetes, whereby they may perceiue that the spirituall couenant was common also to the fathers, as wee heare by Christ and the Apostles: I will also follow that desire, and so much the more willingly, because by that meane the aduersaries shal bee more surely conuincd, so that they shall haue afterward no way to dallic. And I will begin at y<sup>e</sup> prooffe, which although I know that the Anabaptistes pride wil thinke verie fonde and in a manner to be laughed at, yet shall much auaille with such readers as are willing to learne and haue their sound wit. And I take it as a principle confessed, that there is such effectuell force of life in the worde of God, that whome so euer God vouchsaueth to bee partakers thereof, it quickeneth their soules. For this saying of *Peter* hath alwaye bene of force, that



that it is the incorruptible seed which abideth for euer, as also he gathereth out of the words of *Esay*. Now sith God in the olde time bound y<sup>e</sup> Iewes vnto him with this holy bond, it is no doubt that he did also seuer them into the hope of eternall life. For when I say they embraced the worde, which should ioine them nigher to God, I take it for the manner of communicating it: not that general maner, which is powred abroad throughout the heauen and earth and all the creatures of the world, which although it do quicken all things, euery one after the proportion of their nature, yet it doeth not deliuer them from necessitie of corruption: but I speake of this special manner, whereby the soules of the godly are both lightened vnto the knowledge of God, and in a manner coupled to him. By this enlightening of the word, sith *Adam, Abel, Noe, Abraham*, and the other fathers cleaued vnto God, I say that it is not doubtfull that they had an entrie into the immortal kingdome of God. For it was a sound partaking of God, which cannot be without the benefite of eternall life.

8 But if this seeme somewhat entangled: goe to, let vs come to the verie forme of the couenant, which shall not onely satisfie sober wits, but also shall sufficiently conuince their ignorance that bend themselues to speak against it. For God did alwayes thus couenant with his seruants: I will be to you a God, and yee shalbe to mee a people. In which wordes the Prophets themselues are wont to expounde, that both life and saluation, and the whole summe of blessednesse is comprehended. For *Dauid* doth not without cause often pronounce, that blessed is the people, whose God is the Lord: blessed is the nation, which he hath chosē to be his inheritance: and that not for earthly felicities sake, but because hee deliuereth them from death, he preserueth them for euer, and continually sheweth them eternal mercie, whom he hath taken to his people: as it is in the other Prophetes, Thou art our God, wee shall not die: The Lorde is our king, our lawmaker, hee shall saue vs. Blessed art thou, O Israel, because thou art saued in the Lord God. But, not to labour ouermuch in a thing needeleffe, this admonition is founde eche where in the Prophets, that wee shall want nothing toward all abundance of good things, and assurance of saluation, so that the Lorde bee our God. And rightfully: For if his face so soone as it beginneth to shine, is a most present pledge of saluation, to what man shall hee openly shewe himselfe for his God, but that he will also open to him his treasure of saluation? For he is our God with this condition, to dwell in the midst of vs: as hee testified by *Moses*. But such presence cannot be obtained, but that life must be also together had in possession with it. And although there were no more expressed, yet had they a promise of spirituall life plaine ynough in these wordes: I am your God. For he did not declare that he woulde bee a God vnto their bodies alone, but principally to their soules. But soules vnlesse they be ioyned to God by righteousness remaine estranged from him in death. But on the other side, let that ioyning be present, it shall bring euertlasting saluation with it.

9 Beside that, he did not onely testifie that he was to them their God, but he also promised that he would be so alway: to the ende that their hope not contented with present benefites, shoulde bee extended to eternitie.

*The forme of the  
couenant of God  
with the fathers  
promising to be  
their God, proueth  
that eternall life  
was promised  
them.*

*Leui. 26. 12.  
Psal. 144. 15.  
Psal. 33. 12.*

*Abac. 1. 12.  
Esay. 33. 21.  
Deui. 33. 29.*

*Leui. 26. 12.*

*Exod. 6. 7.*

*God is promising  
the fathers to be  
their God in time  
to come, and to*



*continue in mercie to their children, likewise in affirming himselfe to be the God of the dead gaues the living plaine hope of endlesse life.*  
Gen. 17.7.

And many sayings do shewe, that the speaking in the future time meant so much, as where the faithfull not only in present euils, but also for the time to come, do comfort themselves with this, that God will neuer faile them. Now as concerning the second part of the promise, he yet more plainly assured them of the blessing of God to bee prolonged vnto them beyond the bounds of this life, in saying: I wil be the God of your seede after you. For if he minded to declare his good wil toward them being dead, in doing good to their posteritie, much more would his fauour not faile toward the selues. For God is not like vnto men, which doe therefore carie their loue to their friends children, because their power is interrupted by death, so y they can not employ their friendly doings vpon them to whome they did beare good wil. But God, whose bountifulnes is not hindered by death, taketh not away from the verie dead the frute of the mercie, which for their sakes hee poureth out into a thousand generations. Therefore the Lordes wil was by a notable prooffe to set forth vnto them the greatnes and flowing plentie of his goodnes, which they should feelee after death, whē he described it to be such as should flowe ouer into all their posteritie. And the truth of this promise y Lord did then seale, & as it were brought forth the fulfilling of it, when he named himself the God of *Abraham*, *Isaac* and *Jacob*, long after their death. For, what had it not bin a fond naming, if they had vtterly perished? For then had it bin all one, as if he had said, I am the God of them that are not. Wherefore the Euangelists rehearse, that with this one argument the *Sadduces* were so driuen to a strait, that they coule not denie that *Moses* did testifie the resurrection of the dead, for that they had learned by *Moses*, that all the Saints were in his hand. Whereupon it was easie to gather, that they are not destroyed by death, whom he that is the iudge of life and death had receiued into his safegard, custodie, & protection.

10 Nowe ( which is the principall point whereupon this controuersie hangeth ) let vs looke, whether the faithfull themselves haue not bene so instructed of the Lord, that they perceiued that they should haue a better life elsewhere, and so neglecting this life, had an eye to the other. First the state of life that was enioyned them by God, was a continuall exercise, whereby they might be put in mind, that they were the most miserable of all men, if their happinesse were onely in this life. *Adam*, most vnhappy, euen with onely remembrance of the happinesse that he had lost, did with painfull labors hardly susteine his needinesse, and that he should not be pressed with the curse of God, in the onely labours of his hands, euen there receiued hee extreme sorrowe of that which remained for him to be his comfort. Of his two sonnes, the one was taken away by the wicked slaughter of his brother: the other he had left aline, whose sight he worthily detested and abhorred. *Abel* cruelly murdered in the verie floure of his age, became an example of the wretchednes of men. *Noe*, while the whole world carelesly liued in pleasure, spent a good part of his age with great wearines in building the Arke. This that he escaped death, came to passe by his greater troubles, than if he should haue dyed an hundred deathes. For beside that the Arke was to him as a graue for tenne moneths, there is nothing more vnpleasant than to be holden so long in maner drowned in dung of beastes. When he had passed ouer

Exo. 20.6.

Exod. 3.6.  
Mat. 22.23.  
Luk. 20.32.

Deut. 33.3.

*The state of Adam, Abel, and Noe declaresh what they had an eye to a better then this present life.*

Gen. 3.17.

Gen. 4.8.

Gen. 6.22.

Gen. 9.24.

ouer so great difficulties, he fell into newe matter of greefe, hee sawe himselfe scorned of his owne sonne, and was compelled with his owne mouth to curse him, whom by the great benefite of God he had receiued safe from the generall flood. Gen.12.4.

11 *Abraham* in deede may be one alone to be compared with an hundred thousand, if wee consider his faith, which is set forth vnto vs for the best rule of beleeuing, of whose kinred wee must be accounted, that wee may be the children of God. But what more absurditie is there, than *Abraham* to be the father of all the faithfull, and not to possesse so much as the smallest corner among them? but he cannot be thrown downe out of the number, no not from the most honourable degree, but that the whole Church must be destroyed. Now as touching the experiences of his life: When he was first called by the commaundement of God, he was pucked away from his country, his parentes and his friendes, in whome men thinke to bee the chiefe sweetenesse of life: euen as if God of determinate purpose meant to spoyle him of all the pleasures of life. So soone as hee came into the lande where he was commaunded to dwell, he was driuen out from thence with famine. Thither he fledd for succour, where to saue himselfe, hee was compelled to deliuer out his wife to be abused, which wee knowe not whether it were not more bitter to him than many deathes. When hee was returned into the lande of his owne dwelling, he was driuen out againe from thence with famine. What a felicitie is this, to dwell in that lande, wherein a man must so oft be hungrie, yea die for famine if he runne not away? And therewithall hee was brought to that necessitie with *Abimelech*, that hee must needes redeeme his life with the losse of his wife, while manie yeares long he wandered vncertainly hither and thither, hee was compelled by the continuall brawlinges of his seruantes to put away his nephewe, whome he loued as his owne sonne. Which departing without doubt he did no otherwise take than if hee had suffered the cutting off of one of his limmes. A little after, hee heard that hee was carried away captiue by his enemies. Whither soeuer he went, hee founde neighbours outragiously barbarous, which would not suffer him so much as to drinke water out of the welles that himselfe had digged with great labour. For hee would not haue redeemed the vse of them at the hand of King *Gerar*, if hee had not first bene forbidden. Nowe when he came to olde age, hee sawe the thing which is the most vnpleasant and bitter that that age hath, himselfe punished with hauing no children, till beside all hope he begate *Ismael*, whose birth yet he paid deere for, when hee was wearied with the brawling of *Sara*, as if hee in maintaining the stubbornesse of his bondwoman were himselfe the cause of the trouble of his houlholde. At length *Isaac* was borne, but with this condition that his first begotten *Ismael* must, as forsaken, be cruelly cast out of doores. When onely *Isaac* was left, in whome the wearied age of the fillie good man might rest, within a little after he was commaunded to kill him. What can mans wit devise more miserable, than the father to be made the butcher of his owne sonne? If *Isaac* had died of any sickenesse, who would not haue thought the old man most miserable, y had a sonne giuen him in mockage, for whom his grief of want of childre should be doubled? If he had

None more miserable than *Abraham*, if hee condescend on his life only be respected.

Gen.12.12.



beene slaine by some stranger, the unhappinesse of the thing would haue much encreased his miserie. But this passeth al examples of miserie, to haue him slaine with his fathers owne hande. Finally, hee was in all the whole course of his life so tossed and vexed, as if a man would in a table paint out an example of a miserable life, he could finde none more fit than this of *Abraham*. And let no man obiekt that hee was not altogether unhappie, for that he at length prosperously escaped from so many and so great tempests. For we cannot say that he liueth a blessed life, which for a long space together painfully weareth out of infinite troubles, but him that without feeling of euils, quietly enioyeth present good things.

*The lues of Isaac and Iacob especially, howe farre from ourward happines?*  
Gen. 26. 35.  
Gen. 28. 1.

Gen. 23. 5.

Gen. 29. 20.

Gen. 31. 23.

Gen. 32. 17.

Gen. 35. 16.

Gen. 37. 35.

12 *Isaac* that was lesse troubled with euils, yet scarce cuer tooke any tast of sweetenesse. He also felt the same vexations, that do not suffer a man to be blessed in the earth. Famine chased him out of the lande of *Chanaan*: he had his wife violently plucked away from his bosome: his neighbours (if troubled him, and by all meanes oppressed him, so that hee was faine to strue for his water: at home in his owne house, hee suffered much troublesome by his childrens wiues, he was greued with disagreements of his sonnes, and could not remedie that so great a mischeefe, but by the banishment of him whome he had blessed. But as for *Iacob*, he is nothing else but a notable example of extreme infelicitie. Hee passed his childhood most vnquietly at home among the threatenings and terrors of his elder brother, to which at length hee was compelled to giue place. When hee was sidded from his parentes and his natie countrie, beside that it was a greuous thing to liue in banishment, he was nothing more kindly or gently receiued of his vncl *Laban*. Then it sufficed not that hee had serued seuen yeare a harde and cruell seruice, but that also must bee by guile defrauded of his wife. For an other wiues sake hee was driuen into newe seruice, where he was all the day fried with heate of the sunne, & all the night lay waking and pained with frost and colde, as himselfe complained. While he by the space of twentie yeares suffered so hard a life, hee was dayly vexed with newe iniuries of his father in lawe. Neither was hee quiet in his owne house, seeing it diuided and in a manner scattered abroad with the hatred, brawling and enuie of his wiues. When he was commanded to rerurne into his countrie, he was compelled to watch an aduantage to take his iourney, much like a shamefull running away: and yet coulde hee not so escape the vniust dealing of his Father in lawe, but was faine to suffer his reproches and rebukes in the middes of his iourney. Then fell he into a much more cruell distresse. For when hee came neere to his brother, hee had so many deathes before his eyes, as might bee prepared by a cruell man and a bent enemie. So was hee aboue measure tormented and as it were drawen in sunder with terrible feares, so long as he looked for his brothers coming, when he came once in his sight, hee fell downe as halfe dead at his feete, vntill he founde him more fauourable than he durst haue hoped. Beside that, at his first entrie into the lande, he lost *Rachel* his dearely beloued wife. Afterward he heard worde that the sonne which he had by her, & whome therefore he loued aboue the rest, was torne with wilde beastes: by whose death how great greefe he conceiued, he himself declared in this that  
after



after long weeping hee obstinately stopped vp all waies wherby comfort might come to him, leauing himselfe nothing, but to goe down to his sonne wayling into the graue. In the meane time howe great causes of griefe, waiting and wearinesse were the rauishment and deflowring of his daughter, & the boldnesse of his sonnes in reuenging it, which not onely made him to bee abhorred in sight of all the inhabitants of that countrey, but also procured him most present peril of vtter destruction? Then followed that horrible outrageous offence of *Ruben* his first begotten sonne, which was such as there could not chaunce a more greuous. For whereas the defiling of a mans wife is reckoned among the highest ill fortunes: what is to be said of it, when that wickednesse is committed by a mans owne sonne? Within a litle while after, his house is spotted with another vnnaturall adulterie: so that so many shames might well breake a heart, that otherwise were most constant and vnable to be vanquished with calamities. Neere before the ende of this life, while he sought to prouide succour for the famine of himselfe and other, he was stricken with tydings of a newe misfortune, vnderstanding that another of his sonnes was kept in prison, for recouering of whome he was compelled to leaue to the rest *Beniamin* his onely darling. Who can thinke, that in such a heap of mischiefes he had any one moment giuen him safely to take breath in? And therefore he himselfe the best witness of himselfe, affirmed to *Pharao*, that his dayes were short & euill vpon the earth. Nowe truly hee that declareth that hee hath passed his life by continuall miseries, denieth that he fele the prosperitie which the Lord had promised him. Therefore either *Iacob* did vnkindly and vnthankfully weigh the grace of God, or he truly professed that he had bin miserable vpon the earth. If his affirmation were true, then it followeth, that hee had not his hope fastened vpon earthly things.

13 If these holy fathers looked for (as vndoubtedly they did) a blessed life at the hand of God, truly they both thought and sawe it to be another maner of blessednesse, than the blessednesse of earthly life. Which thing the Apostle also doeth shewe excellently wel: *Abraham* (saith he) direct by faith in the lande of promise as in a strange lande, dwelling in tentes with *Isaac* & *Iacob* parteners with him of the same inheritance, for they looked for a citie set vpon a good foundation, the maker and builder whereof is God, all these are dead in faith, not receiuing the things promised, but looking at them a farre off, and beleeuing and confessing that they were gestes and straungers vpon y<sup>e</sup> land. Whereby they declare that they sought for a countrie, & if they had beene moued with desire of that land from whence they came, they had power to returne. But they sought for a better, that is the heauenly countrie. Wherefore God is not ashamed to be called their God, forasmuch as he hath prepared them a citie. For they had bin duller than blockes, to followe promises so earnestly, whereof there appeared no hope in earth, vnlesse they had looked for the fulfilling of them elsewhere. But this he chiefly enforceth, & that not without good reason, that they called this life a journey from home, euen as *Moses* reporteth. For if they were strangers & foreners in the land of *Chanaan*, where is the Lordes promise, whereby they were made heires of it? He sheweth plainly therefore, that the

Gen. 34. 2.

Gen. 35. 15.

Gen. 37. 18.

Gen. 42. 32.

Gen. 47. 9.

As the list of the fathers sheweth, so the Apostle vnnessest that they looked for other than earthly blessednesse at the hands of God.

Heb. 11. 9.

Gen. 47. 9.

Lordes promise, concerning the possession thereof, had a further respect. Wherefore they purchased not one foote in the land of Chanaan, but for buriall, whereby they testified, that they did not hope that they shoulde receive the fruite of the promise til after death. And that is the cause why *Iacob* so much esteemed to be buried there, that hee compelled his sonne *Ioseph* to promise it him, and to sweare to performe it: and why *Ioseph* willed his bones, certaine ages after, when they were long before fallen into powder, to be remoued thither.

Gen. 47. 29. & 30  
Gen. 50. 25.

*The righteous of old did account the end of this life to be the beginning of a better.*

Gen. 49. 18.

Num. 23. 10.  
Pla. 116. 15.  
Pla. 34. 22.

*The hope which David had of immortalitye.*

Psal. 39. 13.

14 Finally, it appeareth plainly, that in all the trauailes of this life they had alway set before them the blessednesse of the life to come. For to what purpose shoulde *Iacob* haue so much desired, and with so great danger sought the preeminence of the first begotten, which shoulde procure him nothing but banishment, and in a manner to be cast off from being his child: but no good at all, vnlesse he had respect to a higher blessing? And he declared, that he had this meaning by y words which he spake among his last breathings: Lord, I will looke for thy saluation. What saluation could hee haue looked for, when he sawe that he laie readie to giue vp the Ghost, vnlesse hee had seene in death the beginning of a new life? But what dispute we of the holy ones & children of God, when euery he was not without a taste of such vnder standing, which otherwise was enemie to the truth? For what meant *Balaam* when he said: Let my soule die the death of the righteous, and let my last times be like vnto theirs? but that he meant the same thing that *Dauid* afterward vttered, that the death of the Saints is precious in the sight of the Lord, but the death of the wicked, is verie euill? If the furthest bound & end were in death, there could in it be noted no difference betwene the righteous & vnrighteous, they differ one from the other by the diuersitie of the estates that after death shall befall to them both.

15 We are not yet come beyond *Moses*, Which (as these men say) had no other office, but to perswade the carnall people to worship God by the fruitfulnessse of the ground and plentie of all things. And yet (vnlesse a man wil flee the light that willingly offereth it selfe) there is already a plaine declaration of the spirituall couenant. But if we come downe to the Prophets, there with most full brightnesse both the life euerlasting and the kingdom of Christ doe vtter themselues. And first of al *Dauid*, which as he was before the other in time, so according to the order of Gods distribution, he shewed the heavenly mysterie in shadowes more darkely than the rest, yet with what plainnesse and certaintie directeth he al his sayings to that end? How he esteemed the earthly dwelling, this sentence testifieth: I am here a forreiner & stranger, as all my fathers were. Euerie liuing man is vanitie, euery one walketh about as a shadow. But now what is my expectation, Lord? euery to thee is my hope. Truly he that confessing that in the earth there is nothing sound or stedfast, keepeth stil a stedfastnesse of hope in God, considereth his felicitie laid vp in another place. To such consideration is hee wont to call all the faithfull, so oft as hee meaneth to comfort them truly. For in another place after he had spoken of the shortnesse, and the transitorie & vanishing image of mans life, he addeth: but the mercie of the Lord is for euer vpon them that feare him. Like whereunto is that which is in the hundred

hundred and second Psalm. At the Beginning Lord thou didst lay the Foundation of the earth, and the heavens are the workes of thy handes. They shall perish, but thou abidest: they shall waxe olde like a garment, and thou shalt change them as apparel, but thou remaine the self same, & thy yeares shall not faile: the sonnes of thy seruants shall dwell, and thy posterity shall be stablished before thee. If the godlie cease not for the decaie of heauen and earth to be stablished before the Lorde, it followeth that their saluation is ioyned with the eternitie of God. But that hope cannot stande at all, vnlesse it rest vpon the promise that is set forth in *Esaie*: The heavens (saith the Lord) shall vanish away like smoke, the earth shall be worne out like a garment, & the inhabitantes of it shall perish like those things; But my saluation shall be for euer, and my righteousnes shall not faile: where everlastingnes is giuen to righteousnes and saluation, not in respect that they remaine with God, but in respect that they are felt of men.

16 Neither maie wee otherwise take those thinges, that he commonly speaketh of the prosperous successe of the faithfull, but to apply them to the shewing of the heavenly glory. As these sayings: The Lord keepeth the soules of the righteous, he shall deliuer them from the hande of the sinner. Light is arisen to the righteous, and ioy to the vpright in heart. The righteousness of the godly man abideth for euer: his horne shall be exalted in glory, the desire of the sinner shall perishe. Againe: but the righteous shall confesse vnto thy name, the vpright shall dwell with thy countenance. Againe: the righteous shall be in eternal remembrance. Againe: the Lord shall redeeme the soules of his seruantes. For the Lorde oftentimes leaueth his seruants to the lust of the wicked, not onely to be vexed, but also to be torne in peeces and destroyed: he suffereth the good to lie languishing in darkenes and filth, while the wicked do in a maner shine among the stars. And he doth not so chere the with the brightnes of his countenance, that they enjoy long continuing gladnes. Wherefore euen he also hideth not, that if the faithfull fasten their eies vpon the present state of thinges, they shall be stricken with a fore temptation, as though there were no fauour or reward of innocency with God. So much doth wickednes for y most part prosper & flourish, while the company of the godly is oppressed with shame, pouerty, contempt & all kindes of crosses. It waiteh but litle (saith he) that my foote slipped not, and my steppes fell not abroad, while the fortune of fooles grieueth mee, & while I see the prosperity of the wicked. At length after rehearsal of it he concludeth: I bent my thought, if I could vnderstand these thinges. But it is a torment to my spirite, til I enter into the sanctuarie of the Lord, and vnderstand the last end of them.

17 Let vs therefore learne yet by this confession of *Dauid*, that the holy fathers vnder the old testament were not ignorant, how seldome or neuer God doth in this world performe to his seruantes those thinges that he promisseth the, & that therefore they did lift vp their minds to Gods sanctuary, where in they had that laid vp in store, which appeareth not in the shadowe of this present life. That was the last iudgement of God, which when they could not see with eies, they were content to vnderstand by faith. Trusting vpon which affiance, whatsoeuer happened in the world, yet they doubted not a

*What Dauid speaketh of the faithfull mans prosperous successe, is hath relation to future blessednes in the world to come.*

*Psal. 97. 10.*

*Psal. 112. 7. 9.*

*Psal. 140. 12.*

*Psal. 112. 6.*

*Psal. 34. 23.*

*Psal. 73. 17.*

*The expectation which Dauid had of a iudgement to come & felicitie to followe it.*



Pfal. 17.  
Psa. 52. 10.  
Psa. 92. 13.

time would once come, when the promises of God should be fulfilled. As these sayings do witness, I wil behold the face of God in righteousness: I wil be satisfied with thy countenance. Againe: I as a greene Oliue tree in the house of the Lord, Againe, The righteous shall flourish as a Date tree, & shall spread in branches like the Cedar of *Libanus*, being planted in the house of the Lord, they shall flourish in the Palaces of our God: They shall still beare fruit, they shall be fat & greene in their old age. When he had said a litle before: How deepe are thy thoughts? O Lorde, while the wicked doe flourish, they bud out like an herbe, that they may perish for euer. Where is that faire shewe & beautie of the faithful, but when the face of this worlde shall be turned inward by disclosing of the kindome of God? When they turned their eyes to that eternitie, they despised the hardnes enduring but a moment of present miseries, & boldly burst forth into these words: Thou shalt not suffer for euer the righteous to die, but thou shalt throw down y wicked h ad-long into the pit of destruction. Where is in this world the pit of eternal destruction that may swallow vp the wicked? Among whose felicities, this is also reckened in another place, that they close vp the ende of their life in a moment without long languishing. Where is that so great stedfastnes of the holy ones, whom *Dauid* himself echwhere complaineth, not only to be shaken with trouble, but also to be oppressed, & viterly broken in peeces? Forsooth, he did set before his eyes, not what the altering course of the worlde beareth, which is vnstable & more vnstedfast than the ebbing & flowing of tides, but what the Lord wil do, when he shall one day sit for the eternal settling of heauen & earth. As in another place he excellently wel describeth it: The foolish do stay vpon their welthines, and are poude because of their great riches. And yet no man, though he flourish in neuer so great dignitie, can redeeme his brother from death, no man can paye to God the price of his ransom, but whereas they see that both the wise do die, & that the wicked also & fooles do perish & leaue their riches to strangers, yet they thinke that their houses shall abide for euer, & their dwellings to the end of ages, & they aduance their names vpon the earth, but man shall not continue in honor: he shall be like to the beastes that die. This imagination of theirs is extremest folly, which yet their posteritie do greedily follow. They shall be placed like a flocke in Hell, & death shall haue rule ouer them. When the light ariseth, the vpright shall haue dominion ouer them, the beautie of them shall perish, Hell is their dwelling house. First, this laughing to scorne of the foolish for that they rest on the slipperie & rolling good things of y worlde, doth shew that the wise must seeke a farre other felicitie. But there he more evidently discloseth the myserie of the resurrection, where after the destruction & extinguishment of them, he erecteth the kingdom of the godly. For what rising of light (I pray you) shall we call that, but the reuicling of the new life which followeth the end of this present life.

The faithful  
could not haue  
sorrowed themselves,  
as both *Dauid* and  
*Samuel* did, vntill  
the momentarie  
shortnes of their  
troubles in the  
worlde except they  
had made a reck-  
ning of endlesse  
rest afterwards.  
Psa. 30. 6.

18 From thence did spring vp that consideration, which the faithful oftentimes vsed for a comfort of their miseries and remedie of patience: It is but a moment in the Lordes displeasure, and life in his mercye. Howe did they determine afflictions to end in a moment, that were in affliction in a manner their life long? where did they espie so long an enduring of Gods  
kindnes

kindnes, whereof they scarcely felt any litle tast? If they had sticked fast vpon the earth, they could haue found no such thing, but because they looked vpon heauen, they acknowledged that it is but a moment of time, while the Lord exercise his holie ones by the crosse, but that his mercies, wherein they are gathered together, do last the worldes age. Againe, they did foresee the eternall and neuer ending destruction of the vngodly, which were as in a dreame happie for one daie. Whereupon came these sayings: The remembrance of the righteous shalbe in blessing, but the name of the wicked shall rot. Precious is the death of the Saints in the sight of the Lord, but the death of the wicked most euill. Againe in *Samuel*: The Lorde shall keepe the feete of the holie, & the wicked shalbe put to silence in darkenes. Which doe declare that they wel knew, that howsoever the holie were diuersly carried about, yet their last end is life and saluation: and that the prosperity of the wicked is a pleasant way, whereby they by litle and litle slide forward into the gulf of death. Therefore they called the death off such, the destruction of the vncircumcised, as of them from whom the hope of the resurrection was cut away. Wherefore *Dauid* could not deuise a more grieuous curse than this: Let them be blotted out of the booke of life, and not bee written with the righteous.

19 But aboue all other, notable is that saying of *Iob*: I know that my redeemer liueth, and in the last day I shall rise againe out of the earth, and in my flesh I shall see God my sauour. This hope is laid vp in my bosome. Some that haue a minde to make a shew of their sharpe wit, doe cauill that this is not to be vnderstanded of the last resurrection, but of the first day that *Iob* looked to haue God more gentle to him, which although we grant them in part, yet shall we enforce them to confesse whether they wil or no, that *Iob* could not haue come to that largenesse of hope, if he had rested his thought vpon the earth. Therefore we must needes confesse, that he lifted vp his eyes to the immortalitie to come, which sawe, that his redeemer would be present with him, euen lying in his graue. For to them that think only of this present life, death is their vttermost desperation: which very death coulde not put off *Iobs* hope. Yea though he kil me (said he) neuertheles I will still hope in him. And let no trifier here carp against me and say, that these were the sayings but of a few, whereby is not proued y<sup>e</sup> such doctrine was among the *Iewes*. For I will by & by answer him, that these fewe did not in these sayings vtter any secret wisdom, whereunto onlie certaine excellent wits were seuerally and priuately suffered to attaine, but that as they were by the holy Ghost appointed teachers of y<sup>e</sup> people, so they openly published those mysteries of God, that were to be vniuersally learned, and ought to be the principles of the comon religion among the people. Therefore whē we heare the publike oracles of the holy Ghost, wherein he spake of the spirituall life so clearly & plainly in the Church of the *Iewes*, it were a point of vntolerable stubbornnes to send them away onlie to the fleshlie couenant, wherein is mention made of nothing, but earth and earthly wealthinesse.

20 If I come downe to the later Prophetes, there we may freely walke as in our owne field. For if it were not hard for vs to get the vpper hand in *Dauid*, *Iob*, and *Samuel*, heere it shall bee muche more easie. For God kept this

*Prou. 10. 7.*  
*Psal. 100. 16. &*  
*30. 22.*

*1. Sam. 2. 9.*

*Eze. 28. 10. & 31*

*Psal. 69. 26.*

*Iobs hope of life in death. Neither was this in him, or the like in others the speciall persuasion onlie of some, but the general doctrine delivered all men to beleeue.*

*Iob. 19. 35.*

*Iob. 13. 15.*

*Howe the Prophets haue shadowed our vnseene this*

*spirituall felicitie  
to come by tempo-  
ral & earthly co-  
modities presently  
seene & known.*

this distribution and order in disposing the couenât of his mercy; that howe much the neerer it drew on in processe of time to the full performance thereof, with so much greater encrease mentes of reuelation hee did day by daye more brightlie shewe it. Therefore at the beginning when the first promise of saluation was made vnto *Adam*, there glittered out but as it were small sparkles of it. After, hauing more added vnto it, a greater largenesse of light began to be put forth: which from thence forth brake out more and more, and displaied her brightnesse farther abroad, till at length all the cloudes were driuen away, and Christ the sonne of righteousnes fully lightened the whole worlde. We neede not therefore to feare that we faile of testimonies of the Prophets, if we seeke them to proue our cause, but because I see that there will arise a huge deale of matter, wherupon I should be constrained of necessitie to tary longer than the proportion of my purpose may beare, for it woulde so growe to a worke of a great volume, and also because I haue already, by thole things that I haue saide before, made plaine the way, euen for a reader of meane capacity, so as he may goe forward without stumbling: therefore I will at this present abstaine from long tediousnesse: which to doe is no lesse necessarie: but giuing the readers warning before hande, that they remember to open their owne way with that key that wee haue first giuen them in their hande. That is, that so oft as the Prophets speake of the blessednesse of the faithfull people, whereof scarcely the least steppes are seene in this present life, they may resort to this distinction: that the Prophets the better to expresse the goodnesse of God, did as in a shadowe expresse it to the people by temporall benefites, as by certaine rough drawing of the portraiture thereof: but that the perfect image, that they haue painted therof, was such as might rauish mens minds out of the earth, and out of the elementes of this worlde, and of the age that shal perish, and of necessitie raise it vp to the considering of the felicitie of the life that is to come and spirituall.

*The pouer  
which God hath  
to giue life shew-  
ed by a vision of  
breath and liueli-  
nesse restored to a  
fielde full of dead  
bones.*

*Eze. 37. 4.*

*Isa. 26. 19.*

21 We will be content with one example. When the Israelites being caried away to *Babylon*, saw their scattering abroad to be like vnto death, they could hardly be remoued from this opinion that they thought that all was but fables that *Ezechiel* prophecied to their restitution: because they reckoned it euen al one as if he had tolde them that rotten carcases should bee restored againe to life. The Lorde to shewe, that euen the same diffcultie could not stop him from bringing his benefit to effect, shewed to the Prophet in a vision a fielde full of drie bones, to the which in a moment with the onelie power of his word hee restored breath and liuelinesse. The vision in deede serued to correct the incredulitie at that present time: but in the meane season he did put the Iewes in minde how far the power of the Lord extended beyond the accout of the people, which so easilie quickened with his onelie becke, bones already rotten and scattered abroad: wherfore you shall compare that with an other saying of *Esaie*. The dead shall rise, my carcase, they shall rise againe. Awake ye and reioyce that dwell in the dust, because the deaw of the geene fielde is thy deaw, & thou shalt plucke down the land of the Giances into ruine. Go my people, enter into thy tents: shut thy doores vpon thee: hide thee a litle while, till my displeasure passe ouer. For behold



behold, the Lord shal go out of his place, to visit the iniquitie of the dweller vpon the earth against him, and the earth shal shew forth her blood, & shal no longer hide her slaine.

22 Albeit a man should doe fondlie, that would goe about to draw al to such a rule For there be some places that without nie couering doe shewe the immortalitie to come, that is prepared for the faithfull in the kingdome of God, of which sort we haue recited some, & of like sort are the most parte of the rest, speciallie these two, the one in Esaie. As a new heauen, & a newe earth which I make to stand before me, so shall your seede stand, and there shalbe moneth of moneth, and Sabbat of Sabbat: al flesh shall come to worship before my face, saith the Lorde. And they shall go out & see the dead carcases of the men that haue offended against mee, that their worme shal not die, and their fire shal not bee quenched. The other of Daniel. In that time shall rise vp *Michael* the great prince, that standeth for the sonnes of his people, and there shal come a time of distresse, such as was nor since nations first began to be, and then shall all thy people be saued that shall bee found written in thy booke. And of those that sleep in the dust of the earth, there shal awake some to eternal life, and some to euermlasting shame.

23 Now, as for prouing the other two points that the fathers had Christ for pledge of their covenant, & that they reposed in him al their affiance of blessing, I will not trauaile therein at all, because they haue both lesse controuersie & more plainnesse. Let vs therefore boldly determine this, which by no engines of the duel may be remoued, that the old testament, or covenant which the Lord made with his people *Israel*, was not limited within the compasse of earthly things, but also contained the promise of the spiritual and eternal life: the expectation wherof must needs haue bene imprinted in al their minds that truely consented to the covenant. But let vs put farre away this mad & pernicious opinion, that either God did set forth in his promise to the *Iewes* nothing else, or y<sup>e</sup> the *Iewes* sought nothing els but filling of their belly, delights of the flesh, flourishing wealth, outward power, fruitfulnessse of children, & whatsoeuer a natural man esteemeth. For at this day Christ promisseth no other kingdome of heauen to his, but where they shal rest with *Abraham, Isaac, & Iacob*. And *Peter* affirmed, that the *Iewes* of his time were heires of the grace of the Gospel, for that they were the children of the Prophet, comprehended in the covenant, which the Lord had in the old time made with his people. And, that the same should not be witnessed with words only, the Lord also approued it by deede. For in the verie moment y<sup>e</sup> he rose againe, he vouchsafed to haue many of the holie men to rise againe in company with him, & made them to be seene in the Citie: so giuing an assured toke, that whatsoeuer he did & suffred for the purchasing of eternal saluation, pertained no lesse to the faithfull of the old testament, thā vnto vs. For as *Peter* testifieth, they were also endued with y<sup>e</sup> same spirite of faith, whereby we are regenerate into life. Now, when we heare that the same spirit which is in vs a certaine sparcle of immortalitie, whereupon it is also in another place called the earnest of our inheritance, did likewise dwell in them, how dare we take from them the inheritance of life? Whereby it is so much the more maruel, y<sup>e</sup> in the old time the Sadduces fel to such grosse-

*Immortalitie to come expressly spoken of by Esaie & Daniel.*

*Esaie. 66. 22.*

*Dan. 12. 1.*

*Seeing that Christ promisseth vs no rest but with the, and Peter comprehends vs in the same covenant which God made with them: seeing Christ hath risen vnto life accompanied with manne of the, & hath witnessed by Peter, that the spirite of faith which is in vs, was also in the; howsoever the Sadduces haue denied the heavenly, and the *Iewes* at this daie do expect an earthly kingdome, wee may not take from the fathers the inheritance of eternal life.*  
*Mat. 8. 11.*  
*Act. 3. 29.*  
*Mat. 27. 51.*  
*Act. 15. 8.*

ness:

nesse of error, that they denied both the resurrection & also the substance of soules, both which points they sawe sealed with so cleare testimonies of Scripture, And no lesse to be marueiled at, euen at this day, were the folly of all that nation in looking for the earthly kingdome of Christ, if the Scriptures had not long before declared, that they should haue that punishment for refusing the Gospel. For so it behoued, by the iust iudgement of God, to strike those mindes with blindness, which in refusing the light of heauen being offered them, did wilfully bring themselves into darkenesse. Therefore they read and continually turne ouer *Moses*, but they are stopped with a veile set between them and him, that they cannot see the light that shineth in his countenance. And so shal it remaine couered & hidden from them, til he be turned to Christ, from whom now they trauaile to lead and draw him away so much as in them lieth.

1. Cor. 3. 14.

### The xi. Chapter.

*Of the difference of the one Testament from the other.*

*The first difference of the old & new Testaments. God did in that by the shadow of earthly things, & in this doth plainly direct vnto heauen.*

**W**HAT then wilt thou say: shall there be no difference left between the old Testament and the Newe? & to what purpose serue al those places of Scripture, where they are compared one against the other, as things moste contrarie? I do willingly allowe those differences that are rehearsed in the Scripture: but so that they nothing hinder the vnitie already established, as it shalbe plaine to see when wee shall haue entreated of them in order. Those differences are (as farre as euer I could marke or can remember) chiefly foure in number, to the which if you list to adioyne the fifth, I am not against it. I say and trust to prooue that they are all suche as rather belong to the manner of ministration, than to the substance of them. And by this meane they shall nothing hinder, but that the promises of both the olde and newe Testament may remaine all one, and all one foundation of the same promises, Christ. Nowe the first difference is, that although, euen in the old time also, the Lords will was to direct the mindes of his people, and to haue them raised vp to the heavenly inheritance: yet, that they might be the better nourished in hope thereof, he gaue it to be seene or rather to be tasted of, vnder earthlie benefites: but nowe hauing reuealed the grace of the life to come, by the Gospel, hee more cleerely and plainly directeth our mindes the streight way to the meditation thereof, leauing the inferior manner of exercising which he vsed with the *Israelites*. They that marke not this purpose of God, do not thinke that the olde people climbed any higher than to the good things promised to the body. They so oft heare the land of *Chanaan* named, as the excellent, or rather onely reward for the keepers of Gods lawe. They heare that God threateneth nothing more severely to the transgressors of the same lawe, than that they shalbe driuen out of the possession of the same land, & scattered abroad into strange regions. They see y in a maner to this effect come all the blessings & curses that are pronouced by *Moses*. Hereby they do vndoubtedly determine, that the *Ierues* not for their owne sakes, but for others, were seuered from other nations, y is, that the Church of Christ might haue an image, in whose outward forme

thee



the might see examples of spirituall things. But sith the Scripture doth sometimes shewe, that God himselfe directed al the earthly benefites that he did for them to this ende, that so he might leade them by the hand to the hope of heavenly benefites: it was too much vnskilfulness, I wil not say blockishnes, not to consider this order of disposition. The issue or point of our controuersie with this sort of men is this, that they teach that the possession of y<sup>e</sup> land of *Chanaan* was to the *Israelites* their chiefe and last blessednes, & that to vs after the reuealing of Christ, it doth but figuratiuely signifie the heauely inheritance. On the other side we affirme, that they did in the earthly possession which they enjoyed, as in a looking glasse beholde the inheritance to come, which they beleued to be prepared for them in heauen.

2 That shal better appeare by the similitude that *Paul* vsed to the *Gala-*  
*thians*. He compareth the nation of the Iewes to an heire, within age, which  
 being not yet able to gouerne himselfe, followeth the guiding of the tutor  
 or schoolemaister, to whose custodie he is committed. And whereas he ap-  
 plieth that similitude to the ceremonies, that nothing hindreth but that it  
 may also very fitly serue to this purpose. The same inheritance was appoin-  
 ted for them, that was appointed for vs: but such as yet for want of age, they  
 were not of capacitie to enter vpon and vse. The same Church was among  
 them, but whereof the age was yet but childishe. Therefore the Lorde kept  
 them vnder this schooling, that he gaue them not the spirituall promises so  
 naked and openly, but as it were shadowed with earthly promises. Therefore,  
 where he called *Abraham*, *Isaac*, and *Iacob*, and their posteritie vnto hope of  
 immortalitie, he promised them the land of *Chanaan* to be their inheritance:  
 not to determine their hopes vpon it, but that in beholding of it, they should  
 exercise and confirme themselves in the hope of that true inheritance that  
 did not yet appeare. And that they might not be deceiued, there was giuen  
 them a higher promise to testifie that that land was not the highest benefi-  
 t of God. So *Abraham* was not suffred to lie slouthful in the promise receiued  
 of the lād, but his mind was with a greater promise raised vp vnto the Lord.  
 For *Abraham* heard this saide vnto him: I am thy protector, and thy reward  
 exceeding great. Here we see, that *Abraham* hath the end of his reward set  
 forth in the Lord, that he should not account vpon a transitorie & slipperie  
 rewarde in the elements of this world, but rather thinke it to be such as can  
 not wither away. Afterward he adioyneth the promise of the lande to no o-  
 ther intent, but that it should be a token of the good wil of God, and a figure  
 of the heavenly inheritance. And that the holy men had this meaning, their  
 owne sayings do declare. So *Dauid* riseth vpward from temporall blessings,  
 to that same highest & last blessing, My heart (saith hee) & my flesh faint for  
 desire of thee. God is my portion for euer. Again, the Lord is the parte of  
 my inheritance, and of my cup: thou art he that fauest mine heritage for  
 me. Again, I haue cried vnto thee, O Lord, I haue saide, Thou art my hope,  
 my portion in the lande of the liuing. Truly they that dare so speake, doe  
 without doubt professe that with their hope they climbe aboue the worlde,  
 and all the good things here present. But the Prophetes doe oft describe  
 this blessednes of the worlde to come, vnder the figure that they had recei-  
 ued of the Lord. And so are these sayings to be vnderstāded. That the godly  
 shall

Gal. 4.1.

The fathers and we are one heire vnto whom one & the same inheritance doeth belong But they being that heire in a younger which we are in an elder age, had a training though not to another thing, yet after another sort than we,

Gen. 15.1.

Psal. 73.26. &amp; 84.4.

Psal. 16.5.

Psa. 142.6.



Iob. 18. 17.  
Pla. 133. 3.

shall possesse the land by inheritance, and the wicked shalbe destroyed out of it. That *Hierusalem* shall abound with all kind of riches, and *Sion* ouerflow with plentie of all things. All which wee see, cannot properly be spoken of the land of our wayfaring, or the earthly *Hierusalem*, but of the true country of the faithfull, and that heauenly citie wherein the Lord hath commaunded blessing and life for euer.

Gods figuring of  
heauenly by earth  
lie blessednes in  
the old law is the  
cause, why then  
his temporal benef-  
fits doe seeme to  
haue bene more  
suuere to the  
righteous and his  
punishments more  
gracious then  
now.

3 This is the reason why it is read that the holy men in time of the olde testament, did esteeme the mortal life & the blessings thereof more than is now meete to do. For although they knewe well that they should not rest in it, as in the end of their race, yet when they called to minde, what markes of his grace the Lord had pointed therein, to exercise them according to the small rate of their tendernes, they felt a greater sweetnes of it, than if they had considered it by it self. But as the Lord in testifying his good wil toward the faithfull, by present good things, did as in shadow expresse the spirituall felicitie, by such figures and signes: so on the other side hee did in corporall paines shew examples of his iudgement against the reprobate. Therefore, as the benefits of God were to be seene in earthly things, so were also his punishments. While the vnskillfull do not weye this comparison or agreement, as I may call it betweene the punishments & the rewards, they maruel at so much alteration in God, that in old time was so sodenly readie to take vengeance on euery offence of man with sterne & horrible punishments, and now as if he had laid away the affection of his old angrines, hee punisheth both much more gentlie & seldomer, yea, & for the same cause they doe almost imagine feuerall gods of the old & new testament: which the Manichees did in deede. But we shal easily be deliuered from such doubtes, if wee lay our mindes to consider this orderly disposition of God that I haue spoken of, whose will was for the time to signifie & set forth in figure both the grace of the eternall felicitie to come, by temporal benefites, and the grieuoufnes of the spirituall death, by corporal paines. Whereby hee deliuered his Testament to the Israelites, as yet after a certaine manner folded vp.

The seconde difference betweene the two testaments is, that the new doth exhibit that foundation of the covenant which the olde did seache shew so expresse.

4 Another difference of the olde and newe Testament is saide to be in the figures: for that the old testament did shew only an image in absence of the truth, and a shadow in steed of the body. But the new testament giueth the truth present, and the sound body it selfe. And this difference is mentioned commonly wheresoever the newe testament is in comparison set against the old: but it is more largely entreated of in the Epistle to the Hebrews than any where else. There the Apostle disputeth against them, which though y the obseruation of *Moses* lawe might not be taken away, but that they should also drawe with them the ruine of all religion. To confute this error, he vseth that which had bin forespoken by the Prophet concerning the priesthood of Christ. For whereas there is giuen him an eternall priesthood, it is certaine, that that priesthood is taken away, wherein new successors were daily put in, one after another. But he proueth y the institution of this new priesthood is to be preferred, because it is stablished with an oath. He after addeth further, y in the same change of the priesthood, is also contained the change of the Testament. And that it was necessary so to be, he proueth by this reason: for that the weakenes of the lawe was such that

it

Pla. 100. 10.

Heb. 7. 11. & 19.  
& 9. 9. & 10. 1.

it could help nothing to perfection. Then he proceedeth in declaring what was that weakenes, euen this, that it had certain outward righteousness of the flesh, which could not make the obseruers of them perfect, according to conscience: that by sacrifices of beastes, it could neither wipe away sins, nor purchase true holinesse. Hee concludeth therefore that there was in it a shadowe of good things to come, but not the liuely image of the thinges themselves: and that therefore it had no other office, but to be as an introduction into a better hope, which is deliuered in the Gospel. Here is to bee seen, in what point the couenant of the law is compared with the couenant of the Gospel, and the ministerie of Christ with the ministerie of *Moses*. For if the comparison concerned the substance of the promises, the were there great difference betwene the two testaments: but sith the point of our case leadeth vs another waye, wee must tend to this ende, to finde out the truth. Let vs then set forth here the couenant which he hath stablished to be eternall, and neuer to perish. The accomplishment thereof, whereby is attaineth to be stablished and continuing in force, is Christ. While such establishment was in expectation, the Lord did by *Moses* appoint ceremonies, to be as it were solemne signes of the confirmation. Nowe this came there in question, whether the ceremonies that were ordained in the law ought to giue place to Christ or no. Although these ceremonies were indeed only accidents, or verillie additions & things adioined, or (as the people call them) accessory things to the couenant, yet because they were instruments or meanes of the administratiō therof, they beare the name of the couenāt it selfe, as the like is wont to be attributed to other Sacraments. Therefore in summe the old Testament is in this place called the solemne forme of confirming the couenant, contained in ceremonies and sacrifices. The Apostle saith, that because in it is nothing perfect, vnlesse we passe further, therefore it behoued that they should be discontinued & abrogate, that place might be giuen to Christ the assurer & mediatour of a better testament, by whom eternall sanctification is once purchased to the elect, and the transgressiōs blotted out that remained vnder the law. Or if you like it better, thus: That the old testament of the Lord was that, which was deliuerd, wrapped vp in the shadowish & effectual obseruations of ceremonies: and that therefore it was but for a time, because it did but (as it were) hāg in suspēse vntill it might stay vpon a more stedfast & substantiall confirmation: & that then onely it was made new and eternall, after that it was consecrate & stablished by the blood of Christ. Whereupon Christ calleth the cup that he gaue at his supper to his Disciples, The cup of the new testament in his blood: to signifie that then the testament of God attaineth his truth: by which it becommeth new and eternal, when it is sealed with his blood.

Mat. 26. 26.

5 Hereby appeareth in what sense the Apostle saide: that in the schooling of the law, the *Jewes* were brought vnto Christ, before that he was shew-  
ed in the flesh. And he confesseth, that they were the children and heires of God, but yet such, as for their young age were to be kept vnder the custodie of a schoolemaister. For it behoued, that ere the sonne of righteousness was yet risen, there should neither be so great brightnesse of reuelation, nor so great deepe sight of vnderstanding. Therefore God so gaue them in measure

The kingdom is  
now manifested  
vnto us in  
flesh  
as it was  
before  
in  
darkness  
Ga. 3. 24. & 4



sure the light of his worde, that they saw it as yet far off and darkely. Therefore *Paul* expresseth this sclendernesse of vnderstanding by the tearme of yong age, which the Lordes will was to haue to be exercised with the elements of this worlde and with outward obseruations, as rules of instruction for children vntill Christ shoulde shine abroad, by whom it behooued that the knowledge of the faithfull people shoulde growe to full age. This distinction Christ himselfe meant of, when he saide, that the lawe and the Prophetes were vntill *Iohn*, and that from thence forth the kingdome of God is preached. What did the law and the Prophetes open to men of their time? euen this, they gaue a taste of that wisdom which in time to come should be plainly disclosed: and they shewed it before as it were twinkling ly shining a far off. But when it came to passe that Christ might be pointed too with the finger, then was the kingdome of God set open. For in him are laid abroad the treasures of al wisdom and vnderstanding, whereby we attaine, euen in a manner, into the secret closets of heauen.

Mat. 11. 13.

Col. 1. 9.

*The Prophetes themselves did not so cleerely knowe Christ, but that euen in them there appeareth a difference betwene those times and these.*

6 And it maketh not against vs, that there can scarcely any one be found in the Christian Church, that in excellencie of faith may be compared with *Abraham*, or that the Prophetes excelled in such force of spirite, that euen at this day they lighten the whole worlde withall. For our question is not here, what grace the Lorde hath bestowed vpon a fewe, but what ordinarie disposition he vsed in teaching his people: suche as is declared in the Prophetes themselves, which were endued with peculiar knowledge about the rest. For euen their preaching is darke and enclosed in figures, as of things a farre off. Moreouer howe maruellous knowledge soeuer appeared in them about other, yet so farasmuch as they were driuen of necessitie to submitte them to the common childish instruction of the people, they themselves also were reckoned in the number of children. Finally, there neuer chanced any such cleare sight to any at y time, but that it did in some part sauour of the darkenesse of the time. Wherevpon Christ saide, *Manie kinges and Prophetes haue desired to see the things that yee see, and haue not sene them: and to heare the things that yee heare, and haue not heard them.* Therefore blessed are your eies, because they see, and your eares because they heare. And trulie it is meet that the presence of Christ should haue this excellencie of prerogatiue, that from it should arise the cleare reuealing of the heauenlie mysteries. And for this purpose also maketh that, which euen we now alleaged out of the first Epistle of *Peter*, that it was opened to them, that their trauel was profitable, principally for our age.

Mat. 13. 17.

Luk. 10. 24.

1. Pet. 1. 12.

*Iere. 31. 31. The thirde difference betwene the olde couenants and the new, mentioned by the Apostle out of Ieremie.*

7 Nowe I come to the thirde difference, which is taken out of *Ieremie*, whose wordes are these: Beholde the day shall come, saith the Lorde, and I will make a newe couenaut with the house of *Israel*, and the house of *Iuda*, not according to the couenaut that I made with your Fathers, in the day when I tooke them by the hande, to lead them out of the lande of *Egypte*, the couenaut that they made voide although I ruled ouer them: But this shalbe the couenaut that I wil make with the house of *Israel*: I will put my law in their bowelles, and I will write it in their hearts, and I wilbe mercifull to their iniquitie. And no man shal teach his neighbour, and no man his brother, For they shal al know me, fro the least vnto the most. Of which wordes



wordes the Apostle tooke occasion to make this comparison betweene the lawe and the Gospell, that hee called the lawe a literall, and the Gospell a spirituall doctrine: the law, he said, was fashioned out in Tables of stone, the Gospell written in heartes: that the lawe was the preaching of death, the Gospell the preaching of life: the lawe the preaching of damnation, the Gospell the preaching of righteousness: that the lawe is made voyde, that the Gospell abideth. Sith the Apostles purpose was but to declare the meaning of the Prophet, it shall be sufficient that wee weigh the wordes of one of them, to attaine the meaning of them both. Abeit, there is some vnlikenesse between them. For the Apostle speaketh more odiously of the law thā the Pophet doeth: and that not in simple respect of the lawe, but because there were certaine naughtie men, hauing a wrong zeale to the lawe, which did with peruerse loue of the ceremonies, obscure the brightnesse of the Gospell. He disputeth of the nature of the lawe, according to their error and foolish affection. Therefore it shal be good to note that peculiarly in *Paul*. But both of them, because they doe by comparison set the olde and the newe testament, the one against the other: doe consider nothing in the lawe, but that which properly belongeth vnto it. As for example: The law doth commonly in euerie place conteine promises of mercie, but because they are borowed from elsewhere, therefore they are not reckoned as parte of the lawe, when the meere nature of the lawe is spoken off. The one lie thing they ascribe vnto it, to commaunde thinges that are right, and to forbid wicked doinges: to promise rewarde to the followers of righteousness, and to threaten punishment to the transgressors: but in the meane time neither to change nor amend the peruerfnesse of heart, that is naturally in all men.

8 Now let vs expound the Apostles comparison, one peece after another. *The seuerall branches of the thirde difference betweene the two Testaments.* The old testament is literal, because it was published without the effectual woorking of the spirite: The new is spiritual which the Lord hath spiritually graue in the hearts of men: Therefore the second diuersitie is as it were a declaration of the first. The old is deadly, because it can do nothing but wrap al mankind within the curse: The new is the instrument of life, because it deliuereth from curse, and restoreth into fauour with God. The olde is the ministerie of damnation, because it condemneth all *Adams* children of vnrighteousnesse: The new is the ministry of righteousness, because it reuealeth the mercie of God, by which wee are made righteous. The last diuersitie is to be referred to the ceremonies. Because the olde testament had an image of thinges absent, it behoued that it should in time decay and vanish away: but the Gospell, because it giueth the true bodie indeed, keepeth stil a firme and perpetuall stedfastnes. *Ieremie* indeed calleth euen the morall lawes, a weake and fraile couenant: but that is for an other reason, because by the sodain falling away of the vnthankful people, it was by & by broken, but forasmuch as such breaking of it was the fault of the people, it can not properlie be laid vpon the testament. But the ceremonies, forasmuch as by their owne weaknesse were dissolued by the comming of Christ, had the cause of their weaknes within themselues. Now, that difference of the letter & spirit is not so to be taken, as though the Lord had giuen his lawes to the *Iewes* without

any fruite at all, hauing none of them conuerted vnto him. But it is spoken by waie of comparifon, to aduance the aboundance of grace, where-with the ſame lawmaker as it were putting on a newe perſonage, did honourable ſette forth the preaching of the Goſpell. For if wee reckon vp the multitude of theſe whom the Lorde out of all peoples hath by the preaching of the Goſpel regenerate with his ſpirit, and gathered into the communion of his Church, wee ſhall ſaie, that there were verie fewe, or in a manner none in the olde time in *Iſrael*, that with affection of minde and entirely from their heart embraced the couenant of the Lorde: who yet were verie manie, if they bee reckoned in their owne number without comparifon.

The fourth difference, the one held the conſcience in ſlualdome, and faire, the other giveth libertie and

Rom. 8. 15.  
Heb. 12. 18.

Gal. 4. 21.

9 Out of the third difference riſeth the fourth. For the Scripture calleth the olde Teſtament, the teſtament of bondage, for that it ingendreth feare in mens mindes: but the newe teſtament, the teſtament of libertie, becauſe it raiſeth them vp to confidence and aſſuredneſſe. So ſaith *Paul* in the eight to the *Romaines*. Yee haue not received the ſpirit of bondage againe to feare, but the ſpirit of adoption, by which wee crie *Abba* father. Hereunto ſerueth that in the Epistle to the *Hebrewes*, that the faithfull are not nowe come to the bodilie mount, and to kindled fire, and whirlewinde, darkeneſſe and tempeſt, where nothing can bee hearde or ſeene but that ſtriketh mens mindes with terror, inſomuch that *Mofes* himſelfe quaked for feare, when the terrible voice ſounded, which they al beſought, that they might not heare: But that wee are come to the Mount *Sion*, and the Citie of the liuing God, the heavenly *Hieruſalem*. But that which *Paul* ſhortly toucheth in the ſentence that wee haue alleadged out of the Epistle to the *Romaines*, hee ſetteth out more largely in the Epistle to the *Gala- thians*, when he maketh an allegorie of the two ſonnes of *Abraham*, after this maner, that *Agar* the bond woman is a figure of the mount *Sinai*, where the people of *Iſrael* received the lawe: *Sara* the free woman is a figure of the heavenly *Hieruſalem*, from whence proceedeth the Goſpell. That, as the ſeede of *Agar* is borne bonde, which maie neuer come to the inheritance, and the ſeede of *Sara* is borne free, to whom the inheritance is due: ſo by the lawe wee are made ſubiect to bondage, by the Goſpell onelie wee are regenerate into freedome. But the ſumme commeth to this effect that the olde teſtament did ſtrike into conſciences feare and trembling: but by the benefite of the newe Teſtament it commeth to paſſe, that they are made ioyfull. The olde did holde conſciences bounde vnto the yoke of bondage, by the libertie of the newe they are diſcharged of bondage, and brought into freedome. But if out of the people of *Iſrael* they object againſt vs the holie fathers, who ſhew it is euident, that they were endued with the ſame ſpirit that wee are, it followeth that they were alſo partakers both of the ſelfe ſame freedome and ioye. Wee auiſweare, that neither of both came of the lawe. But that when they felt themſelues by the lawe to bee both oppreſſed with eſtate of bondage, and wearied with vnquietneſſe of conſcience, they fled to the ſuccour of the Goſpell, and that therefore it was a peculiar fruite of the newe Teſtament, that beſide the common law of the old teſtament they were exempted from theſe euils. More-  
ouer,

ouer, wee will denie that they were so endued with the spirite of freedome and assurednesse, that they did not in some part feele both feare and bondage by the law. For howsoeuer they enioyed that prerogatiue which they had obtained by grace of the Gospell, yet were they subiect to the same bondes and burdens of obseruation, that the common people were. Sith therfore they were compelled to the careful keeping of those ceremonies, which were the signes of a schooling much like vnto bondage, and the hand writings whereby they confessed themselues guiltie of sinne, did not discharge them from being bonde: it maie rightfully be saide, that in comparison of vs they were vnder the testament of bondage and feare, while wee haue respect to that common order of distribution that the Lord then vsed with the people of Israel.

10 The three last comparisons that wee haue recited, are of the lawe and the Gospell. Wherefore in them by the name of the Olde Testament is meant the lawe, and by the name of the New Testament is meant the Gospell. The first stretched further, for it comprehendeth vnder it the promises also that were published before the lawe, but whereas *Augustine* denieth that they ought to be reckoned vnder y name of the old testamēt, therein he thought verie well, and meane euen the same thing that we doe now teach, for he had regarde to those sayings of *Hieremie* and *Paul*, where the olde testament is seuered from the worde of mercie and grace. And this also he verie aptly adioyneth in the same place, that the children of promise regenerate of God, which by faith woorking through loue haue obeyed the commaundementes, doe from the beginning of the world belong to the Newe testament, and that in hope not of fleshly, earthlie and temporall, but spirituall, heauenlie, and eternall good thinges, principallie beleeuing in the Mediator, by whom they doubted not that the spirite was not ministred vnto them, both to doe good, and to haue pardon so oft as they sinned. For the same thing it is that I minded to affirme, that all the Saintes whome the Scripture rehearseth to haue beene from the beginning of the worlde chosen by God, were partakers of the selfe same blessing with vs vnto eternall saluation. This difference therefore is betweene our diuision and *Augustines*: that ours (according to that saying of Christe: The lawe and the Prophetes were vnto *Iohn*: from thence forth the kingdom of God is preached) doth make distinction betweene the cleerenesse of the Gospell, and the darker distribution of the woordes that went before: and *Augustine* doth onely seuer the weaknesse of the law from the strength of the Gospell. And heere also is to bee noted concerning the holie fathers, that they so liued vnder the olde testament, that they stayed not there, but alway aspired to the newe, yea and imbraced the assured partaking thereof. For the Apostle condemneth them of blindnesse and accursednes: which bein? contented with present shadowes, did not stretch vp their minde vnto Christ. For (to speake nothing of the rest) what greater blindnesse can be imagined, than to hope for the purging of sinne by the killing of a bea? than to seek for the cleansing of the soule in outward sprinkeling of water? than to seeke to appease God with colde ceremonies, as though hee were much delighted therewith? For to all these absurdities doe they fall, that

*The last three differences are made of the lawe, seuered from those intermingled promises of grace and mercie, the first including them: whereunto Saint August. though he seem not unwilling, is not repugnant.*

Lib. 3. ad Bonif. cap. 4.

Mat. 11. 13.



sticke fast in the obseruations of the law without respect of Christ.

*The fifth and last difference between the two testaments: the olde was giuen onlie to the Iewre, the newe to all nations.*

Deut. 31. 8.  
Deut. 10. 14.

11 The fifth difference that we maie adde, lieth in this: that vntil the coming of Christ the Lord had chosen out one nation, within which he would keepe seueral the couenât of his grace. When the highest did distribute the nations, when he deuided the sonnes of Adam (saith Moses) his people sel to his possession: *Iacob* the corde of his inheritance. In an other place he thus speaketh to the people: Behold the heauen and earth and al that is in it, are the Lord thy Gods. He cleaued only to thy fathers, he loued them: to choose their seede after them, euē your selues out of al nations. Therefore he vouchsafed to graunt the knowledge of his name to that people onelie, as if they only of all men belonged vnto him: he laid his couenant as it were in their bosome: to them he openly shewed the presence of his Godhead: them he honored with al prerogatiues But (to omit the rest of his benefites, & speak that which only here is to our purpose) he bound them to him by the communicating of his word, that he might be called and counted their God. In the meane season he suffered other nations to walke in vanitie, as though they had not any entercourse or any thing to do with him: neither did he to helpe their destruction, giue them that which was onlie the remedie, name-  
lie the preaching of his worde. Therefore *Israel* was then the Lordes sonne that was his dearling, other were strangers: *Israel* was knowne to him and receiued into his charge and protection, other were left to their owne darkness: *Israel* was sanctified by God, other were prophane: *Israel* was honored with the presence of God, other were excluded from comming nigh vnto him. But when the fulnesse of time was come, appointed for the restoring of all men, and that same reconciler of God and men was deliuered indeed, the partition was plucked downe, which had so long holden the mercie of God enclosed within the boundes of *Israel*, and peace was preached to the that were farre off, euē as to them that were neere adioyned, that beeing together reconciled to God, they might grow into one people. Wherefore, now there is no respect of *Greece* or *Iew*, circumcision or vncircumcision, but Christ is all in all, to whom the nations are giuen for his inheritance, and the endes of the earth for his peculiar possession, that vniuersally without difference he might haue dominion from sea to sea, and from the riuers to the vttermost endes of the world.

*The calling of the Gentiles vnder the newe testament spoken off by the prophets, not sodainly proceeded vnto by Christ, by the apostles scarce admitted, vntill ordered at by the very angels themselves.*

Phil. 2.  
Mat. 15. 24.

12 Therefore the calling of the Gentiles is a notable token, whereby is clearly shewed the excellencie of the new Testament aboue the olde. It had in deed been before testified by many, & most plain oracles of the Prophets, but so as the performance thereof was still differred vnto the kingdom of Messias. And Christ himself did not proceed vnto it at the first beginning of his preaching, but differred it so long vntil that al the parts of our redemption being perfourmed, and the time of his abasement ended, he receiued of his father a name that is aboue all names: before whom al knees should bow. For which cause when this conueniēce of time was not yet fulfilled, he said to the womā of *Chanaan*, y he was not sent but to the lost sheepe of the house of *Israel*. And he suffred not his Apostles at the first sending, to passe these bounds. Go not ye, (saith he) into the way of the *Gentiles*, nor enter into the cities of the *Samaritans*, but rather go ye to the lost sheepe of the house

house of *Israel*. But howe so euer it was before vttered by so manie testimo-  
nies, yet when the Apostles were first to beginne it, it seemed so newe and  
straunge a thing vnto them, that they were afraide of it, as of some mon-  
ster. Truly verie fearefully and not without sticking at it they first did set  
vpon it. And no maruell, for it seemed against reason, that the Lord which  
by so many ages had chosen out *Israel* from all other nations, should nowe  
vndoe that choise, as it were sodenlie changing his purpose. It was indeed  
spoken off afore by prophecies: but they coulde not giue so great heede to  
the prophecies, as to bee nothing mouued with the newnesse of the thing  
that they sawe. And these examples which the Lord had shewed of the cal-  
ling of the Gentiles that shoulde one day come to passe, were not sufficient  
to moue them. For beside this that hee had called verie fewe, hee did af-  
ter a certaine manner ingrasse them into the householde of *Abraham*, to  
adde them vnto his people as parcell of them: but by this generall calling,  
the *Gentiles* were not onelic made equal with the *Jewes*, but also it appeared  
that they came into the place of the *Jewes*, that were become deade. And  
yet all those straungers whom God hath before that time brought into the  
bodie of the Church, were neuer made equal with the *Jewes*. And therefore  
not without a cause doth *Paul* so exrol his mysterie hidden from ages and  
generations, and which hee also saith to bee maruellous to the verie An-  
gels. Col. 1. 16.

13 In these foure or fve pointes, I thinke I haue well and faithfully set  
foorth the whole difference of the old and newe Testament, so muche as  
sufficeth to the simple order of teaching. But because many report this va-  
rietic in governing the Church, this diuerse manner in teaching, so great  
alteration of vsages and ceremonies, to be a great absurditie: they are also  
to be answered before that we passe foorth to other thinges. And that may  
bee done shortly, because the obiections are not so strong that they neede  
a curious confutation. It hangeth not together (say they) that God which  
doeth alway stedfastly agree with himselfe, should suffer so great an altera-  
tion, as afterwarde to disalowe the same thing, which hee had before both  
commaunded and commended. I aunswere that God ought not therefore  
to be counted mutable, for that he applied diuerse formes to diuerse ages,  
as he knew to be expediēt for every one. If the husbandman appoint to his  
householde one sort of businesse in winter, and an other in sommer, shal we  
therefore accuse him of inconstancie, or thinke that he swarueth from the  
right rule of husbandrie which agreeth with the continual order of nature?  
Likewise if a father of a household do instruct, rule and order his children of  
one sort in childhoode, of another in youth, and of an other in mans state,  
wee cannot therefore say that hee is fickle and forsaketh his owne purpose.  
Why therefore doe wee charge God with reproche of inconstancie, for  
that he hath seuered the diuersitie of times, with fit & agreeable marks? The  
last similitude ought fully to satisfie vs. *Paul* maketh the *Jewes* like vnto chil-  
dren and Christians to yong men. What disorder is there in this gouver-  
nement of God that he helde them in their childish lessons, which according  
to y capacity of their age were fit for thé, & instructed vs with stronger & as  
it were more manly discipline, Therefore herein appeareth the constancy of

*These alterations  
not vnnece but  
expedient for the  
Church.*

God that he taught one selfe same doctrine in all ages, and continueth in requiring the same worship of his name, which he commaunded from the beginning. But whereas he changed the outward forme and maner thereof, in that he shewed not himselfe subiect to change: but so farre he tempered himselfe to the capacitie of man, which is diuers and changeable.

*God may diuerslie  
deale with his  
Church & people  
vpon causes kept se-  
cret vnto himselfe,  
neither may wee  
without intolle-  
rable presumption  
casse and quarell  
at his manner of  
dealing.*

14 But whence (say they) cometh this diuersity, but bicause God willed it to be such? Could he not as well from the beginning as since the coming of Christ, reueale the eternall life in plaine words without any figures, instruct those that are his with a few sacramentes and easie to peceiue, giue his holie spirit, and powre abroad his grace throughout the whole world? This is euen like as if they should quarell with God for that he hath created the worlde so late, sith he might haue created it from the beginning; or for that his wil was to haue enterchanged courses betweene winter & summer, betweene day and night. But as for vs, euen as al godly men ought to think, let vs not doubt that whatsoeuer God hath done, is wisely and righteously done, although oftentimes wee know not the cause why it ought so to haue been done. For that were to take presumptuously too muche vpon vs, not to giue God leaue to haue the causes of his owne purpose secreete to himselfe from vs. But it is marvellous (say they) that he now refuseth and abhorreth the sacrificing of beastes, and all that furniture of the Levitical priesthood, wherewith in the olde time he was delighted: As though these outward & transitorie things did delite God, or any way moue affection in him. We haue already said that he did none of these for his owne cause, but disposed them all for the saluation of man. If a Phisition do heale a yong man after one very good meane from his disease, & afterward do vse another maner of healing with the same man being olde: shal we therefore say, that hee hath refused the manner of healing which before pleased him, but rather continuing stil in the same, he hath consideration of age? So behoued it, that Christ being absent, should be expressed in figure by one sort of signes, and by another sort be before shewed that he was to come: and it is meete that nowe being already deliuered, hee bee represented by other signes. But concerning Gods calling, now at the coming of Christ more largely spread abroad among all people than it was before, and the graces of the holie ghost more plenteously powred out: who, I pray you, can denie it to be right, that God haue in his owne hande and wil the disposing of his owne graces, to giue light to what nations it pleased him? to raise vp the preaching of his word in what places it pleaseth him? to giue what doctrine & how great profiting & successe of doctrine it pleaseth him? and in what ages he wil, to take away the knowledge of his name out of the world for their vnthankfulness? and againe when he wil to restore it for his owne mercie? We see therefore, that the cauillations are too much vnmeet, wherewith wicked men doe in this point disquiet the mindes of the simple, to make them call either the righteousness of God, or the faith of the scripture into doubt.

## The xii. Chapter.

*That is behoued, that Christ, to performe the office of the Mediator, should be made man.*

Now



**N**Owe it much behoued vs that he should be both God and man, which should be our Mediatour. If a man aske of the necessitie, it was not indeede a simple or absolute necessitie, as they commonlie call it, but it proceedeth from the heauenly decree, whereupon hanged all the saluatio of men. But the most mercifull father appointed that which shoulde be best for vs. For whereas our owne iniquities had, as it were cast a cloud betweene him and vs, & vtterly excluded vs from the kingdome of heauen, no man could be the interpreter for restoring of our peace, but he that could attaine vnto God. But who could haue attained vnto him? could any of the sonnes of Adam? But all they did with their fathers shunne the sight of God for feare. Could any of the Angels? but they also had neede of a head, by whose knitting together they might perfectly & vnseuerably cleaue vnto God. What then? It was past al hope, vnlesse the verie maiestie of God would descende vnto vs, for we could not ascend vnto it. So it behoued that the sonne of God should become for vs *Immanuel*, that is, God with vs: and that in this sort, that by mutual ioyning, his godhead and the nature of man might growe into one together. Otherwise neither could the neerenes be neere enough, nor the alliance strong enough for vs to hope by, that God dwelleth with vs. So great was the disagreement betweene our filthines, & the most pure cleannes of God. Although man had stood vndefiled without any spot, yet was his estate too base to attaine to God without a mediator. What could he then do being plunged down into death and hel with deadlie fall, defiled with so many spottes, stinking with his owne corruption, and ouerwhelmed with all accursednesse? Therefore not without cause, *Paul* meaning to set forth Christ for the Mediator, doeth expressly recite that he is Man. One Mediator (saith he) of God and man, the man Iesus Christ. He might haue saide, God: or at the least hee might haue left the name of Man as well as of God. But because the holy Ghost speaking by his mouth, knewe our weakenesse: therefore to prouide for it in time, hee vsed a most fit remedy, setting among vs the sonne of God familiarly as one of vs. Therefore least any man should trouble himselfe to knowe where the Mediator is to be sought, or which way to come vnto him, in naming Man, hee putteth vs in minde that he is neere vnto vs, yea so neere that he toucheth vs, forasmuch as he is our owne flesh. Truly he meaneth there euen the same thing that in an other place is set out with moe wordes: that we haue not a bishop that can not haue compassion of our infirmities, forasmuch as he was in all thinges tempted as we are, onely sinne excepted.

2 That shall also appeare more plainelie, if we consider how it was no meane thing that the Mediator had to do: that is, so to restore vs into the fauour of God, as to make vs of the children of men, the children of God: of the heires of hel, the heires of the kingdome of heauen. Who could do that, vnlesse the sonne of God were made also the sonne of man, and so take ours vpon him to conuey his vnto vs, and to make that ours by grace, which was his by nature? Therefore by this earnest we trust, that we are the children of God, because the natural sonne of God hath shapen for him selfe a body of our body, flesh of our flesh, bones of our bones, that he might bee all one with vs. Hee disdayned not to take that vpon him which was proper vnto vs.

*It was necessarye that he which should vnseuerably ioyne man to God should himselfe be both.*

1. Tim. 2. 3.

Heb. 4. 15.  
*The sonne of God becoming man, hath confirmed vs in the state of being sonnes to the same father, and having right to the same inheritance with him, & being God hath for our redemption, conquered death, conquered sin, subdued perversers, & bestowed life, which els hee could not haue done.*

John. 10. 17.

Rom. 8. 17.

vs, to make againe that to belong to vs which he had proper to himself, and that so in common together with vs, he might be both the sonne of GOD and the sonne of man. Hereupon commeth that holy brotherhoode which he commendeth with his owne mouth, when he saith: I go vp to my father and your father, my God and your God. By this meane is the inheritance of the kingdom of heauen assured vnto vs; for that the onelie sonne of God, to whome it wholly did properly belong, hath adopted vs into his brethré: because if we be brethren, then are we partakers of the inheritance. Moreover it was for the same cause very profitable, that he which should be our redeemer, should be both verie God and verie man. It was his office to swallowe vp death: who could doe that but life it selfe? It was his office to overcome sinne: who could doe that but righteousness it selfe? It was his office to vanquish the powers of the worlde and of the aire: who could do that but a power above both worlde and ayre? Nowe in whose possession is life, or righteousness, or the empire and power of heauen, but in Gods alone? Therefore the most mercifull God, in the person of his onelie begotten sonne, made himselfe our redeemer, when his will was to haue vs redeemed.

*The manhood of Christ is a warrant vnto vs that man hath satisfied God, that he is the promised seed, and that we haue fellowship with him and interest in the fruite of all his actions.*

3 An other principal point of our reconciliatio with God was this, that man which had lost himself by his disobedience, should for remedy set obedience against it, should satisfie the iudgemēt of God, & pay the penalty of sin. Therefore there came forth the true man, our Lord, he put on the person of Adam, and tooke vpon him his name to enter into his steede in obeying his father, to yeeld our flesh the price of the satisfaction to the iust iudgement of God, & in the same flesh suffer the pain that wee had deserued. Forasmuch as therefore neither being onelie God, he could feele death, nor being only man he could overcome death, he coupled the nature of man with the nature of God, that he might yeeld the one subiect to death to satisfie for sinnes, and by the power of the other hee might wraastle with death, and get victorie for vs. They therefore that spoile Christ either for his godhead or for his manhood, do indeed either diminish his maiestie and glory, or obscure his goodnes: but on the other side they doe no lesse wrong vnto men whose faith they doe thereby weaken & ouerthrow, which can not stand but resting vpon this foundatiō. Beside that, it was to be hoped, that the Redeemer should be the sonne of Abraham and David, which God had promised in the lawe and the Prophetes. Whereby the godly mindes doe gather this other fruite, that being by the very course of his pedigree brought to David and Abraham, they do the more certainly know that this is the same Christ that was spoken of by so many oracles. But this which I euen now declared, is principally to be holden in minde, that the common nature between him and vs is a pledge of our fellowship with the sonne of God: that hee cloathed with our flesh vanquished death & sinne together, that the victory so might be ours and the triumph ours: that he offered vp for sacrifice the flesh that he receiued of vs, that hauing made satisfaction, he might wipe away our guiltinesse, and appease the iust wrath of his father.

*Since Christ from the beginning was promised to*

4 He that shal be diligently heedfull in considering these things as hee ought, wil easily neglect these wandring speculations that rauish vnto them  
light

light spiritues and desirous of nouelties: of which sort is, that Christ shoulde haue beene man, although there had bin no neede of remedie to redeeme mankind. I graunt that in the first degree of creation, and in the state of nature vncorrupted, he was set as head ouer Angels & men. For which cause *Paul* calleth him the first begotten of all creatures. But sith all the scripture crieth out that he was cloathed with flesh, that he might be the redeemer: it is too much rash presumption to imagine any other cause or ende. To what end Christ was promised from the beginning, it is well enough known: euen to restore the world fallen into ruine, and to succour men being lost. Therefore vnder the law, the image of him was set forth in sacrifices, to make the faithfull to hope that God would be merciful to them, when after satisfaction made for sinne, hee should be reconciled. But whereas in all ages, euen when the law was not yet published, the Mediator was neuer promised without blood: we gather that he was appointed by the eternal counsell of God to purge the filthines of men, for that the shedding of blood is a token of expiation. The Prophets so preached of him, that they promised that he should be the reconciler of God & men. That one specially notable testimonie of *Esaie* shal suffice vs for al, where he foretelleth, that he shal be stricken with the hand of God for the sinnes of the people, that the chastisement of peace should be vpon him: & that he should be a priest that shoulde offer vp himselfe for sacrifice: that of his woundes shoulde come health to other: and that, because all haue strayed and beene scattered abroad like sheepe, therefore it pleased God to punish him, that he might beare the iniquities of all. Sith wee heare that Christ is properly appointed by God to helpe wretched sinners, who so euer passeth beyond these bounds, he doeth too much follow foolish curiositie. Now when himself was once come, he affirmed this to be the cause of his comming, to appease God, & gather vs vp from death into life. The same thing did the Apostles testifie of him. So *John* before that he teacheth y<sup>e</sup> the Worde was made flesh, declareth of the falling away of man. But he himselfe is to be heard before all, when he speaketh thus of his owne office: So God loued the world, that he gaue his only begotten sonne, that whosoever beleeueth in him should not perish, but haue euermlasting life. Again: The houre is come that the dead shall heare the voice of the sonne of God, & they that heare it, shal liue. I am the resurrection & life: he y<sup>e</sup> beleueth in mee, although he be dead, shal liue. Again: The sonne of man cometh to saue y<sup>e</sup> which was lost. Again: The whole neede not a Physicion. I should neuer make an end, if I should rehearse all. The Apostles do all with one consent call vs to this fountaine. And truly if he had not come to reconcile God, the honor of the priesthood shoulde haue come to nought. Forasmuch as the priest appointed meane betweene God & man to make intercession: & he should not be our righteousnes, because he was made a sacrifice for vs, that God should not impute sinnes vnto vs. Finally, he should be spoiled of al the honourable titles, wherwith the Scripture doth set him out. And also that saying of *Paul* should proue vaine, that that which was impossible to the law, god hath sent his own sonne, that in likenesse of the flesh offinne hee should satisfie for vs. Neither will this stande that hee teacheth in another place, that in this glasse appeared the

no other ende, but the restauration of the world, no otherwise set forth in sacrifices, taught by Prophets, spoken of by his Apostles & by himselfe: sith no other end can stand with his priesthood, his titles, that which the scripture speaketh euerm where of him, it were too much rashnesse to affirme that the sonne of God had taken flesh although this cause had neuer beene.

Col. 1. 15.  
Esa. 53. 45.

John. 1. 9.

John. 1. 14.

John. 3. 16.

John. 5. 25.

John. 11.

Mat. 18.

Mat. 9.

Heb. 5. 1.

2. Cor. 5. 19.

Rom. 8. 3.

Tit. 2. 11.



goodnesse of God and his infinite goodnesse toward men, when Christ was giuen to be the Redeemer. Finally, the Scripture euerie where assigneth no other ende why the sonne of God would take vpon him our flesh, and also receiued this commandement of his father, but to bee made a sacrifice to appease his father toward vs. So it is written, and so it behoued that Christ should suffer, and repentance be preached in his name. Therefore my father loueth me, because I giue my life for the sheepe, this commandement hee gaue me. As *Moses* lifted vp the Serpent in the desert, so must the sonne of man be lifted vp. In another place: Father, saue mee from this hour. But I am therefore come euen to this houre. Father, glorifie thy sonne. Where he plainly speaketh of the end why he tooke flesh, that he might be a sacrifice and satisfaction to do away sinne. After the same sort doth *Zacharie* pronounce, that he came according to the promise giuen to the fathers, to giue light to them that sate in the shadowe of death. Let vs remember that all these things are spoken of the sonne of God: in whome *Paul* in another place testifieth, that all the treasures of knowledge & wisdom are hidden, and beside whom he glorieth that he knoweth nothing.

5 If any man take exception and say, that none of all these things proue the contrarie, but that the same Christ that redeemed men being damned, might also in putting on their flesh testifie his loue toward them, being preserved and safe. The answer is short, that forasmuch as the holy ghost pronounceth, that by the eternall decree of God these two things were ioyned together, that Christ should be our redeemer, and also partaker of all one nature with vs, therefore it is not lawfull for vs to search any further. For who so euer is tickled with desire to knowe any more, hee being not contented with the vnchangeable ordinance of God, doeth shewe also that he is not contented with the same Christ that was giuen vs to be the price of our redemption. But *Paul* not only rehearseth to what end he was sent, but also climbing to the high mysterie of predestination, hee verie fitly representeth al wantonnesse & itching desire of mans wit. The father chose vs in Christ before the creation of the world, to make vs his sonnes by adoption, according to the purpose of his wil: and he accepted vs in his beloued sonne, in whom we haue redemption by his blood. Truly here is not the fall of *Adam* set before as though it were foremost in time, but is shewed what God determined before al ages, when his wil was to help the miserie of mankind. If the aduersarie obiekt againe, that this purpose of God did hang vpon the fall of man which he did foresee: it is enough & more for mee, to say y they with wicked boldnesse breake forth to faine them a new Christ, whosoever suffer themselves to search for more, or hope to know more of Christ than God hath foreappointed them by his secrete decree. And for good cause did *Paul*, after he had so discoursed of the proper office of Christ, wish to the Ephesians the spirite of vnderstanding, to comprehend what is the length, height, bredth, and depth, euen the loue of Christ that surmounteth all knowledge: euen as if of purpose he would set barres about our mindes, that when mention is made of Christ, they should not be it neuer so litle, swarue from the grace of reconciliation. Wherefore, sith this is a faithfull saying (as *Paul* testifieth) that Christ is come to saue sinners, I doe gladly rest in the

Luc. 24. 26.  
Iohn. 10. 17.  
Iohn 3. 14.  
Iohn. 12. 27.  
& 28.

LUC. 1. 19.

Col. 2. 3.  
1. Cor. 2. 2.

*It is not for vs to  
examine curiously  
whether Christ  
might haue bene  
without this  
cause, when God  
hath set downe,  
that for this cause  
he purposed before  
all worlds Christ  
should be, & com-  
manded so auoide  
foolish questions.  
Ephc. 4. 5.*

Ephc. 3. 16.

1. Tim. 1. 15.

the same. And whereas in another place the same Apostle teacheth, that the grace which is now disclosed by the Gospel, was giuen vs in Christ before the times of the world: I determine that I ought constantly to abyde therein to the end. Against this modestie *Ofsander* carpeth vniuſly which hath againe in this time vnſhappily stirred this question before lightly moued by a ſewe. He accuſerh them of preſumption that ſay, that the ſonne of God ſhould not haue appeared in the fleſh, if *Adam* had not fallen, becauſe this inuention is confuted by no teſtimonie of ſcripture. As though *Paul* did not bridle froward curioſitie, when after hee had ſpoken of redemption purchaſed by Chriſt, he by & by commaundeth to auoide fooliſh questions. The madneſſe of ſome did burſt out ſo farre, that while they diſorderly conuicted to ſeeme wittie, they moued this question, whether the ſonne of God might haue taken vpon him the nature of an Aſſe. This monſtrouſnes which all the godly doe woorthily abhorre as deteſtable, let *Ofsander* confute with this pretenſe, that it is neuer expreſly confuted in the ſcripture. As though when *Paul* accompreth nothing precious or worthie to be knowne, but Chriſt crucified, he doth therefore admit an Aſſe to be the author of ſaluation. Therefore he that in another place reporteth, that Chriſt by the eternall counſell of his father was ordeined to be a head to gather al things together, will neuer the more acknowledge an other that hath no office of redeeming appointed him.

Tim. 3. 2.

Eph. 4. 22.

6 But as for the principle that he braggeth of, it is very trifling. He would haue it, that man was created after the image of God, bicauſe he was faſhioned after the patern of Chriſt to come, that he might reſemble him, whom the father had alreadie decreed to clothe with our fleſh. Whereupon he gathereth, that if *Adam* had neuer fallen from his firſt and vncorrupted originall ſtate, yet Chriſt ſhould haue bene man. How trifling this is and wreſted, al men that haue ſound iudgement, doe eaſily perceiue of themſelues. In the meane time firſt he thinketh that he hath ſcene what was the image of God, that forſooth the glorie of God did not onely ſhine in thoſe excellent giſtes wherewith he was garniſhed, but alſo that God himſelfe eſſentially dwelt in him. But as for mee, although I graunt y<sup>e</sup> *Adam* did beare the image of God, in ſo much as he was ioyned to God, (which is the true and higheſt perfection of dignitie) yet I ſay, that the likenefſe of God is no where elſe to be ſought, but in thoſe markes of excellency wherewith he had garniſhed *Adam* above other liuing creatures. And that Chriſt was then the image of God, all men do graunt with one conſent, & therefore that whatſoeuer excellencie was grauen in *Adam*, it proceeded from this, that by the onely begotten ſonne he approached to the glorie of his creator. Therefore man was created after the image of God, in whome the creators will was to haue his glory ſeen as in a looking glaſſe. To this degree of honor was he aduanced by the benefit of the only begotten ſonne: But I ſay further, that the ſame ſonne was a common head as wel to Angels as to men, ſo that the ſame dignitie that was beſtowed vpon man, did alſo belong vnto angels. For when we heare them called the children of God, it were inconuenient to deny, y<sup>e</sup> there is ſomething in them wherein they reſemble their father. Nowe if his will was to haue his glorie to be represented as well in Angels as in men,

*A vaine principle whereupon Ofsander gathereth, that although Adam had neuer ſinned, Chriſt neuertheleſſe had bin made man.*

Gen. 1. 27.

and

and to be seene in both natures, *Osiander* doth fondly trifle in saying, that the Angels were then set behind men, because they did not beare the image of Christ. For they could not continually enioy the present beholding of God, vnlesse they were like him. And *Paul* teacheth, that men are no otherwise renewed after the image of God, but if they be coupled with Angels, that they may cleaue together vnder one head. Finally, if wee belecue Christ, this shalbe our last felicitie, to be made of like fourme to the Angels, when wee shal bee receiued vp into heauen. But if *Osiander* will conclude, that the originall paterne of the image of God was in Christ as hee is man, by the same reason a man may say, that Christ must needs haue bene partaker of the nature of Angels, because the image of God pertainerth also to them.

Gal. 3. 10.

The rest of *Osiander's* reasons answered.

7 Therefore, *Osiander* hath no cause to feare, that God should be found a lier, vnlesse it had bene first stedfastly and vchangeably decreed in his minde, to haue his sonne incarnate: because if the integritie of *Adam* had not fallen, he should with the Angels haue bene like vnto God, and yet it should not therefore haue bene necessaric, that the sonne of God shoulde be made either man or Angel. And in vaine he feareth that absurditie, least vnlesse the vchangeable counsel of God had bin before the creatiō of man that Christ should be borne, not as the redeemer but as the first man, hee should haue lost his prerogatiue: forasmuch as now he should be borne man onely by an accident cause, that is to restore mankind being lost, and so it might be gathered thereupon, that Christ was created after the image of *Adam*. For why should hee so much abhorre that which the Scripture so openly teacheth, that hee was made like vnto vs in all things, except sinne? Whereupon *Luke* doubreth not to reckon him the sonne of *Adam* in his Genealogie. And I would faine knowe why *Paul* calleth Christ the seconde *Adam*, but because the estate of man was appointed for him, that he might raise vp the posteritie of *Adam* out of their ruine. For if he were in order before that creation, he should haue bin called the first *Adam*. *Osiander* boldly affirmeth, that because Christ was alreadie before knowen man in the mind of God, men were formed after the same paterne. But *Paul* in naming him the second *Adam*, setteth meane betweene the first beginning of man and the restitution which wee obtaine by Christ, the fall of man whereby grew the necessitie to haue nature restored to her first degree. Whereupon it followeth, that this same was the cause why the sonne of God was borne to become man. In the meane time, *Osiander* reasoneth ill & vsauourily, that *Adam*, so long as he had stand without falling, should haue bene the image of himselfe and not of Christ. I answer by the contrarie, because though y sonne of God had neuer put on flesh, neuertheless both in the body and in the soule of man should haue shined the image of God, in the bright beams whereof it alway appeared, that Christ is verily the head, and hath the soveraigne supremacie in all. And so is that foolish subteltie assailed, which *Osiander* bloweth abroade, that the Angels shoulde haue lacked this head, vnlesse it had bene purposed by God to cloath his sonne with flesh, yea, though there had bene no fault of *Adam*. For he doeth too rashly snatch holde of that which no man in his right wit will graunt, that Christ hath

no

Heb. 4. 15.

Luk. 3. 38.

1. Cor. 15. 47.



no supremacie ouer Angels, that they should haue him for their Prince, but in so much as he is man. But it is easily gathered by the wordes of *Paul*, that in as much as hee is the eternal worde of God, hee is the first begotten of *Col. 1. 15.* all creatures, not that hee is create, or ought to be reckened among creatures: but because the state of the worlde in integritie, such as it was at the beginning garnished with excellent beautie, had no other originall: & then, that in as much as hee was made man, hee was the first begotten of the dead. For y<sup>e</sup> Apostle in one short clause setteth forth in both these points to be considered: that all things were create by the sonne, that hee might beare rule ouer Angels: and that he was made man, that he might beginne to be the redeemer. Of like ignorance is it that he saith, that men shoulde not haue had Christ to their king, if he had not beene man. As though the kingdome of God coulde not stande, if the eternall sonne of God, although not clothed with the flesh of man, gathering together both Angels & men into the fellowship of his heauenly glorie and life, should himselfe beare the soueraignetie. But in this false principle he is alway deceiued, or rather deceiueh himselfe, that the Church shoulde haue beene without a head, vnlesse Christ had appeared in the flesh. As though, euen as the Angels enioyed him their head, hee coulde not likewise by his diuine power rule ouer men, and by the secret force of his spirite quicken and nourish them like his owne body, till being gathered vp into heauen, they might enioy all one life with the Angels. These trifles that I haue hitherto confuted, *Osiander* accounteth for most strong oracles: euen so as being drunk with the sweetness of his owne speculations, hee vseth to blowe out fond *Bacchus* cries of matters of nothing. But this one that hee bringeth after, hee saith is much more strong, that is the prophecie of *Adam*, which seeing his wife said, this now is a bone of my bones, and flesh of my flesh. But howe prooueth hee that to be a prophecie? Because in *Matthew* Christ giueth the same saying to God. As though that whatsoever God hath spoken by men, conteineth some prophecie. Let *Osiander* seeke prophecies in euery commandement of the lawe, which, it is certaine to haue come from GOD the author of them. Beside that, Christ should haue beene grosse and earthly, if hee had rested vpon the literall sense. Because hee speaketh not of the mystical vni-on whereunto he hath vouchsafed to receiue his Church, but only of faithfulness betweene man & wife: for this cause he teacheth, that God pronounced that man and wife shalbe one flesh, that no man shoulde attempt to breake that insoluble knot by diuorce. If *Osiander* loth this simplicitie, let him blame Christ, for that hee led not his disciples further to a mysterie, in more subtelly expounding the saying of his father. Neither yet doth *Paul* maintaine his errour, which after he had said that wee are flesh of the flesh of Christ, by and by addeth, that this is a great mysterie, for his purpose was not to tell in what meaning *Adam* spake it, but vnder the figure & similitude of mariage to set forth the holy coupling together, that maketh vs one with Christ. And so doe the wordes sound. Because when hee giueth warning y<sup>e</sup> he speaketh this of Christ & his church, he doth as it were by way of correction, seuer the spiritual ioyning of Christ & his Church from the lawe of mariage. Wherefore this fickle reason easily vanisheth away. And I thinke  
I needs

Col. 1. 18.

Col. 1. 19.

Gen. 1. 18.

I neede no more to shake vp any more of that sort of chaffe, because the vanitie of them all is soone founde out by this thort confutation. But this sobrietie shall abundantly suffice to feede foundly the children of G O D: that when the fulnesse of times was come, the sonne of God was sent, made of woman, made vnder the lawe, to redeeme them that were vnder the lawe.

### The xiii. Chapter.

*That Christ tooke vpon him the true substance of the flesh of man.*

*The truth of  
Christs humane na-  
ture proued against  
the Manichees &  
Marcionites.*

Gen. 17. 2. & 13  
18. & 26. 4.  
Pla. 45. 7.

Mat. 1. 1.  
Rom. 1. 3.  
Rom. 9. 5.

Gal. 4. 4.

Heb. 2. 16.

Heb. 1. 10. & 17.  
Heb. 4. 15.

Rom. 8. 3.

**N**Owe, vlesse I be deceiued, it were superfluous to entreate againe of the Godhead of Christ, which hath already in another place beene proued with plaine and strong testimonies. It remaineth therefore to be seene, how hee being clothed with our flesh, hath fulfilled the office of Mediator. The truth of his humane nature hath in the olde time beene impugned both by the Manichees and the Marcionites: of whome, the Marcionites fained a ghost in steede of the body of Christ, and the Manichees dreamed that hee had a heavenly flesh. But both many and strong testimonies of the Scripture doe stande against them both. For the blessing is promised neither in a heavenly seed, nor in the counterfait shape of man, but in the seede of *Abraham* and *Iacob*. Neither is the eternall throne promised to a man made of aire, but to the sonne of *Dauid* and to the fruite of his womb. Therefore being deliuered in the flesh, hee is called the sonne of *Dauid* & *Abraham*; not because he is only borne of the wombe of the Virgin, and create in the aire, but because (as *Paul* expoundeth it) hee is according to the flesh made of the seede of *Dauid*; as in another place the Apostle teacheth, that he descended of the Iewes. For which cause the Lorde himselfe not contented with the bare name of man, doth oftentimes call himselfe the sonne of man, meaning to expresse more plainly that he was man truly issued of the seede of mankind. Such the holy Ghost hath so oft, by so many meanes, with so great diligence & simplicitie declared a thing not obscure of it selfe, who would haue thought any men to be so shamelesse as to presume yet to spread mistes to darken it? And yet wee haue other testimonies at hand, if we list to heap vp more of them. As is that saying of *Paul*; that God sent his sonne made of woman. And innumerable other places, whereby appeareth that he was subiect to hunger, thirst, colde, and other infirmities of our nature. But out of many these are chiefly to be chosen, that may most auail to edifie our mindes in true confidence. As, where it is said, that he gaue not so great honour to the Angels, as to take their nature vpon him but tooke our nature, that in flesh & bloud he might, by death, destroy him that had the power of death. Again, that by benefit of that communicating we are reckoned his brethré. Again, that he ought to haue bin made like vnto his brethren, that he might be made a mercifull & faithfull intercessor: that we haue not a bishoppe that cannot be compatiour of our infirmities. And such like. And for the same purpose serueth that which wee touched a little before, that it behooued that the sinnes of the worlde shoulde be cleansed in our flesh: Which *Paul* plainly affirmeth. And truly, whatso-  
euer

eu<sup>er</sup> the father hath giuen to Christ, it doeth therefore belong to vs, be- Iohn.1.16.  
 cause hee is the head, from which the whole bodie being knitte together,  
 groweth into one. Yea, and otherwise that will not agree together, which  
 is saide: that the Spirit was giuen him without meature, that all we should  
 drawe of the fulnesse thereof. Forasmuch as there is no greater absurditie Iohn.1.19.  
 than to say, that God is enriched in his essence by any accidentall gifte.  
 And for this cause Christ saith in another place: I doe sanctifie my selfe  
 for them.

2 As for the places that they bring forth to confirme their error, they  
 doe too vnaptly wrest them, and they nothing preuaile by their trifling  
 subtleties, when they go about to wipe away those things that I haue alled-  
 ged for our parte. *Marcion* imagineth that Christ did put on a fantastickall  
 bodie in steede of a true bodie: because in some places it is saide, that hee  
 was made after the likenesse of a man, and that hee was founde in shap<sup>e</sup> as  
 a man. But so he nothing weigheth what is *Pauls* purpose in that place. For  
 his meaning is not to teach what manner of body Christ tooke vpon him,  
 but that whereas he might haue shewed foorth his godhead, hee made no  
 other shewe of himselfe, but as of an abiect and vnregarded man. For, to  
 exhort vs by his example to submission, hee sheweth that forasmuch as hee  
 was God, hee might haue by and by set foorth his glorie to be seene to the  
 worlde: but yet that hee gaue ouer some of his owne right, and of his owne  
 accomde abased him selfe, because he did put on the image of a seruant and  
 contented with that humilitie, suffred his godhead to be hidden with the  
 veile of the flesh. Hee doeth not here reach what Christ was, but howe  
 he behaued himselfe. And also by the whole proceffe of the text it is easi-  
 ly gathered, that Christ was abased in the true nature of man. For what  
 meaneth this, that in shap<sup>e</sup> he was founde as man, but that for a time the  
 glorie of his godhead did not shine foorth, but onely the shap<sup>e</sup> of man ap-  
 peared in base and abiect estate? For otherwise that place of *Peter* coulde 1.Pet.3.18.  
 not stande together, that hee was dead in the flesh, but quickened in the  
 spirite, if the sonne of God had not ben weake in the nature of man: which  
*Paul* expresth more plainly in saying, that hee suffred by reason of the  
 weakenesse of the flesh. And hereunto serueth the exaltation: because it  
 is expressly saide, that Christ attained a newe glorie after that hee abased  
 himselfe, which coulde not well agree to bee spoken of any, but of a man  
 hauing fleshe and soule. *Manichees* framed Christ a bodie of aire, because  
 Christ is called the seconde *Adam*, heavenly of heaven. But neither in that  
 place doeth the Apostle bring in a heavenly essence of the bodie, but a spi-  
 rituall force which being powred abroad by Christ, doth quicken vs. Now,  
 as wee haue already seene, *Peter* and *Paul* do seuer the same from his flesh.  
 But rather that doctrine which is receiued among the true teachers, con-  
 cerning the flesh of Christ, is verie wel proued by that place. For if Christ  
 had not all one nature of body with vs, it were a verie vaine argument,  
 that *Paul* with such vehemencie followeth: that if Christ bee risen againe, 1.Cor.15.16.  
 we shall also rise againe: and if wee do not rise, then that Christ also is not  
 risen. By what cauillations so eu<sup>er</sup> either the olde *Manichees* or their newe  
 Disciples go about to escape, they shall not winde themselves away. It is  
 a foule

*The groundes  
 whereupon the  
 Marcionites and  
 Manichees founde  
 their error.*  
 Phil.2.7.

2.Cor.13.4-  
 1.Cor.15.47.



a soule shift, that they fondly say, that Christ is called the sonne of man, in so much as he is promised of men. For it is plaine, that after the Hebrew phrase, verie man in deede is called the sonne of man. And Christ without doubt kept the phrase of his owne tongue. Also it ought to make no question, what ought to be vnderstanded by the children of *Adam*. And (not to goe farre off) the place of the eight Psalm, which the Apostles apply to Christ, shall be sufficient enough: What is man that thou art mindfull of him, or the sonne of man, that thou visting him? In this figure is expressest the true manhood of Christ. For though he were not immediatly begotten of a mortall father, yet his race came from *Adam*. For else that place coulde not stand which wee haue already alleadged that Christ is made partaker of flesh and blood, that hee might gather to him yong children to the seruice of God. In which wordes it is plainly determined, that Christ is made fellowe and partaker of all one nature with vs. In which meaning also he saith, that both the author of holinesse & they that are made holy, are all of one. For it is proued by the processe of the text, that the same is referred to the fellowship of nature: because hee by and by addeth, Therefore he is not ashamed to call them brethren. For if hee had saide before, that the faithfull are of God in so great dignitie, what cause shoulde there be to be ashamed? But because Christ of his infinite grace doth ioine himselfe to the base and vnnoble, therefore it is said, that he is not ashamed. But in vaine they obiekt, that by this meane the wicked shall become the brethren of Christ: because we knowe that the children of God are not borne of flesh & blood, but of the holy Ghost by faith. Therefore onely fleshe maketh not a brotherly ioyning. But although the Apostle giue this honour to the faithfull onely, to be of one with Christ, yet it followeth not, but that the wicked may be borne of the same originall. As when wee say that Christ was made man, to make vs the sonnes of God: this saying extendeth not to all men, because faith is the meane which spirituallly graffeth vs into the body of Christ. Also they foolishly moue a brawle about the name of First begotten. They say that Christ should haue bene borne of *Adam* streight at the beginning, that he might be the first begotten among brethren. For the title of First begotten, is not referred to age, but to the degree of honour, and excellencie of power. And more colour hath that which they babble, that Christ tooke to him man and not Angels, because he receiued mankind into fauour. For, to set out more largely the honor which God vouchsafed to giue vs, he compared the Angels with vs, which were in this behalfe set behind vs. And if the testimonie of *Moser* be wel weied, where he saith that the seede of the woman shal breake the serpents head, it shall vtterly end the controuersie. For only Christ is not there spoken of, but all mankind. Because the victorie was to be gotten by Christ for vs, he generally pronounceth that the posteritie of the woman should get the vpper hand of the diuel. Whereunto followeth, that Christ issued of mankind, because it was Gods purpose there to raise vp *Eue*, whome he spake vnto with good hope, that she should not faint with sorow.

Heb. 1. 14.

Rom. 8. 29.

Heb. 2. 16.

Gen. 3. 25.

The shifts which  
new Marcionites  
haue to auoid the  
evidence of scrip-  
ture which ma-  
kest against them.

3 They doe no lesse wickedly than foolishly entangle with allegories these testimonies where Christ is called the seede of *Abraham*, and the fruit  
of

of the wombe of *Dauid*. For if the name of Seede had bin spoken in an allegoric, truly *Paul* would not haue left it vntolde, where he plainly & without figure affirmeth, that there are not many sonnes of *Abraham* redeemers, Gal. 3. 18. but one Christ. Of like sort is it that they alleadge: that he is no otherwise called the sonne of *Dauid*, but because he was promised and at length in his due time deliuered. For after that *Paul* had once named him the sonne of God: in that hee by and by addeth, According to the flesh, hee truly meaneth of nature. And so in the ninth Chapter calling him the blessed God, he saith seuerally beside, that according to the flesh hee descended of the Iewes. Nowe if he were not truly begotten of the seede of *Dauid*, to Rom. 1. 3. what purpose shall be this saying, that he is the fruite of his wombe? What meaneth this promise? Out of thy loynes shall hee descende, that shall abide in thy seate. Nowe in the Genealogie of Christ, as it is rehearsed of *Mathewe*, they doe Sophistically mocke. For though hee doe not rehearse the parents of *Marie* but of *Ioseph*, yet because he speaketh of a thing sufficiently known abroad among the people, he reckoneth it enough to shew that *Ioseph* came of the seede of *Dauid*, when it was well known that *Marie* was of the same stocke. But *Luke* more expresth them in teaching that saluation brought by Christ, is common to all mankind: because Christ the author of saluation procceded from *Adam* the cōmon parent of all. I grant in deed, that by the Genealogie it can none otherwise be gathered y<sup>e</sup> Christ was the sonne of *Dauid*, but in so much as he was begotten of the Virgine. But the new Marcionites to colour their error do too proud'y, in this that to proue that Christ tooke his bodie of nothing, they affirme that women are seedeles, and so they ouerthrowe the principles of nature. But because that is no question of diuinitie, and the reasons that they bring are so sickle that they may verie easily be confuted: therefore I will not touch those things that belong to Philosophie and Phisike, and wil hold me contented to wipe away those things that they alleadge out of Scripture: that is, that *Aaron* and *Isiada* tooke wiues of the tribe of *Iehudah*, and so the difference of tribes had then beene confounded, if woman had engendring seede in her. But it is well nough known that as touching ciuil order, the kindreds are reckened by the seede of the man, and yet the excellencie of the kinde of man aboue woman prooueth not the contrarie, but that in generation the seede of woman must meete. And this solution extendeth to all the Genealogies. Oftentimes when the Scripture reckoneth vp a Genealogie, it nameth the men only: shal we therefore say, that the women are nothing? But verie children do know, that women are comprehended vnder the name of men. And after this sort is said, that women bring forth to their husbands, because the name of the householde alway remaineth with the males. Now as this is graunted to the excellencie of the male kinde, that the children are counted noble or vnneble, according to the estate of their fathers: so also in the state of bondage y<sup>e</sup> issue followeth y<sup>e</sup> womb, according to the iudgement of the Ciuil lawyers. Whereby we may gather, that the issue is engendred of y<sup>e</sup> seed of the woman. And it hath of long time bin receiued in common vse of al nations, y<sup>e</sup> the mothers are called Genetrices, y<sup>e</sup> are engenders. Wherewith Gods law also agreeth, which else should wrongfully forbid the

marriage of the vncle with his sisters daughter, because there were no consanguinitie betweene them: and also it were lawfull for a man to marrie his sister by the mothers side, so that she were begotten of an other father. But as I grant that there is a passie power ascribed to women, so do I aunswere that the same thing is indifferently spoken of them that is of men. And Christ himself is not said to be made by the woman, but of the woman. But some of their companie shaking off all shame do too leaudly aske, whether we will say that Christ was engendred of the mensruall seede of the Virgin, for I will likewise aske of them, whether he did not congele in the bloud of his mother, which they shall be constrained to confesse. Therefore it is fitly gathered of *Matthewes* words, that because Christ was begotten of *Marie*, he was engendred of her seede: as a like engendring is meant when it is said, that *Booz* was begotten of *Rahab*. Neither doth *Matthewe* here describe the Virgine as a conduit pipe through which Christ passed: but he severeth this marvellous manner of generation from the common manner, for that by her was Christ begotten of the seede of *Dauid*. For cuen in the same sort, that *Isaac* was begotten of *Abraham*, *Salomon* of *Dauid*, and *Ioseph* of *Iacob*, likewise it is said that Christ was begotten of his mother. For the Euangelist so frameth the order of his speech, & willing to proue that Christ came of *Dauid*, is contented with this one reason, that he was begotten of *Marie*. Whereby it followeth, that he tooke it for a matter confessed, that *Marie* was of kinne to *Ioseph*.

Gal. 4.4.

Mat. 1.5

*It is no dishonor  
vnto Christ to  
haue taken his ori-  
ginall of man.*

Rom. 5. 12.

1. Cor. 15. 47.  
Rom. 8. 3

4 The absurdities wherwith they would charge vs, are stuffed full of childish cauillations. They thinke it a shame and dishonour to Christ, if hee should haue taken his originall of men: because he so could not be exempt from the vniuersall law that encloseth all the offspring of *Adam* without exception vnder sinne. But the comparison that wee read in *Paull* doth easily asfoile this doubt: that as by one man came sinne, and by sinne death, so by the righteousness of one man grace hath abounded. Wherewith also agreeth another comparison of his: the first *Adam* of earth earthly, and naturall, the second of heauen, heavenly. Therefore in another place, the same Apostle, where he teacheth that Christ was sent in the likenesse of sinfull flesh to satisfie the lawe, doth so expressely seuer him from the common estate of men, that he be verie man without fault and corruption. But very childishly they trifle in reasoning thus: If Christ be free from all spot, and was by the secrete working of the holy Ghost begotten of the seede of *Marie*, then is not the womans seede, but onely the mans seede vnclane. For wee doe not make Christ free from all spot, for this cause that hee is onely engendred of his mother without copulation of man, but because he is sanctified by the holy Ghost, that the generation might bee pure and vncorrupted, such as should haue beene before the fall of *Adam*. And this alway remained stedfastly determined with vs, that so ofte as the scripture putteth vs in minde of the cleanness of Christ, it is meant of his true nature of manhoode: because it were superfluous to say that God is cleane. Also the sanctification that he speaketh of in the seuenteenth of *Iohn*, could haue no place in the nature of God. Neither are there fained two seedes of *Adam*, although there came no infection to Christ: because the generation of

man



man is not vnclane or virious of it selfe, but accidentall by his falling. Therefore it is no maruell, if Christ, by whome the estate of innocencie was to be restored, were exempted from common corruption. And where-as also they thrust this vpon vs for an absurditie, that if the Worde of God did put on flesh, then was it inclosed in a narrowe prison of an earthly body: this is but meere waiwardnesse: because although the infinite essence of the worde did growe together into one person with the nature of man: yet doe wee finde no inclosing of it. For the sonne of God descended maruellously from heauen, so as yet he left not heauen, it was his will to bee maruellously borne in the Virgins wombe, to bee conuerfant in earth, & hang vpon the crosse, yet that hee alway filled the worlde euen as at the beginning.

### The xiiii. Chapter.

*How the two natures of the Mediator doe make one person.*

NOW where it is saide, that the Worde was made flesh: that is not so to be vnderstanded, as though it were either turned into flesh, or confessedly mingled with flesh, but because hee chose him a temple of the Virgins wombe to dwell in, he that was the sonne of God, became also the sonne of man, not by confusion of substance, but by vnitic of person. For wee so affirme the godhead ioyned and vnited to the manhoode, that either of them haue their whole propercie remaining, and yet of them both is made one Christ. If any thing in all worldly things may be found like to so great a mysterie, the similitude of man is most fite, whome wee see to consist of two substances, whereof yet neither is so mingled with other, but that either keepeth the propercie of his owne nature. For neither is the soule the bodie, nor the bodie the soule. Wherefore both that thing may be seuerally spoken of the soule, which can no way agree with the bodie: and likewise of the bodie that thing may bee saide, which can by no meane agree with the soule: and that may be said of the whole man, which can be but vnfitly taken neither of the soule nor of the bodie seuerally. Finally, the properties of the soule are sometime attributed to the bodie, and the properties of the bodie sometime to the soule: and yet he that consisteth of them is but one man and not many. But such formes of speech doe signifie both that there is one person in man compounded of two natures knit together, and that there are two diuerse natures which do make the same person. And so do the Scriptures speake of Christ: sometime they giue vnto him those things that ought singularly to be referred to his māhood, & sometime those things that do peculiarly belong to his godhead, and sometime those things that doe comprehend both natures, and do agree with neither of them seuerally. And this conioyning of the two natures that are in Christ, they doe with such religiousnesse expresse, that sometime they doe put them in common together: which figure is among the olde authors called Communicating of properties.

*The diuine & humane natures of Christ vnited in his person, yet in their properities distinguished, as the bodie and the soule in one & the same man.*

2 These things were but weake, vnlesse many phrases of scripture, and

*Things in scripture sometimes spoken of the person of Christ and agreeing in respect of the one nature only, sometimes of one nature and agreeing in respect of the other.*  
Iohn. 8. 58.

Col. 1. 15.

Iohn. 17. 5.  
Iohn. 5. 17.

Esa. 42. 1.  
Luk. 1. 52.  
Iohn. 8. 50.  
Mat. 13.  
Iohn. 14. 10.  
& 6. 36.  
Luk. 24. 39.

Act. 20. 28.  
1. Cor. 2. 6.  
1. Iohn. 1. 1.

1. Iohn. 3. 16.

Iohn. 3. 13.

*Things spoken of the person of Christ & agreeing no more to one nature than another, but indifferently to either, & truly to him that consisteth of both. In which kind his office of mediation is.*  
Iohn. 1. 29. &  
3. 21.

such as be echwhere ready to finde, did proue that nothing hereof hath bin deuised by man. That same thing which Christ spake of himselfe, saying: Before that *Abraham* was, I am, was farre disagreeing from his manhood. Neither am I ignorant with what cauillation the erroneous spirites do depraue this place: For they say that he was before all ages, because he was alreadie foreknown the Redeemer, as well in the counsell of the father, as in the mindes of the godly. But whereas he openly distinguisheth the day of his manifestation from his eternall essence, and of purpose pronounceth vnto himselfe an authoritie by antiquitie wherein he excelleth aboute *Abraham*, he doth vndoubtedly challenge to himselfe that which is proper to the Godhead. Whereas *Paul* affirmeth that he is the first begotten of all creatures, which was before all things, and by whome all things keepe their being; and whereas hee himselfe reporteth that he was in glorie with the Father before the creation of the worlde, and that hee worketh together with the father these things, do nothing more agree with the nature of men. It is therefore certaine, that these & such like are peculiarly ascribed to y<sup>e</sup> godhead. But whereas he is called the seruant of the Father: and whereas it is said, that he grewe in age, wisdom & fauour with God & men: that he seeketh not his owne glorie: that he knoweth not the last day: that he speaketh not of himselfe: that he doth not his own wil: where it is said, that he was seene & felt: this wholly belongeth to his own manhood. For in respect that he is God, neither can he encrease in any thing, & hee worketh all things for his own sake, neither is any thing hidden from him, he doeth all things according to the free choise of his own wil, & can neither be seene nor felt. And yet he doth not feuerally ascribe these things to his nature of man only, but taketh them vpon himselfe, as if they did agree with the person of the mediator. But the communicating of properties is in this that *Paul* saith, that God did by his own blood purchase vnto him a Church: and the Lorde of glorie crucified. Againe, where *Iohn* saith, that the Worde of life was felt. Truly God, neither hath blood, nor suffereth, nor can be touched with hands. But because he which was both verie God & man, Christ being crucified, did shed his blood for vs: those things that were done in his nature of man, are vnproperly, & yet not without reason giuen to his Godhead. A like example is, where *Iohn* teacheth that God gaue his soule for vs: therefore there is also the propertie of the manhood is communicate with the other nature. Againe, when Christ said being yet conuersant in earth, that no man haue ascended into heauen, but the sonne of man that was in heauen: truly according to his manhood, & in the flesh y<sup>e</sup> he had put on, he was not then in heauen: but because himselfe was both God & man, by reason of the vnitie of both natures, he gaue to the one that, which belonged to the other.

3 But most plainly of all doe these places set forth the true substance of Christ, which do comprehend both natures together: of which sort there are very many in y<sup>e</sup> Gospel of him. For y<sup>e</sup> which is there red is singularly belonging neither to his godhead nor to his manhood, but both together, y<sup>e</sup> he hath receiued of his father power to forgiue sinnes, to raise vp whom he wil, to giue righteousness, holines & saluation, to be made iudge ouer the quicke & the dead, to be honoured euen as the father is: Finally, that hee is called the



the light of the world, the good shepheard, the onely dore, the true Vine. *Iohn. 9. 5.*  
 For such prerogatiues had the sonne of God, when he was shewed in y flesh,  
 which although he enioyed with his father before the world was made, yet  
 he had them not in the same maner or the same respect, & which could not  
 be giue to such a man as was nothing but man. In the same meaning ought *Iohn. 21. 1.*  
 we to take that which is in *Paul*: that Christ after the iudgemēt ended, shall *1. Cor. 2. 4.*  
 yelde vp the kingdom to God & the father: Euen the kingdom of the sonne  
 of God, which had no beginning, nor shall haue any ending: but euen as hee  
 say hid vnder the baseness of the flesh, & abased himselfe, taking vpon him  
 the forme of a seruant, & laying aside the port of maiestie, hee shewed him-  
 self obedient to wis father: & hauing performed all such subiection, at length  
 is crowned with honor & glorie, & auanced to the highest dominion, that al  
 knees shal bow before him: so shal he then yeelde vp to his father both that  
 name & crown of glorie, & whatsoeuer he hath receiued of his father, that  
 God may be al in al. For to what purpose is power & dominion giuen him, *Phil. 2. 8.*  
 but that the father should gouerne vs by his hande? In which sense it is also  
 said, that he sitteth at the right hand of the father. But this is but for a time,  
 til we may enioy the present beholding of the godhead. And here the error  
 of the old fathers cannot be excused, which while they took no heede to the  
 person of the Mediator, haue obscured the naturall meaning of almost all  
 the doctrine that is read in the gospel of *Iohn*, & haue entangled themselues  
 in many snares. Let this therefore be vnto vs the key of right vnderstanding,  
 that such things as belong to the office of the Mediator, are not spoken  
 simply of the nature of God, nor of the nature of man. Therefore Christ  
 shal reigne til he come forth to iudge the world, in so much as he ioyneth vs  
 to his father, according to the smal measure of our weaknes. But when wee  
 being made partakers of the heauenly glory, shal see God such as he is, then  
 he hauing performed the office of Mediator, shal cease to be the embassa-  
 dour of his father, & shal be contented with that glorie which hee enioyed  
 before the making of the world. And the name of Lord doth in no other re-  
 spect peculiarly agree with the person of Christ, but in this, that it signifieth  
 the meane degree betweene God & vs. For which purpose maketh that say-  
 ing of *Paul*: One God, of whome are al things, & one Lord, by whome are  
 al things, euen he to whom the dominion for a time is committed by the fa-  
 ther, vntil his diuine maiestie be to be seene face to face. From whome so  
 farre is it off that any thing shal decay, by yeelding vp the dominion to his  
 father, that he shal become so much the more glorious. For then shall God  
 also cease to be the head of Christ because Christes godhead shall then  
 shine of it selfe, whereas yet it is couered with a certeine veile.

4 And this obseruation shal do no small seruice to assoile many doubtres, if  
 the reders do fitly apply it. For it is maruailous how much the vnskilful, yea  
 some not vterly vnlearned, are combred with such formes of speach, which  
 they see spoken by Christ, which doe well agree neither with his godhead  
 nor with his manhood: because they consider not that they doe agree with  
 his person wherein he is shewed both God and man, and with the office of  
 Mediator. And it is alway easie to see, how well all things hang together, if  
 they haue a sober expositor, to examine so great mysteries with such de-

*Things spoken  
 of Christ do neede  
 wise & sober ex-  
 positors for the a-  
 uoiding as of other  
 errors, so of those  
 wherein Nestori-  
 us & Eutiches are  
 condemned.*



Aug. in enchir.  
ad Laurent. c. 36

uout reuerence as they ought to be. But there is nothing that these furious  
and phrantike spirities trouble not. They catch hold of those things that are  
spoken of his manhood, to take away the Godhead: and likewise of those  
things that are spoken of his Godhead to take away his manhood: and of  
those things that are so ioyntly spoken of both natures, that they severally  
agree with neither, to take away both. But what is that else but to say, that  
Christ is not man, because he is God: and that he is not God, because he is  
man: and that he is neither man nor God, because he is both man & God?  
We therefore do determine that Christ, as he is both God & man, consisting  
of both natures, vnited, though not cōfounded, is our Lord & the true sonne  
of God, euen according to this mahood, though not by reason of his man-  
hood. For the error of *Nestorius* is to be driuen farre away from vs, which  
when he went about rather to drawe in sunder, than to distinguish the na-  
ture, did by the meane imagine a double Christ. Whereas wee see that the  
Scripture crieth out with loud voice against it, where both the name of the  
sonne of God is giuen to him that was borne of the Virgin, and the Virgin  
herselfe is called the mother of our Lord. We must also beware of the mad-  
nesse of *Eutiches*, least while wee go about to shewe the vnitie of the person,  
we destroy either nature. For we haue already alleaged so many testimonies,  
& there are euery where so many other to be alleaged, where his godhead  
is distinguished from his manhood, as may stop the mouthes euen of y<sup>e</sup> most  
contentious. And a litle hereafter I wil adioine some testimonies, to confute  
better that fained deuise, but at this present, one place shal cōtent vs. Christ  
would not haue called his body a Temple, vnlesse the godhead did distinct-  
ly dwel therein. Wherefore as *Nestorius* was worthily condemned in the Sy-  
node at *Ephesus*, so also was *Eutiches* afterward condemned in the synode of  
*Constantinople* and *Chalcedon*: forasmuch as it is no more lawfull to confound  
the two natures in Christ, than it is to draw them in sunder.

Luk. 1. 33. & 44

Iohn. 2. 19.

The monstrous  
impietie of *Ser-  
uetus* denying  
Christ to haue bene  
actually the sonne  
of God before he  
was borne of the  
virgin *Marie*.

5 But in our age also there hath risen vp no lesse pestilent a monster, *Mi-  
chael Seruetus*, which did thrust in place of the sonne of God, a fained thing  
made of the essence of God, of spirit, flesh and three elements vncreat. And  
first he denieth that Christ is by any other way the sonne of God, but in this  
that he was begotten of the holy ghost in the wombe of the Virgin. But to  
this end tendeth his subtletie, that the distinction of the two natures being  
once overthrowne, Christ might be thought to be a certaine thing mingled  
of God & man, and yet neither God nor man. For in his whole proceffe he  
trauaileth toward this point, that before Christ was openly shewed in the  
flesh, there were only certain shadowish figures in God, whereof the truth  
or effect then at length was in being, when that worde which was ordained  
to that honor, began truly to be the sonne of God. And we in deed do con-  
fesse that the Mediator which is borne of the Virgin, is properly the sonne  
of God. For Christ in that he is man, could not be the mirror of the inesti-  
mable fauour of God, vnlesse this dignitie were giuen him to be, & be called  
the only begotten sonne of God. But in the meane season the definition of  
the Church standeth stedfastly grounded, that he is counted the sonne of  
God, because he being the Word begotten of the father before all worldes,  
did by hypostaticall vnion take vpon him the nature of man. Now the hy-  
postaticall

poſtaticall vnion is called with the old fathers, that which maketh one perſon of two natures, which phraſe of ſpeech was deuifed to ouerthrowe the doting error of *Nestorius*, becauſe he ſained that y ſonne of God did ſo dwell in fleſh, that yet he the ſame was not man. *Seruetius* ſlandereth vs, that wee make two ſonnes of God when we ſay that the eternall Worde was alreadie the ſonne of God before that it was clothed with fleſh, as if we did ſay any thing elſe, but that he was manifeſted in the fleſh. Neither doth it followe, that if he were God before that he was man, he began to be a new God. And no more abſurditie it is to ſay, that the ſonne of God appeared in the fleſh, which yet had this alway from eternall begetting to be the ſonne, which the Angels words to *Mari*e do ſecretely ſhewe, That holy thing that ſhalbe borne of thee, ſhalbe called the ſonne of God: as if he ſhould haue ſaid, that the name of the Sonne which was obſcure in time of the law, ſhould nowe become famous & euery where known abroad. Wherewith agreeeth that ſaying of *Paul*, that now by Chriſt we are the children of God, freely & with boldneſſe to crie *Abba*, Father. But were not the holy fathers in the old time alſo accounted among the children of God? Yea, & bearing them bold vpon that intereſt, they called vpon God by name of their Father. But becauſe ſince the only begotten ſonne of God was brought forth into the world, the heauenly fatherhood is become more plainly known: therefore *Paul* aſſigneth this, as it were, a priuilege to the kingdome of Chriſt. But yet this is ſtedfaſtly to be holden, that God neuer was father either to Angels or men, but in reſpect of the onely begotten ſonne: and that men ſpecially, whome their own wickedneſſe maketh hatefull to God, are his children by free adoption becauſe he is the ſonne of God by nature. And there is no cauſe why *Seruetius* ſhould cauil, that this hangeth vpon filiation or becoming a ſonne, which God had determind with himſelfe, becauſe our purpoſe is not here to ſpeak of the figures how the expiation was ſhewed in the bloud of beaſts: but becauſe they could not in deede be the children of God, vnleſſe their adoption were grounded vpon the head, it is without reaſon to take y from the head which is common to all the members. I go yet further: Whereas the Scripture calleth the Angels the ſonnes of God, whoſe ſo great dignitie did not hang vpon the redemption to come: yet muſt it needes be, that the ſonne is in order before them, which maketh the father to be their father. I wil reapeate it againe ſhortly, & adde the ſame of mankind. Sith from at their firſt beginning both Angels and men were created with this condition, that God ſhould be common father to them both, if that ſaying of *Paul* be true, that Chriſt was alway the head & y firſt begotten of all creatures, to haue the firſt degree in all: I thinke I do rightly gather that hee was alſo the ſonne of God before the creation of the world.

Rom.8.15.

Pſa.82.7.

Col.1.15.

6 But if his Filiation (if I may ſo terme it) began ſince he was manifeſted in the fleſh, it ſhal follow, that he was alſo ſonne in reſpect of his nature of man. *Seruetius* & other ſuch franticke men would haue it, that Chriſt which appeared in the fleſh, is the ſonne of God, becauſe out of the fleſh he could not be called by that name. Now let them aunſwere mee whether he be the ſonne according to both natures, & in reſpect of both. So in deed they prate, but *Paul* teacheth farre otherwiſe. Wee graunt in deede, that Chriſt is in

*Chriſt truly & properly the ſonne of God in the fleſh, but not in reſpect of the fleſh in which before he tooke vpo him, he was the ſonne.*



the flesh of man called the Sonne, but not as the faithfull are, that is by adoption only & grace, but the true & natural, & therefore only sonne, y by this marke he may be discerned from al other. For God vouchsafeth to giue the name of his sonnes to vs, that are regenerate into a new life: but the name of the true & only begotten sonne, he giueth to Christ only. How can he be the only sonne in so great a number of brethren, but because he possesseth that by nature, which wee haue receiued by gift? And the honor wee extend to the whole person of the Mediator, that he be truly & properly the sonne of God, which was also borne of the Virgin, & offered himselfe for sacrifice to his father vpon the crosse: but yet in respect of his Godhead, as *Paul* teacheth, when he saith, he was seuered out to preach the gospel of God, which he had before promised of his sonne, which was begotten of the seed of *Dauid* according to his flesh, & declared the sonne of God in power. But why, when he nameth him distinctly the sonne of *Dauid* according to the flesh, should he seuerally say, that hee was declared the sonne of God, vntill hee meant to shewe that this did hang vpon some other thing, than vpon the verie flesh? For in the same sense in another place he saith, that he suffered by the weakenesse of the flesh, & rose againe by the power of the spirit, euen so in this place he maketh a difference of both natures. Truly they must needes graunt, that as he hath that of his mother for which he is called the sonne of *Dauid*, so he hath that of his father for which he is called the sonne of God: and the same is another thing & seuerall from the nature of man. The Scripture giueth him two names, calling him here and there sometimes the sonne of God, & sometimes the sonne of Man. Of the second there can be no contention moued: but according to the common vse of the Hebrue tongue he is called the sonne of man, because he is of the offspring of *Adam*. By the contrarie I asirme, that he is called the sonne of God in respect of the Godhead & eternall essence: because it is no lesse meete that it be referred to the nature of God, that he is called the sonne of God, than to the nature of man, that he is called the sonne of man. Again, in the same place that I alleaged, *Paul* doth meane that he which was according to the flesh begottē of the seede of *Dauid*, was no otherwise declared the sonne of God in power, than he teacheth in another place, that Christ which according to the flesh descended of the Iewes, is God blessed for euer. Now if in both places the distinction of the double nature be touched, by what right will they say, that he which according to the flesh is the sonne of man, is not also the sonne of God, in respect of the nature of God.

Rom. 1.2.

2. Cor. 13.4.

Rom. 9.5.

Places of scripture wrested by Seruetus from their true meaning to proue that Christ began to be the sonne of God when he became the son of man.

Rom. 8.32.

Luk. 1.32.

3. Ioh. 1.1.

7 They do in deede disorderly enforce for the maintenance of their error, the place where it is said, y God spared not his own sonne, & where the Angel commanded, that the verie same he that should be borne of the Virgin, should be called the sonne of the highest. But, least they should glorie in so fickle an obiection, let them wey with vs a litle, how strongly they reason. For if it be rightly concluded, that from his conception he began to be the sonne of God, because he that is conceiued is called the sonne of God, then shal it follow, that he began to be the word at his manifesting in the flesh, because *John* saith, that he bringeth them tidings of the Worde of life, which his handes haue handeled. Likewise that, which is reade in the Prophet:

Thou



Thou *Bethleem* in the lande of *Juda*, art a litle one in thousandes of *Juda*. Out of thee shall bee borne to me a guide to rule my people *Israell*, and his comming forth from the beginning, from the daies of eternitie. Howe will they be compelled to expounde this, if they will be content to followe such manner of reasoning? For I haue protested, that we do not agree with *Nestorius*, which imagined a double Christ: whereas by our doctrine, Christ hath made vs the sonnes of God with him, by right of brotherly coiynng, because he is the onely begotten sonne of God in the flesh which he tooke of vs. And *Augustine* doeth wisely admonishe vs, that this is a bright glasse, wherein to beholde the marueilous and singular fauour of God, that hee attained honor in respect that he is man which he could not deserue. Therefore Christ was adorned with this excellency euen according to the fleshe from the wombe of his mother, to be the sonne of God. Yet is there not in the vnitie of person to be fained such a mixture, as may take away y<sup>e</sup> which is proper to the godhead. For it is no more absurdity, that the eternall word of God and Christ, by reason of the two natures vnited into one person, be diuers wayes called the Sonne of God, than that hee bee according to diuers respectes, called sometime the Sonne of God, and somtime the Sonne of Man. And no more doeth that other cauillation of *Seruetus* accomber vs: that before that Christ appeared in the flesh, he is no where called the Sonne of God, but vnder a figure, because although the describing of him, then was somewhat darke: yet where as it is already clerely proued that he was no otherwise eternall God, but because he was the worde begotten of the eternal father, and that this name doth no otherwise belong to the person of the Mediator which hee hath taken vpon him, but because he is God openly shewed in the flesh: and that God the Father had not bene called Father from the beginning, if there had not then bin a mutual relation to the Sonne, by whome all kinned or fatherhood is reckoned in heauen and in earth: hereby it is easie to gather, that euen in the time of the lawe and the Prophets, he was the Son of God, before that this name was comonly known in the Church. But if they strue onely about the onely worde, *Salomon* discoursing of the infinite highnesse of God, affirmeth as well his Sonne as himselfe to bee incomprehensible. Tell his name if thou canst (saith he) or the name of his sonne Yet I am not ignorant, that with the contentious this testimonie will not bee of sufficient force: neither do I much gronde vpon it, sauing that it sheweth that they do maliciously cauil, that deny Christ to be the Sonne of God, but in this respect that he was made man. Beside that, all the oldest writers with one mouth and consent haue openly testified the same: so that their shamelesnesse is no lesse worthy to be scorned than to be abhorred, which dare obiekt *Irenens* and *Terullian* against vs, both which do confesse that the Sonne of God was inuisible, which afterward appeared visible.

Mic. 5. 2.

Eph. 3. 15.

Pro. 30. 4.

8 But although *Seruetus* hath heaped vp horrible monstrous deuises, which peraduenture the other would not allow: yet if ye presse them hard, ye shall perceiue that all they that doe not acknowledge Christ to bee the son of God but in the flesh, do grant it only in this respect, that he was conceiued in the wombe of the Virgin by the holy Ghost, like as the *Manichees* in

The sundrie grosse  
absurdities vber  
into *Seruetus* sel,  
by denying Christ  
to haue byn really  
and actually the  
son of God before  
he was manife-  
sted in the flesh.

Ecc. 24. 14.

in olde time did foolishly affirme, that man hath his soule (as it were) by deu-  
 riation from God, because they reade that God breathed into *Adam* the  
 breath of life. For they take so fast holde of the name of Sonne, that they  
 leaue no difference betweene the natures, but babble disorderly, that *Christ*  
 being man, is the Sonne of God, because according to his nature of man,  
 he is begotten of God. So the eternall begetting of Wisedome, that *Salomon*  
 speaketh of, is destroyed, and there is no account made of the godhead in  
 the Mediator, or a fantasied Ghost is thrust in place of the Manhoode. It  
 were indeede profitable to confute the grosser deccites of *Sermeius*, where-  
 with he hath bewitched himselfe and some other, to the end that the godly  
 readers admonished by this example, may holde themselves within the co-  
 passe of sobernesse and modestie: sauing that I thinke it should be superfluo-  
 us, because I haue already done it in a booke by it self. The summe of them  
 commeth to this effect, that the Sonne of God was a forme in minde from  
 the beginning, and euen then hee was before appointed to bee man that  
 shoulde be the essentiall image of God. And he doth acknowledge no other  
 Word of God, but in outward shew. This he expouñdeth to be the begetting  
 of him, that there was begotten in God from the beginning a will to beget  
 a Sonne, which also in acte extended to the nature it selfe. In the meane  
 time hee confoundeth the Spirit with the Worde, for that God distributed  
 the inuisible Word and the Spirit into flesh & soule. Finally the figuratiō of  
*Christ*, hath with them the place of begetting, but hee saith, that hee which  
 then was but a shadowishe sonne in forme, was at length begotten by the  
 worde, to which he assigneth the office of seed, Whereby it shal follow that  
 hogges and dogges are as wel the children of God, bicause they were create  
 of the originall seede of the woordes of God. For although hee compounde  
*Christ* of three vncreate elementes to make him begotten of the essence of  
 God, yet he saith that hee is so the first begotten among creatures, that  
 the same essentiall godhead is in stones, according to their degree. And lest  
 he should seeme to strippe *Christ* out of his godhead, he affirmeth that his  
 flesh is consubstantiall with God, and that the Word was made man by tur-  
 ning the flesh into God. So while he cannot conceiue *Christ* to be the Son  
 of God, vnlesse his flesh came from the essence of God, and were turned in-  
 to godhead, he bringeth the eternall person of the Worde to nothing, and  
 taketh from vs the sonne of *Dauid*, that was promised to be the Redeemer.  
 He oft repeateth this, that the Sonne was begotten of God by knowledge  
 and predestination, & that at length he was made man of that matter which  
 at the beginning shined with God in the three elementes, which afterward  
 appeared in the first light of the worlde, in the cloude and in the pillar of  
 fire. Nowe howe shamefully hee sometime disagreeeth with himself, it were  
 too tedious to rehearse. By this short recital the readers that haue their  
 sound witte may gather, that with the circumstances of this vnclane dog  
 the hope of saluation is vtterly extinguished. For if the fleshe were the  
 godhead it selfe, it shoulde cease to bee the temple thereof. And none  
 can be our redeemer, but he that begotten of the seede of *Abraham* and *Da-  
 uid*, is according to the flesh, truly made man. And hee wrongfully standeth  
 vpon the wordes of *Iohn*, that the Worde was made flesh. For as they resist  
 the



the errour of *Nestorius*, so they nothing further this wicked inuention, whereof *Eutiches* was author, forasmuch as the only purpose of the Euangelist was to defend the vniue of persons in the two natures.

### The xv. Chapter.

*That wee may know, to what ende Christ was sent of his Father, and what he brought vs: three things are principally to be considered in him, his Prophetical offi.e, his kingdom, and his Priesthoode.*

**A**ugustine saith rightly, that although the Heretikes doe bragge of the name of Christ, yet they haue not all one foundation with the godlye, but that it remaineth onelie proper to the Church. For if these things be diligently considered, that belong to Christ. Christ shalbe founde among them onelie in name, and not in verie deede. So at this day the Papistes, although the name of the Sonne of God redeemer of the worlde, sounde in their mouth: yet because being contented with vaine pretense of the name, they spoile him of his power and dignitie: this saying of *Paul* maie bee well spoken of them, that they haue not the head. Therefore, that faith maie finde sound matter of saluation in Christ, and so rest in him, this principle is to bee stablished, that the office which is committed to him by his Father, consisteth of three partes. For he is giuen both a Prophet, a King, & a priest. Albeit, it were but small profite to know thole names, without knowledge of the ende and vse of them. For they are also named among the Papistes, but coldly and to no great profite, where it is not knownen what ech of these titles containeth in it. We haue saide before, how, though God sending Prophets by continual course one after another, did neuer leaue his people destitute of profitable doctrine, and such as was sufficient to saluation: that yet the mindes of the godly had alway this perswasion, that full light of vnderstanding was to be hoped for only at the coming of *Messias*: yea and the opinion thereof was come, euen to the *Samaritanes*, who yet neuer knewe the true religion, as appeareth by the saying of the woman: When *Messias* cometh he shall teach vs all things. And the *Jewes* had not rashly gathered this vpon presumptions in their mindes: But as they were taught by assured oracles, so they beleueed. Notable among the other is that saying of *Esai*: Beholde, I haue made him a witnesse to peoples, I haue giuen him to be a guide and Schoolemaister to peoples: euen as in another place he had called him the Angel or interpreter of the great counsel. After this manner the Apostle commending the perfection of the doctrine of the gospel, after that he had saide, that God in the old time spake to the Fathers by the Prophets diuersly, and vnder manifold figures, addeth that last of all he spake vnto vs by his beloued sonne. But because it was the common office of the Prophets to keep the Church in suspense, & to vphold it vntill the coming of the Mediator, therefore we read that in their scattering abroad, the faithful complained that they were deprived of that ordinarie benefite, saying: We see not our tokens: there is not a prophet among vs: there is no more any that hath knowledge. But whē Christ was now not farre off, there was a time appointed to *Daniel* to seale vp the vision and the Prophet, not onely that the Prophecy, which is there spoken of, should bee stablished in assured

*Christ a prophet, a king, and priest, so to be acknowledged, not with a cold mentioning of those titles, but with a right vnderstanding of the end & vse of the. The people of God before his coming, looked for more light of knowledge at his hands: when he shoulde come, then they received by their other prophets. Enchir. ad Laur. cap. 5. Col. 2. 19.*

*Ioh. 4. 25.*

*Esa. 55. 4.*

*Heb. 1. 1.*

*Psa. 74. 9.*

*Dan. 9. 24.*

credit.



credit, but also that the faithfull shoulde learne with contented minde to want the Prophets for a time, because the fulnesse and closing vp of al reuelations was at hand.

*Christ more then a  
common iustitia-  
tor, as the blessing  
ioyned with his  
doctrine, and the  
excellencie of that  
bee taught doe  
plainely shew.*

Esa. 51. 1.

2 Now it is to be noted, that the title of cōmendation of Christ belongeth to these three offices For we know that in the time of the lawe, as well the Prophets as Priestes and kings were annoynted with holy oyle. For which cause the renoumed name of *Messias* was giuen to the promised Mediator. But though indeede I confesse (as I haue also declared in another place,) that he was called *Messias*, by peculiar consideration & respect of his kingdome: yet the annointings in respect of the office of Prophet & of Priest, haue their place, and are not to be neglected of vs. Of the first of these two is expresse mention made in *Esaie*, in these wordes: The spirite of the Lorde *Iehoua* vpon me. Therfore the Lord hath annointed me, that I should preach to the mecke, shoulde bring health to the contrite in heart, shoulde declare deliuerance to captiues, shoulde publish the yere of good will, &c. Wee see y hee was annointed with the Spirit, to be the publisher and witnesse of the grace of the Father. And that not after the common maner: for he is seuered from other teachers that had the like office. And here againe is to be noted, that he tooke not the annointing for himselfe alone, that hee might execute the office of teaching, but for his whole bodie, that in his continual preaching of the Gospel, the vertue of the spirit shoulde ioine withall. But in the meane time this remaineth certaine, y by this perfection of doctrine which he hath brought, an end is made of all prophecies. so that they doe diminish his authoritie, that being not content with the Gospell, doe patch any forraine thing vnto it. For that voyce which thundred from heauen, saying: This is my beloued sonne, heare him: hath aduanced him by singular priuiledge aboue the degrees of all other. Then this oymnt is powred abroad from the head vnto all the members: as it was forespoken by *Ioel*. Your children shal prophesie, and your daughters shall see visions, &c. But where *Paul* saith, that he was giuen vs vnto wisdom, and in another place, y in him are hidden all the treasures of knowledge & vnderstanding: this hath somewhat another meaning: that is, that out of him there is nothing profitable to know, and that they which by faith perceiue what he is, haue comprehended the whole infinitenesse of heauenlie good thinges. For which cause he writeth in another place, I haue counted it precious to knowe nothing, but Iesus Christ, and him crucified: which is most true, because it is not lawfull to passe beyond the simplicitie of the Gospell. And heereunto tendeth the dignitie of a Prophets office in Christ, that wee might knowe that in the summe of the doctrine, which he hath taught, are contained all points of perfect wisdom.

Joel. 2. 28.  
1. Cor. 1. 30.  
Col. 2. 3.

Cor. 2. 2.

*The eternall con-  
tinuance of Chri-  
sts kingdom pro-  
mises the perpetui-  
tie of his Church.*

3 Now come I to his kingdome, of which were vaine to speake, if the readers were not first warned, that the nature thereof is spirituall. For thereby is gathered, both to what purpose it serueth, and what it auaieth vs, & the whole force and eternitie thereof, and also the eternitie which in *Daniel* the Angel doeth attribute to the person of Christ, and againe the Angell in *Luke* doeth worthilie applie to the saluation of the people. But that is also double or of two sortes, for the one belongeth to the whole bodie of the

the Church, the other is proper to euery member. To the first is to be referred that which is sayd in the psalme: I haue once sworne by my holinesse to *David*, I will not lie, his seede shall abide for euer, his seate shall be as the Sunne in my sight, it shall be stablished as the Moone for euer, and a faithfull witnesse in heauen. Neither is it doubtful, but that God doth there promise, that he will be by the hand of his sonne an eternall gouerner and defender of his Church. For the true performance of this prophecie can be founde no where else but in Christ: forasmuch as immediatlie after *ys* death of *Salomon*, the greater part of the dignitie of the kingdome fell awaye, and was to the dishonour of the house of *David* conueyed ouer to a priuat man, and afterward by litle and litle was diminished, til at length it came to vnter decay, with heauy & shamefull destruction. And the same meaning hath *ys* exclamation of *Esaie*: Who shall shew forth his generation? For hee so pronounceth that Christ shall remaine aliuie after death, that he ioyneth him with his members. Therefore so oft as wee heare that Christ is armed with eternall power, let vs remember that the euerlasting continuance of the Church is vpholden by this supporte, to remaine still safe among the troublesome tossinges, wherewith it is continually vexed, and among the grievous and terrible motions that threaten innumerable destructions. So when *David* scorneth the boldenesse of his enemies, that go about to breake the yoke of God and of Christ, and sayeth, that the kinges and peoples raged in vaine, because hee that dwelleth in heauen is strong enough to breake their violent assaultes: he assureth the godlie of the continuall preservation of the Church, & encourageth them to hope wel so oft as it happeneth to be oppressed. So in another place, when hee saith in the person of God: sit at my right hand, til I make thine enemies thy footstoole: hee warneth vs, that how many and strong enemies soeuer doe conspire to besiege the Church, yet they haue not strength enough to preuaile against that vchangeable decree of God, wherby he hath appointed his sonne an eternall king: whereupon it followeth, that it is impossible that the Deuill with all the preparation of the worlde, maie bee able at any time to destroy the Church, which is grounded vpon the eternall seat of Christ. Now for so much as concerneth the special vse of euerie one, the very same eternal continuance ought to raise vs vp to hope of immortalitie. For we see, that what soeuer is earthly and of the worlde, endureth but for a time, yea and is very fraile. Therefore Christ, to lift vp our hope vnto heauen, pronounceth, that his kingdome is not of this worlde. Finally, when anie of vs heareth, that the kingdome of Christ is spiritual, let him be raised vp with this saying, and let him pearce to the hope of a better life: and whereas he is now defended by the hande of Christ, let him looke for the full fruite of this grace in the worlde to come.

*Psa. 89. 36.*

*Esa. 53. 8.*

*Psa. 2. 3. 4.*

*Psa. 110.*

*Iohn. 18. 36.*

4 That, as we haue saide, the force and profit of the kingdom of Christ can not otherwise be perceiued by vs, but when wee know it to be spiritual, appeareth sufficiently though it were but by this, that while we must liue in warfare vnder the crosse, during the whole course of our life, our estate is harde and miserable: what then should it profit vs to be gathered together vnder the dominion of a heauenlie king, ylesse we were certaine to enioy

To knowe the eternal kingdom of Christ is cannot profit vs at all except we knowe it to be spiritual, and to consist of such things.



*partes, the enriching of his subiectes with good things, & the forcible defending of them against the assaults of principal enemies: one of this our comfort flourisheth.*

the fruit thereof out of the state of this earthly life? And therefore it is to be knownen, that whatsoever felicity is promised vs in Christ, it consisteth not in outward commodities, that wee should lead a merrie and quiet life, flourish in wealth, bee assured from all harmes, and flow ful of those delightful things that the flesh is wont to desire: but that it wholly belongeth to the heauenlic life. But as in the worlde the prosperous and desired state of the people is partly maintained by plentie of good thinges and peace at home, and partly by strong forceable defences, whereby it may be safe against outward violence: so Christ also doeth enrich his with all thinges necessarie to eternall saluation of soules, and fortifieth them with strength, by which they may stande inuincible against all assaults of principal enemies. Whereby we gather, that he reigneth more for vs than for himselfe, and that both within and without: that being furnished, so farre as as God knoweth to bee expedient for vs, with the gifts of the spirit, wherof we are naturally emptye, we may by these first fruites perceiue that we are truly ioyned to God vnto perfect blessednesse. And then, that bearing vs bolde vpon the power of the same spirite, we may not doubt that we shall alway haue the victorie against the Diuell, the worlde, and euerie kinde of hurtfull thing. To this purpose rendereth the answere of Christ to the Pharisees, that because the kingdom of God is within vs, it shall not come with obseruation. For it is likely that because he professed that he was the same king, vnder whom the soueraigne blessing of God was to be hoped for, they in scorne required him to shewe forth his signes. But hee, because they (who otherwise are too much bent to the earth) should not foolishly rest vpon worldly pompes, biddeth them to enter into their own consciences, because the kingdom of God is righteousnes, peace & ioy in the holy Ghost. Hereby we are briefly taught, what the kingdome of Christ auaileth vs. For, because it is not earthly or fleshly, subiect to corruption, but spirituall: he listeth vs vp euen to eternall life, that we may patiently passe ouer this life in miseries, hunger, colde contempr, reproches, and other griefes, contented with this one thing, that our king will neuer leaue vs destitute, but succour vs in our necessities, til hauing ended our warre, we be called to triumph. For such is his manner of reigning, to communicate with vs al that he hath receiued of his father. Now whereas he armeth and furnisheth vs with power, and garniseth vs with beauty & magnificence, enricheth vs with wealth: hereby is ministred vnto vs most plentifull matter to glorie vpon, & also bolde courage to fight without feare against the Diuell, sinne and death. Finally, that clothed with his righteousness, we may valiantly overcome all the reproches of the world, and as he liberally filleth vs with his gifts, so we again for our part, may bring forth fruite to his glorie.

*Christ spirituellie annointed a king that is to say royally enriched with gifts of the spirit which last for euer, that in him Christians*

5 Therefore his kingly anointing is set forth vnto vs, not done with oile or ointmentes made with spices; but he is called the annointed of God because vpon him hath rested the spirit of wisedome, vnderstanding, counsell, strength and feare of God. This is the oyle of gladnesse, wherewith the Psalme reporteth that he was anointed aboue his fellowes, because if there were not such excellencie in him, we should be al needie and hungry. For, as it is already saide, he is not priuately enriched for himselfe, but to poure his plentie

Luk. 17. 28.

Rom. 14. 17.



plentie vpon vs, being hungrie and drie. For as it is said, that the father gaue the spirit to his sonne, not by measure, so there is expresse a reason why, that all we should receiue of his fulnesse, and grace for grace. Out of which fountaine floweth that liberal giuing, whereof *Paul* maketh mention, whereby grace is diuersly distributed to the faithfull, according to the measure of the gift of Christ. Hereby is that which I said sufficiently confirmed, that the kingdom of Christ consisteth in the spirit, not in earthly delights or pomps, and therefore we must forsake the worlde that we may bee partakers of it. A visible signe of this holy anointing was shewed in the baptisme of Christ, when the holie Ghost rested vpon him in the likenesse of a doue. That the holy Ghost and his gifts are meant by the word Anointing, ought to seeme neither noueltie nor absurditie. For we are none other way quickened, specially for so muche as concerneth the heauenly life: there is no droppe of liuely force in vs, but that which the holy Ghost poureth into vs, which hath chosen his seat in Christ, that from thence the heauenly riches might largely flowe out vnto vs, whereof wee are so needie. And whereas both the faithfull stand inuincible by the strength of their king, and also his spirituall riches plenteously flowe out vnto them, they are not vnworthely called Christians. But this eternitie whereof we haue spoken, is nothing derogate by that saying of *Paul*: Then he shall yelde vp the kingdome to God and the Father. Againe: the sonne him selfe shall bee made subiect, that God maie bee all in all things: for his meaning is nothing else, but that in that same perfect glorie, the administracion of the kingdome shall not bee such as it is now. For the father hath giuen all power to the sonne, that by the sonnes hande he may gouerne, cherish and sustaine vs, defend vs vnder his safegarde, and helpe vs. So while for a litle time wee are wauering abroad from God, Christ is the meane betweene God and vs, by litle and litle to bring vs to perfect conioyning with God. And truly, whereas he sitteth on the right hande of the Father, that is as much in effect, as if he were called the fathers deputie, vnder whom is the whole power of his dominion, because it is Gods will to rule and defende his Church by a meane (as I may so call it) in the person of his Sonne. As also *Paul* doth expounde it in the first chapter to the *Ephesians*, that he was set at the right hande of the father, to be the head of the Church, which is his bodie. And to no other meaning tendeth that which he teacheth in an other place, that there is giuen him a name aboue all names, that in the name of Iesus all knees should bow, and all tongues confesse y it is to the glorie of God the Father. For euen in the same wordes also he setteth out in the kingdome of Christ an order necessarie for our present weakenesse. So *Paul* gathereth rightly, that God shall then be by himselfe the only head of the Church, because Christes office in defending of the Church, shall bee fulfilled. For the same reason the Scripture commonly calleth him Lord, because his Father did sette him ouer vs to this ende, to exercise his owne Lordely power by him. For though there bee manie Lordeshippes in the worlde, yet is there to vs but one God the Father, of whom are all things and we in him, and one Lorde Christ, by whom are all things and we by him sayeth *Paul*. Whereupon is rightly gathered that hee is the selfe same God, which by the

might euer berith,  
neither is anie  
thing taken from  
thou, when it is  
said that hee shall  
yelde up his king-  
dom to his father.  
Eph. 4.7.  
Ioh. 1.32.  
Luk. 3.22.

1. Cor. 15. 24.  
1. Cor. 15. 28.

Phi. 2. 9.

Esa. 33. 22.

the mouth of *Esaie* affirmed himselfe to bee the king and the lawe maker of the Church. For though he do euery where call al the power that he hath, the benefit and gift of the Father, yet he meaneth nothing else, but that he reigneth by power of God: because he hath therefore put on the personage of the Mediator, that descending from the bosom & incomprehensible glorie of the father, he might approach nie vnto vs. And so much more rightfull it is, that we be with all consent prepared to obey, & that with great cherefulness we direct our obediences to his commandement. For as he ioyneth the offices of king and pastor toward them that willingly yeelde themselves obedient: so on the other side, we heare that hee beareth an yron scepter, to breake and bruse all the obstinate like potters vessels: wee heare also that he shalbe the iudge of nations, to couer the earth with dead corpes, & to ouerthrowe the height that standeth against him. Of which thing there are some examples seene at this day: but the full proote thereof shalbe at the last iudgement, which may also properly be accounted the last act of his kingdome.

Pla. 2. 9.  
Pla. 110. 6.

The office and vse  
of Christes priest-  
hood.

6 Concerning his Priesthood, thus it is briefly to be holdē, that the end and vse of it is, that he should be a Mediator pure from al spotte, that should by his holinesse reconcile vs to God. But because the iust curse possesseth the entrie, and God according to his office of iudge is bent against vs, it is necessarie that some expiation bee vsed, that he being a priest may procure fauour for vs, to appease the wrath of God. Wherefore, that Christ might fulfill this office, it behoued that he should come forth with a sacrifice. For in the lawe it was not lawfull for the priest to enter into the sanctuarie without blood, that the faithfull might knowe, that though there were a priest become meane for vs to make intercession, yet God could not be made fauourable to vs before that our sinnes were purged. Vpon which point the Apostle discourses largely in the epistle to the *Hebrues*, from the leuēth chapter almost to the ende of the tenth. But the summe of al commeth to this effect, that the honour of priesthoode can be applied to none but to Christ, which by the sacrifice of his death hath wiped away our guiltines, and satisfied for our sinnes. But howe weighty a matter it is, we are enformed by that solemn oth of God, which was spoken without repentance: Thou art a priest for euer, according to the order of *Melchisedech*. For without doubt his will was to establish that principal point, which he knewe to bee the chiefe ioynte whereupon our saluation hanged. For, as it is saide, there is no way open for vs or for our prayers to God, vnlesse our filthinesse being purged, the priestes do sanctifie vs and obtain grace for vs, from which the vncleanes of our wicked doinges and sinnes doth debarre vs. So dowee see, that we must beginne at the death of Christ, that the efficacie and profite of his priesthoode may come vnto vs. Of this it followeth that hee is an eternall intercessor, by whose mediation we obtaine fauour, whereupon againe ariseth not onely affiance to pray, but also quietnesse to godlie consciences, while they safely leane vpon the fatherly tendernesse of God, and are certainly perswaded that it pleaseth him whatsoeuer is dedicated to him by the Mediator. But whereas in the time of the lawe, God commaunded sacrifices of beastes to be offered to him: there was an other and a newe order in Christ

Pla. 110. 4.

Christ, that one should be both the sacrificed host, and the priest: because there neither could be founde anie other satisfaction for sinnes, nor any was worthie so great honour to offer vp to God his onelie begotten sonne. Nowe Christ beareth the person of a Priest, not onely by eternall meane of reconciliation to make the Father fauourable and merciful vnto vs, but also to bring vs into the felowship of so great an honour. For wee that are defiled in our selues, yet being made Priestes in him doe offer vp our selues, & all ours to God, and doe freely enter into the heauenly sanctuarie, that all the sacrifice of prayer and praise that come from vs, maye bee acceptable and sweete smelling in the sight of God. And thus farre doeth that saying of Christ extende: For their sakes I sanctifie my selfe: because, hauing his holinesse powred vpon vs, in as much as hee hath offered vs with himselfe to his father, wee that otherwise doe stinke before him, doe please him as pure & cleane, yea & holy. Hereunto serueth the anointing of the sanctuarie, whereof mention is made in *Daniel*. For the comparison of contrariety is to be noted betwene this anointing, and that shadow with anointing that the was in vse: as if the Angell shoulde haue saide, that the shadowes being driuen away, there shoulde bee a cleere priesthood in the person of Christ. And so much more darestable is their inuention, which not contented with the sacrifice of Christ, haue presumed to thrust in themselves to kill him: which is daily enterprised among the Papists, where the Masse is reckoned a sacrificing of Christ.

Reue. 1. 6.

Ioh. 17. 15.

Dan. 9. 24.

### The xvi. Chapter.

*How Christ hath fulfilled the office of Redeemer, to purchase saluation for vs, Wherein is intreated of his death, and Resurrection and his Ascending into Heauen.*

**A**L that we haue hitherto saide of Christ, is to be directed to this marke, that being damned, dead, and lost in our selues, wee maie seeke for righteousnes, deliuerance, life and saluation in him: as we be taught by that notable saying of *Peter*, that there is none other name vnder heauen giuen to men wherein they must be saued. Neither was the name of Iesus giuen him vnadvisedly, or at chuntable aduenture, or by the will of men, but brought from heauen by the Angel the publisher of Gods decree, and with a reason also assigned: because he was sent to saue the people from their sins. In which words y is to be noted, which we haue touched in an other place, y the office of redeemer was appointed him, y he should be our Sauiour: but in the meane time our redemption should be but vnperfect, vnles he should by continual proceedings conuey vs forward to the vttermost marke of saluation. Therefore, so soon as we swaue neuer so little from him, our saluation by little & little vanisheth away, which wholly resteth in him: so y all they wilfully spoile themselves of al grace, y rest not in him. And y admonition of *Bernard* is worthie to be rehearsed, that the name of Iesus is not only light, but also meat, yea & oile also, without which al the meat of the soule is drie, and that it is also salt, without the seasoning whereof all that is set before vs is vsfauoric. Finally, that it is honye in the mouth, melodie in the eare

*The summe of all which we seeke for in Christ is saluation. In which respect he hath the name of Sauiour giuen him: which name containeth all good things.*  
Act. 4. 12.  
Mat. 1. 22.  
Luk. 1. 31.

*Bern. in cast. scrm. 15.*



and ioyfulnesse in the heart, and also medicine, and that whatsoever is spoken in disputation is vnsauorie, but where this name soundeth. But here it behoueth to weigh diligently how saluation is purchased by him for vs: that wee may not onely bee perswaded that he is the author of it, but also embracing such thinges as are sufficient to the stedfast vpholding of our sayth, wee maie refuse all such thinges as might drawe vs away hither or thither. For sith no man can descende into himselfe, and earnestly consider what he is, but feeling God angrie and bent against him, he hath neede carefully to seeke a meane and way to appease him, which demaundeth satisfaction: there is no common assurednesse required, because the wrath and curse of God lyeth alway vpon sinners, till they bee loofe from their guiltinesse: who, as hee is a righteous iudge, suffereth not his lawe to be broken without punishment, but is ready armed to reuenge it.

*How God cā bee  
saide to haue been  
our enemy till  
Christ reconciled  
vs. & yet giue vs  
his sonne, by whō  
we might bee re-  
conciled, seeing this  
worke to recon-  
cile vs sheweth  
loue before recon-  
cilement.*

Rom. 5. 10.

Gal. 3. 10.

Col. 1. 11.

2 But before we goe anie further, it is to be seene by the way, how it agreed together, that God which preuented vs with his mercie, was our enemy vntill he was reconciled to vs by Christ. For howe coulde hee haue giuen vs in his onely begotten sonne a singular pledge of his loue, vnlesse hee had alreadie before that embraced vs with his free fauour? Because therefore here ariseth some seeming of contrarietie, I will first vndoe this knotte. The holy Ghost commonly speaketh after this manner in the scriptures, that God was enemy to men, till they were restored into fauour by the death of Christ: that they were accursed till their iniquitie was purged by his sacrifice: that they were seuered from God, till they were received into a conioyning by his bodie. Such manner of phraes are applied to our capacitie, that wee maie the better vnderstand howe miserable and wretched our estate is being out of Christ. For if it were not spoken in expresse wordes, that the wrath and vengeance of God, and euerlasting death did rest vpon vs, wee woulde lesse acknowledge howe miserable wee shoulde bee without Gods mercie, and woulde lesse regarde the benefite of deliuerance. As for example. If a man heare this spoken to him: If God at suche time as thou wast yet a sinner, had hated thee, and cast thee away as thou hadst deserued, thou shouldest haue suffered horrible destruction: but because hee hath willingly and of his owne free kindnesse kepte thee in fauour, and not suffered thee to be estranged from him, hee hath so deliuered thee from that perill: truely hee will bee moued with, and in some part feele howe much hee oweth to the mercie of God. But if hee heare on the other side that which the Scripture teacheth, that he was by sinne estranged from God, the heire of wrath, subiect to the curse of eternal death, excluded from all hope of saluation, a straunger from all blessing of God, the bondslave of Satan, capriue vnder the yoke of sinne: Finally, ordeyned vnto and alreadie entangled with horrible destruction, that in this case Christ became an intercessor to entreate for him, that Christ tooke vpon him and suffered the punishment which by the iust iudgement of God did hangouer all sinners, that hee hath purged with his blood those euils that made them hatefull to God, that by this expiation is sufficient satisfaction and sacrifice made to God the father, that by this intercessor his wrath was appeased: that within this foundation resteth the peace between God and

men: that vpon this bonde is contained his good will towards them: shall not he be so much the more moued with these, as it is more lively represented, out of howe great miserie hee hath beene deliuered? In a summe: because our minde can neither desirously enough take hold of life in the mercie of God, nor receiue it with such thankfulness as wee ought, but when it is before striken and throwne downe with the feare of the wrath of God and dread of eternal death, we are so taught by holie scripture, that without Christ wee may see God in manner wrathfully bent against vs, and his hand armed to our destruction: and that we may embrace his good wil & fatherly kindnesse no otherwhere, but in Christ.

3 And although this be spoken according to the weakenesse of our capacity, yet it is not falsely saide. For God which is the highest righteousness, can not loue wickednesse which hee seeth in vs all. Therefore we all haue in vs that, which is woorthie of the hatred of God. Therefore in respect of our corrupted nature, and then of euill life added vnto it, truely we are all in displeasure of God, guiltie in his sight, and borne to damnation of hell. But because the Lorde will not loose that which is his in vs, hee findeth yet somewhat that hee of his goodnesse may loue. For howsoeuer wee bee sinners by our owne fault, yet wee remaine his creatures. Howsoeuer wee haue purchased death to our selues, yet hee made vs vnto life. So is he moued by mere and free louing of vs to receiue vs into fauour. But sith there is a perpetuall and vnappeasable disagreement betweene righteousness and iniquitie, so long as wee remaine sinners, hee cannot receiue vs wholly. Therefore, that taking away all matter of disagreement, he might wholly reconcile vs vnto him, hee doth by expiation set forth in the death of Christ, take away whatsoeuer euill is in vs, that wee, which before were vncleane and vnpure, may nowe appeare righteous and holie in his sight. Therefore God the Father doeth with his loue preuent and go before our reconciliation in Christ, yea, because hee first loued vs, therefore hee afterwarde doth reconcile vs vnto himselfe. But because vntill Christ with his death come to succour vs, there remaineth wickednes in vs, which deserueth Gods indignation, and is accursed and damned in his sight, therefore we are not fully and firmly ioyned to God, vntill Christe doe ioyne vs. Therefore if we will assure our selues to haue God made well pleased and fauourable vnto vs, wee must fasten our eyes and mindes vpon Christ onely: as indeed we obtaine by him onely, that our sinnes be not imputed to vs, the imputing whereof, draweth with it the wrath of God.

4 And for this reason Paul saith, that the same loue, wherewith GOD embraced vs before the creation of the worlde, was stayed and grounded vpon Christ. These things are plaine and agreeable with the scripture, and doe make those places of Scripture to accorde verie well together, where it is saide: that God declared his loue towards vs in this, that hee gaue his onely begotten sonne to death: and yet that he was our enemy till he was made fauorable againe to vs by the death of Christ. But that they may bee more strongly proued to them that require the testamēt of the old Church I will alleadge one place of *Augustine*, where hee teacheth the very same that wee doe. The loue of God (saith he) is incomprehensible and vnchangeable

*God louing vs  
freely as his crea-  
tures, but hating  
that iniquitie  
which is in vs,  
gaue his sonne to  
take away that  
which hindered  
vs from the benefi-  
fits of his loue.*

1. Ioh 4. 19.

*S. Augustines  
iudgement that  
we were loued  
euen when we  
were hated.  
Ioh. 3. 16.  
Rom. 5. 10.*

*Tract. in Euang.  
Ioh. 3. 10.*



geable. For he beganne not to loue vs, since the time that wee were reconciled to him by the blood of his sonne. But before the making of the worlde hee loued vs, euen before that we were anie thing at all, that wee might also bee his children with his onely begotten sonne. Therefore whereas wee are reconciled by the death of Christ, it is not so to be taken as though the sonne did therefore reconcile vs vnto him, that hee might nowe beginne to loue vs whom he hated before: but we are reconciled to him that alreadie loued vs, to whom we were enemies by reason of sinne. And whether this be true or not that I saie, let the Apostle beare witnesse. He doth commend (saith hee) his loue toward vs, because when wee were yet sinners, Christ died for vs. Hee therefore had a loue to vs, euen then when wee were enemies to him & wrought wickednesse. Therefore after a maruellous and diuine maner he loued vs, euen then when he hated vs. For he hated vs in that we were such as he had not made vs, and because our wickednes had on euery side wasted away his worke, he knew how in euery one of vs, both to hate that which we our selues had made, and to loue that which hee had made. These be the wordes of *Augustine*.

Rom. 5.8.

*Although Christ wrought our redemption by the whole course of his life, yet he is saide to haue reconciled vs especially by death, wherein we are so note, that hee died willingly, was repented wronge, and yet pronounced vnrworthy to die.*

Rom. 1.9.

Gal. 4.4.

Mat. 3.25.

Mat. 10.18.

Rom. 4.25.

Ioh. 1.29.

Rom. 3.

Rom. 5.

1. Cor. 5.21.

Phil. 1.7.

5. Nowe where it is demanded, how Christ hath done away our sinnes, and taken away the strife betwene vs and God, and purchased such righteousness as might make him fauourable & wel willing toward vs, it may be generally answered, y<sup>e</sup> he hath brought it to passe by y<sup>e</sup> whole course of his obedience. Which is proued by the testimony of *Paul*. As by one mans offence many were made sinners, so by one mans obedience we are made righteous. And in another place he extendeth y<sup>e</sup> cause of the pardon that deliuereith vs fro y<sup>e</sup> curse of the law, to the whole life of Christ, saying: When the fulnes of time was come, God sent his son made of a woman, subiect to the law, to redeeme them y<sup>e</sup> were vnder the law: And so affirmed y<sup>e</sup> in his very baptism was fulfilled one part of righteousness, that he obediently did the commandment of his father. Finally, from the time that hee tooke vpon him the person of a seruant, he began to pay the raunsome to redeeme vs. But the Scripture to set out the manner of our saluation more certainly, doth ascribe this as peculiar and properly belonging to the death of Christ. Hee himselfe pronounced that he gaue his life to be a redemption for many. *Paul* teacheth that he died for our sins. *Iohn Baptist* cried out y<sup>e</sup> Christ came to take away the sins of the world, because he was the Lamb of God. In another place *Paul* saith, that we are iustified freely by the redemption that is in Christ, because he is set forth the reconciler in his own blood. Again, that we are iustified in his blood and reconciled by his death. Again, hee that knew not sin, was made sin for vs, that we might be the righteousness of God in him. I will not recite all the testimonies, because the number would be infinit, and many of them must be hereafter alleaged in their order. Therefore in the summe of beleefe, which they call the Apostles creede, it is vey orderly passed immediately from the birth of Christ to his death and resurrection, wherein consisteth the summe of perfect saluation. And yet is not the rest of his obedience excluded, which he performed in his life: As *Paul* comprehendeth it wholly from the beginning to the end in saying, that hee abased himselfe, taking vpon him the forme of a seruant, and was obedient to his father to death



death, euen the death of the crosse. And truly euen in the same death his willing submission hath the first degree, because the sacrifice, vnlesse it had been willingly offered, had nothing profited toward righteousnesse. Therefore, where the Lorde testified, that he gaue his soule for his sheepe, he expressly addeth this, no man taketh it away from my selfe. According to the which meaning, *Esaie* saith, that he helde his peace like a lambe before the shearer. And the historie of the Gospell rehearseth, that he went forth and met the souldiers, and before *Pilate* he left defending of himselfe, and stood still to yeelde himselfe to iudgement to be pronounced vpon him. But that not without some strife: for both he had taken our infirmities vpon him, & it behoued that his obedience to his father, shoulde be this waie tried. And this was no slender shew of his incomparable loue towards vs, to wastle with horrible feare, and in the midst of these cruell tormentes to cast away all care of himselfe, that he might provide for vs. And this is to be beleueed, that there could no sacrifice be well offered to God anie otherwise, but by this that Christ forsaking all his owne affection, did submit & wholly yelde himselfe to his fathers will. For prooffe whereof, the Apostle doth fitly alleadge that testimonie of the Psalme: in the booke of the lawe it is written of mee, that I may doe thy will, O God, I will, and thy law is in the midst of my heart. Then I saide: Loe, I come. But because trembling consciences find no rest but in a sacrifice & washing whereby sins are cleansed: therefore for good cause we are directed thither, and in the death of Christ is appointed for vs the matter of life. Now forasmuch as by our owne guiltinesse, curse was due vnto vs, before the heauenly iudgement seat of God, therefore first of all is recited howe he was condemned before *Ponce Pilate* president of *Iurie*: that we should know that the punishment whereunto we were subiect, was iustly laide vpon vs. We could not escape the dreadfull iudgement of God: Christ, to deliuer vs from it, suffred himselfe to bee condemned before a mortal man, yea a wicked and heathen man. For the name of the president is expressed not onely to procure credite to the historie, but that we should learn that which *Esaie* teacheth, that that chastisement of our peace was vpon him, and that by his stripes we were healed. For to take away our damnation, euery kinde of death sufficed not for him to suffer, but to satisfie our redemption, one speciall kinde of death was to bee chosen, wherein both drawing away our damnation to himselfe, and taking our guiltinesse vpon himselfe, hee might deliuer vs from them both. If hee had beene murdered by theeues, or had beene ragingly slaine in a commotion of the common people: in suche a death there shoulde haue beene no appearance of satisfaction. But when hee was brought to bee arraigned before the iudgement seate, when hee was accused and pressed with witnesss against him, and was by the mouth of the iudge condemned to die: by these tokens wee vnderstande, that hee did beare the person of a guiltie man and of an euill doer. And heere are two thinges to bee noted, whiche both were afore spoken by the prophecies of the Prophetes, and doe bring a singular comforte and confirmation of Fayth. For when wee heare that Christe was sent from the iudges seate to death, and was hanged among theeues, wee haue the fulfilling of that prophecie which is al

Ioh. 10. 15.

Esa. 53. 7.

Ioh. 18. 4.

Mat. 27. 2.

Heb. 10. 5.

Psal. 40. 9.

Esa. 53. 9.

Esa. 53. 27.  
Mar. 15. 18.

Psal. 92. 5.

Ioh. 18. 38.

*The myserie of  
the crosse in the  
death of Christ.*

Esa. 53. 5. & 21.

2. Cor. 5. 21.

Rom. 8. 3.

ledged by the Euangelist. Hee was accounted among the wicked. And why so? euen to take vpon him the steede of a sinner, not of a man righteous or innocent, because hee suffered death not for cause of innocencie, but for sinne. On the other side when wee heare that hee was acquired by the same mouth wherby hee was condemned, for *Pilate* was compelled openly more then once to beare witness of his innocencie: let that come in our mind which is in the other prophet: that he repayed that which he had not taken awaie. And so wee shall beholde the person of a sinner and euill doer represented in Christ: and by the open appearance of his innocencie it shall become plaine to see, that he was charged rather with other offence than his owne. He suffered therefore vnder *Ponce Pilate*, and so by the solemne sentence of the President, was reckoned in the number of wicked doers: but yet not so, but y he was by the same iudge at the same time pronounced righteous, when he affirmed that he founde no cause of condemnation in him. This is our acquittall, that the guiltinesse which made vs subiect to punishment, is remoued vpon the heade of the Sonne of God. For this setting of one against the other, wee ought principally to holde fast, least wee tremble and bee carefull all our life long, as though the iust vengeance of God did hang ouer vs, which the sonne of God hath taken vpon himselfe.

6 Beside that, the verie manner of his death is not without a singular myserie. The Crosse was accursed, not onely by opinion of men, but also by decree of the lawe of God. Therefore when Christ was lifted vp to the Crosse, hee made himselfe subiect to the curse. And so it behoued to be done, that when the curse was remoued from vs to him, we might bee deliuered from all curse that for our sinnes was prepared for vs, or rather did already rest vpon vs. Which thing was also by shadowe expressed in the lawe. For the sacrifices & satisfactorie oblations that were offered for sinnes, were called *Ashemosh*. Which worde properly signifieth sinne it selfe. By which figuratiue chaunge of name, the holie Ghost meant to shew, that they were like vnto cleansing plaisters to draw out to themselues, and beare the curse due to sinne. But that same which was figuratiuely represented in the sacrifices of *Moses*, is indeede deliuered in Christ the originall paterne of all the figures. Wherefore he, to performe a perfect expiation, gaue his owne soule to be an *asham*, that is a satisfactorie oblation as the Prophet calleth it, vpon the which our filth and punishment might bee cast, and so cease, to bee imputed to vs. The Apostle testifieth the same thing more plainly, where he teacheth, that hee which knewe no sinne, was by his father made sinne for vs, that wee might bee made the righteousness of God in him. For the son of God being most cleane from all fault, did yet put vpon him the reproch and shame of our iniquities, and on the other side couered vs with his cleannesse. It seemeth that hee meant the same when he speaketh of sinne, that sinne was condemned in his flesh. For the Father destroyed the force of sinne, when the curse thereof was remoued, and laide vpon the fleshe of Christ. It is therefore declared by this saying, that Christ was in his death offered vp to his father for a satisfactorie sacrifice, that the whole satisfaction for sinne being ended by his sacrifice, wee might cease to dread the



the wrath of God. Nowe is it plaine, what that saying of the Prophet meaneth, that the iniquities of vs al were laide vpon him, that is, that he intending to wipe away the filthinesse of our iniquities, was himselfe as it were by way of enterchanged imputation, couered with them. Of this, the crosse whereunto hee was fastened was a token, as the Apostle testifieth. Christ (saith he) redeemed vs from the curse of the law, when he was made a curse for vs. For it is written: Accursed is euery one that hangeih on a tree: that the blessing of *Abraham* might in Christ come to the *Gentiles*. And the same had *Peter* respect vnto, where hee teacheth that Christ did beare our sinnes vpon the tree, Because by the verie token of the curse wee doe more plainly learne that the burden wherewith we were oppressed was laid vpon him. And yet it is not so to be vnderstanded, that he tooke vpon him such a curse, wherewith himselfe was ouerladen, but rather that in taking it vpon him, he did treade downe, breake and destroy the whole force of it. And so faith conceiueth acquittall in the condemnation of Christ, and blessing in his being accursed. Wherefore *Paul* doeth not without a cause honourably report the triumph that Christ obtained to himselfe on the crosse, as if the crosse which was full of shame, had beene turned into a Chariot of triumph. For he saith, that the hande writing which was against vs, was fastened to the crosse, and the Princely powers were spoyled and led openly. And no maruell: because (as the other Apostle testifieth) Christ offered vp himselfe by the eternal spirite. And thereupon proceeded that turning of the nature of things. But that these things may take stedfast roote, and be thoroughly setled in our heartes, let vs alway thinke vpon his sacrifice and washing. For wee could not certainly belecue that Christ was the ransome, redemption, and satisfaction, vnlesse he had beene a sacrificed hoste, And therefore there is so often mention made of blood, where the Scripture sheweth the manner of our redeeming. Albeit the blood of Christ that was shedde, serued not onely for sacrifice, but also in steede of washing, to clense away our filthinesse.

7 It followeth in the Creede, that he was dead and buried. Where again it is to bee seene, howe he did euerie where put himselfe in our steede, to pay the price of our redemption. Death held vs bounde vnder his yoke. Christ in our steede did yeelde himselfe into the power of death, to deliuer vs from it. This the Apostle meaneth where he writeth that he tasted of death for all men. For he by dying brought to passe that wee should not die, or (which is all one) by his death he did redeme life for vs. But in this he differed frō vs, that he gaue himselfe to death, as it were to bee deuoured, not that hee should be swallowed vp with the gulfes of it, but rather that hee should swallowe vp it, of which we should haue been presently swallowed: that he gaue himselfe to death to be subdued, not that he should be oppressed with y power thereof, but rather that he shoulde ouerthrowe death which approached neere vs, yea, and had already beaten vs downe and triumphed vpon vs. Finally, that by death he might destroy him that had the power of death, that is the Diuell, and might deliuer them that by feare of death were all their life long subiect to bondage. This is the first fruite that his death did bring vs. An other is, that by enterpartening of himselfe with vs, hee mort-

Esa. 53. 6

Gala. 3. 13.

Deu. 27. 26.

1. Pet. 2. 24.

Col. 3. 19.

Heb. 9. 17.

Two benefites by  
Christes dying, our  
deliurance from  
death and our  
mortification.  
Heb. 2. 9.

Heb. 2. 19.



tiseth our earthlie members, that they should no more hereafter vse their owne workes: and killeth our olde man, that it should no more liue & beare fruite. And to the same purpose pertaineth his buriall, that wee being partakers thereof, should also bee buried to sinne. For when the Apostle teacheth that wee are grafted into the likenesse of the death of Christ, and buried with him to the death of sinne, that by his crosse the worlde was crucified to vs, and we to the worlde, that wee are dead together with him, hee doeth not onelie exhorte vs to expresse the example of Christs death, but hee declareth that there is such effectuallnesse in it, as ought to appeare in all Christians, vnlesse they will make his death vnprofitable and fruitelesse. Therefore in the death and buriall of Christ, there is offered vs a double benefite to bee enioyed, that is deliuerance from death, whereunto wee were become bonde, and the mortifying of our flesh.

Gal. 2. 19. &amp; 9. 14

Col. 3. 3.

*Christes descending  
into hell a necessary  
article of our  
faith, whereby  
so vnderstande  
lying in the graue  
were an idle fan-  
cie.*

8 But it is not meere to ouerpasse his going downe to the helles, wherein is no small importance to the effect of redemption. For although it appeareth by the writings of the olde fathers, that that parte which is read in the Creed was not in olde time so much vsed in the Churches: yet in entreating of the summe of our doctrine, it is necessarie that it haue a place allowed it, as a thing that containeth a verie profitable and not to bee despised mysterie of a tight weighty matter. And there are also some of the olde writers that doe not leaue it out. Whereby wee maie gesse, that it was after a certaine time added, and did not presently but by litle & litle growe in vse in the Churches. But this certainly is out of question, that it proceeded of the common iudgement of all the godlie: For as much as there is none of the Fathers that doth not in his writings make mention of Christs going downe to the helles, although after diuerse maner of exposition. But by whome, or at what time it was first added, maketh litle to the purpose. But rather in the Creede this is to be taken heede vnto, that we therein certainly haue a full and in all pointes perfect summe of our faith, wherein nothing may be thrust, but that which is taken out of the most pure wordes of God. Nowe, if anie will not for precise curiositie admit it into the Creede, yet shall it straight way be made to appeare plainly, that it is of so great importance to the summe of our redemption, that if it bee left out, there is lost a great parte of the fruite of the death of Christ. There are againe some that thinke, that there is no newe thing spoken in this article, but that in other wordes the same thing is repeated which was spoken before of his buriall: for as much as the word *Infernum*, hell, is in the Scripture often times vsed for the graue. I graunt that to bee true which they alleage of the signification of the worde, that Hell is oftentimes taken for the graue: but there are against their opinion two reasons, by which I am easily perswaded to dissent from them. For what an idlenesse were it, when a thing not harde to vnderstande, hath once beene set out in playne & easie wordes, afterward with darker implication of wordes, rather to point toward it than to declare it. For when two manners of speaking that expresse one thing bee ioyned together, it behoueth that the later bee an exposition of the former. But what an exposition were this, if a man should

say thus: Whereas it is said that Christ was buried, thereby is meant that he went down to hel? Again, it is not likely that such a superfluous vaine repetition could haue crept into this abridgement, wherein the chiefe points of our faith are summarily noted in as fewe words as was possible. And I doubt not that so many as shal haue somewhat diligently weyed the matter it self, wil easily agree with me.

9 Some expound it otherwise, and say that Christ went downe to the soules of the fathers that died in the time of the law, to carrie them tidings, that the redemption was performed, and to deliver them out of the prison wherein they were kept inclosed: & to the prooffe hereof they do wrongfully draw testimonies out of the Psalmes, that hee brake the brasen gates and yron barres. Again, out of *Zacharie*, that hee redeemed them that were bounde, out of the pit wherein was no water. But whereas the Psalmist speaketh of their deliuerances *y* in farre countries are cast captiue into bondes, and *Zacharie* compareth the Babylonicall ouerthrowe, wherein the people was oppressed, to a drie pit or bottomlesse deapth, and therewithall teacheth that the saluation of the whole Church is as it were a coming out of the deepe helles: I wot not how it is come to passe, that they which came after, thought that there was a certaine place vnder the earth whereunto they haue fained the name of *Limbus*. But this fable, although they were great authors, and at this day many doe earnestly defende it for a trueth: is yet nothing else but a fable. For, to enclose the soules of dead men as in a prison, is verie childish. And what neede was it that Christes soule shoulde goe downe thither to set them at libertie? I do in deede willingly confesse, that Christ shined to them by the power of his spirit, that they might knowe that the grace which they had only tasted of by hope, was then deliuered to the worlde. And to this purpose may the place of *Peter* be probably applied, where he saith, that Christ came and preached to the spirites that were in a dongeon or prison, as it is commonly translated. For the verie proesse of the text leadeth vs to this, that the faithfull which were dead before that time, were partakers of the same grace that we were: because he doth thereby amplifie the force of Christes death, for that it pearced euen to the dead, when the godly soules enioyed the present sight of that visitation which they had carelessly looked for: on the other side it did more plainly appeare to the reprobate that they were excluded from all saluation. But whereas *Peter* in his saying maketh no distinction betweene them, that is not so to be taken, as though he mingled together the godly and vngodly without difference: but only he meant to teach that generally they both had one common feeling of the death of Christ.

10 But concerning Christis going down to the helles, beside the consideration of the Creede, wee must seeke for a more certaine exposition, and wee assuredly haue such a one out of the word of God, as is not onely holy and godly, but also full of singular comfort. Christes death had bin to no effect, if he had suffred only a corporal death: but it behoued also *y* he should feelee the rigor of Gods vengeance: that he might both appease his wrath and satisfie his iust iudgement. For which cause also it behoued that he should as it were hande to hande wrastle with the armies of the helles and the horror

*To take hell for a lake where the souls of the fathers were which died before Christ, is a fabulous vanitie.*  
Psa. 10. 16.  
Zach. 9. 11.

1. Pet. 3. 19.

*By his descending into hel, his feeling the rigor of Gods vengeance & his wrastling in soul with infernall horror must be understood.*



Esa. 53. 5.

Act. 2. 24.

of eternall death. Wee haue euen nowe alledged out of the Prophet that the chastisement of our peace was layde vpon him: that hee was stricken of his father for our sinnes, and broused for our infirmities. Whereby is meant, that he was put in the steede of wicked doers, as surety and pledge, yea, & as the verie guiltie person himself, to abide & suffer all the punishments that should haue beene laide vpon them: this one thing excepted, that he could not be holden stil of the sorrowes of death. Therefore it is no marueile if it be said that he went down to the hels, such he suffered that death wherewith GOD in his wrath striketh wicked doers. And their exception is very fond, yea and to be scorned, which say, that by this exposition the order is peruerred, because it were an absurditie to set that after his buriall which went before it. For after the setting forth of those things that Christ suffered in the sight of men, in very good order followeth that inuisible and incomprehensible iudgement which he suffered in the sight of God: that we shoulde knowe that not onely the body of Christ was giuen to be the price of our redemption, but that there was another greater and more excellent price payde in this, that in his soule he suffered the terrible tormentes of a damned and forsaken man.

*Christ sorrowed, feared, cryed, feeling the verie tormentes which they do whose enimie God is, although God were not his enimie. If he had not done this, where were our comfort?*  
Act. 2. 24.  
Heb. 5. 7.

II According to this meaning doth Peter say, that Christ rose againe hauing loosed the sorows of death, of which it was impossible that he should be holden, or ouercome. He doth not name it simply death: but he expresseth that the sonne of God was wrapped in the sorrowes of death, which proceede from the curse and wrath of God, which is the originall of death. For howe small a matter had it bin, carelesly & as it were, in sport to come forth to suffer death? But this was a true prooofe of his infinite mercie, not to shun that death which he so sore trembled at. And it is no doubt that the same is the Apostles meaning to teach, in the Epistle to the Hebrewes, where he writeth; that Christ was heard of his own Feare: some translate it Reuerence or pietie, but how vnfully, both the matter it selfe, & the verie manner of speaking proueth. Christ therefore praying with teares & mightie crie, is heard of his own feare: not to be free from death, but not to be swallowed vp of death as a sinner: because in that place hee had but our person vpon him. And truly there can be imagined no more dreadful bottomles depth than for a man to feele himselfe forsaken & estranged from God, and not to be heard when he calleth vpon him, euen as if God himselfe had conspired to his destruction. Euen thither wee see that Christ was thrown downe, so farre that by enforcement of distresse hee was compelled to cry out: My God, My God, why hast thou forsaken me? For whereas some would haue it taken, that hee spake rather according to the opinion of other, than as he felt in himself: y is in no case probable, forasmuch as it is euident, that this saying proceeded out of the verie anguish of the bottome of his heart. Yet doe we not meane thereby, that God was at any time his enimie or angrie with him. For how could he be angrie with his beloued sonne, vpo whom his minde rested? Or how could Christ by his intercession appease his fathers wrath toward other, hauing him haresfully bent against himselfe? But this is our meaning: y he suffered the grieuousnes of Gods rigor, for that he being stricken & tormented with the hand of God, did feele al the tokens

of

Pla. 22. 2.  
Mat. 27. 46.

*Vide Cyril. lib. 2  
de rect. side ad  
Regi.*



of God when he is angrie & punisheth. Whereupon *Hylarie* argueth thus, that by this going downe we haue obtained this, that death is slaine. And in other places he agreeth with our iudgement, as where he sayth: The crosse, death, and hels are our life. Againe, in another place: The sonne of God is in the hels, but man is caried vp to heauen. But why do I alleadge the testimonie of a priuate man, when the Apostle affirmeth the same, rehearsing this for a fruite of his victorie, y they were deliuered which were by feare of death all their life long subiect to bondage? It behoued therefore, that hee should ouercome that feare, that naturally doeth continually torment and oppresse all mortall men: which coulde not be done but by fighting with it. Moreover, that his feare was no common feare, or conceived vpon a slender cause, shal by & by more plainly appeare. So by fighting hand to hand with the power of the diuel, with the horror of death with the paines of the hels, it came to passe, that he both had the victorie of them, and triumphed ouer them, that we now in death should no more feare those things, which our Prince hath swallowed vp.

12 Here some leaud men, although vnlearned, yet rather moued by malice than by ignorance, crie out that I do a hainous wrong to Christ, because it was against conueniencie of reason, that he should be fearefull for the saluation of his soule. And then they more hardly enforce this cauillation with saying, that I ascribe to the sonne of God desperation, which is contrary to faith. First they do but maliciously moue controuersie of Christs feare & trembling, which the Euangelists do so plainly report. For a little before that the time of his death approached, he was troubled in spirit & passionate with heauines, & at his verie meeting with it, hee began more vehemently to tremble for feare. If they say that he did but countersait, that is too foule a shift. We must therefore as *Ambrose* truly teacheth, boldly confesse the sorrowfulnesse of Christ, vnlesse wee be ashamed of his crosse. And truly, if his soule had not bin partaker of paine, he had bin onely a redeemer for bodies. But it behoued that hee should wrastle, to raise vp them that laye throwen down. And his heauenly glorie is so nothing appaired therby, that euen herein gloriously shineth his goodnesse which is neuer sufficiently praised, that he refused not to take our weakenesse vpon him. From whence is also that comfort of our anguishes and sorrowes, which the Apostle setteth before vs: that this Mediator did feele our infirmities, that hee might be the more earnestly bent to succour vs in miserie. They say: that that thing which is euil of it selfe, is vnworthily ascribed vnto Christ. As though they were wiser than the spirite of God, which ioyneth these two thinges together, that Christ was in all things tempted as we are, and yet that hee was without sinne. Therefore there is no cause that the weakenes of Christ should make vs affrayde, whereunto hee was not by violence or necessitie compelled, but by meere loue of vs, and by mercy was led to submit himselfe. And whatsoeuer he of his owne will suffered for vs, diminisheth nothing of his power. But in this one point are these backbiters deceiued, that they doe not perceiue in Christ an infirmite cleane and free from all fault and spot, because he kept himselfe within the boundes of obedience. For whereas there can bee founde no moderation in our corrupt nature,

*Their reasons  
frivolous who  
cannot brooke this  
interpretation of  
Christs descending  
into hell, as if it  
were a disgrace  
vnto him to be  
made subiect vnto  
so such passions.*

Heb. 4. 15.

where.

where all our affections do with troublesome violence exceede all measure, they do wrong to measure the forme of God by that standard . But when man was in his vncorrupted state, then there was a moderatiō hauing force in all his affections, to restraine excesse. Whereby it might well be that hee was like vnto vs in sorrow, dread, & fearfulness, & yet that by this marke hee differed from vs. Being so confuted, they leap to another cauillation, that though Christ feared death, yet he feared not the curse & wrath of God frō which he knew himself to be safe . But let the godly readers wey how honorable this is for Christ, that he was more tender and more fearful than the most part of the verie rascall sort of men . Theeues and other euildoers do obstinately hast to death, many do with haucie courage despise it : some other do mildly suffer it. But what constancie or stout courage were it: for the sonne of God to be astonished and in a manner stricken dead with feare of it? For euen that which among the common sort might be accounted miraculous, is reported of him , that for vehemencie of griefe, verie drops of blood did fall from his face. Neither did he this to make a shewe to the eyes of other, but when in a secrete corner whither he was gone out of company, he groined vnto his father. And this putteth it out of all doubt , that it was needefull that hee should haue Angels to come downe from heauen to relieue him with an vnwonted maner of comforting. How shameful a tendernes, as I said, should this haue bin, to be so farre tormented for feare of common death, as to melt in bloudie sweate, & not to be able to be comforted, but by sight of Angels? What doth not that prayer thrise repeated, (Father if it be possible, let this cup depart from me) proceeding from an incredible bitternesse of heart, shewe that Christ had a more cruell and harder battell than with common death? Whereby appeareth that those triflers against whome I now dispute, do boldly babble vppon things that they knowe not, because they neuer earnestly considered what it is , or of how great importance it is that we be redeemed from the iudgement of God. But this is our wisdom, wel to vnderstand howe deere our saluation did cost the sonne of God. Now if a man should aske me, if Christ went then down to hell, when he prayed to escape that death: I answer, that then was the beginning of it: whereby may be gathered, how greuous & terrible tormentes he suffered, when hee knewe himselfe to stande to be arraigned for our cause before the iudgement seat of God. But although for a moment of time, the diuine power of the spirite did hide it selfe, to giue place to the weaknesse of the flesh: yet must we know, y the tentation by feeling of sorrowe & feare was such as was not against faith. And so was that fulfilled which is in the sermon of Peter, that he could not be holden of the sorrowes of death, because when hee felt himselfe as it were forsaken of God, yet he did nothing at all swarue frō the trust of his goodnesse. Which is proued by that his notable calling vpō God, when for extremitie of paine he cried out, My God, my God, why hast thou forsakē me? For though he was aboue measure grieued, yet he ceaseth not to cal him his God, of whom he crieth out that he was forsaken. Moreouer hereby is confuted aswel the error of *Apollinaris* , as theirs that were called Monothelites. *Apollinaris* fained that Christ had an eternall spirite in steade of a soule, so that he was only but half a man. As though he could

cleans

Mat. 26. 39.

Ag. 2. 24.

Mat. 27. 47.

cleanse our finnes any other way, but by obeying his father. But where is y<sup>e</sup> affection or wil of obedience but in the soule? which soule of his wee knowe was troubled for this purpose, to driue away feare, & bring peace & quietnes to our soule. Againe, for confusion of the Monothelites, we see how now he willed not that thing according to his nature of manhood, which he willed according to his nature of Godhead. I omit to speake how he did subdue the aforesaid feare with a contrarie affection. For here in is a plaine shewe of contrarietie. Father deliuer me from this houre. But euen herefore I came euen into this houre. Father glorifie thy nam. In which perplexitie yet was there no such outrage in him as is seene in vs, euen then when wee most of all endeavour to subdue our selues.

Iohn. 12. 27.

13 Now followeth his resurrection from the dead, without which al that wee haue hitherto were but vnperfect. For sith there appeareth in the crosse, death, and buriall of Christ nothing but weakenesse: faith must passe beyonde all those things, that it may be furnished with full strength. Therefore although wee haue in his death a full accomplishment of saluation, because by it both wee are reconciled to God, and his iust iudgement is satisfied, and the curse taken away, and the penakie fully payde: yet wee are saide to be regenerate into a liuing hope, not by his death, but by his rising againe. For as he in rising againe rose vp the vanquisher of death, so the victorie of our faith consisteth in the verie resurrection: but howe this is, is better expressed in the wordes of *Paul*. For hee sayeth, that Christ dyed for our finnes, and was raised vp againe for our iustification: as if he should haue saide, that by his death sinne was taken away, and by his rising againe, righteousness was renewed and restored. For howe could hee by dying deliuer vs from death, if he himselve had lyen still ouercome by death? How coulde he haue gotten victorie for vs, if himselve had bene vanquished in fight? wherefore we do so part the matter of our saluation betwene the death and resurrection of Christ, that by his death wee say sinne was taken away and death destroyed, and by his resurrection righteousness was repaired, and life raised vp againe: but so that by meane of his resurrection, his death doeth shewe forth her force and effect vnto vs. Therefore *Paul* affirmeth, that in his verie resurrection he was declared the sonne of God, because then at last he vttered his heauenly power, which is both a cleare glasse of his godhead, and a stedfast staye of our faith. As also in another place he teacheth, that Christ suffered after the weakenesse of the flesh, and rose againe by the power of the spirite. And in the same meaning in another, where he entreateth of perfection, hee sayth: that I may knowe him and the power of his resurrection. Yet by and by after he adioyneth the fellowship with death. Wherewith most aptly agreeth that saying of *Peter*: that God raised him vp from the dead and gaue him glorie, that our faith and hope might be in God: not that our faith being vpholden by his death should wauer, but that the power of God which keepeth vs vnder faith, doth principally shewe it selfe in the resurrection. Therefore let vs remember, that so oft as mention is made of his death onely, there is also comprehended that which properly belongeth to his resurrection: and like figure of comprehension is there in the worde Resurrection, as oft as it is vsed seue-

*The fruite of  
Christs resurre-  
ction.*

1. Pet. 1. 3.

Rom. 4. 25.

1. Cor. 13. 4.  
Phi. 3. 10.

1. Pet. 1. 21.

rally.



rally without speaking of his death, so that it draweth with it that which peculiarly pertaineth to his death. But forasmuch as by rising againe he obtained the crowne of conquest, so that there should be both resurrection & life: therefore *Paul* doth for good cause affirme that faith is destroyed, and the Gospel is become vaine & deceitful, if the resurrection of Christ be not fastened in our hearts. Therefore in another place, after hee had gloried in the death of Christ against all the terrors of damnation, to amplifie the same, he saith further: Yea, the same He which died, is risen vp againe, and now standeth a Mediator for vs in the presence of God. Furthermore, as we haue before declared, that vpon the partaking of his crosse hangeth the mortification of our flesh: so is it to be vnderstanded, that by his resurrection we obtaine another commoditie which answereth that mortification. For (saith the Apostle) we are therefore grafted into y<sup>e</sup> likenesse of his death, that being partakers of his resurrection, wee may walke in newnesse of life. Therefore in another place: as he gathereth an argument of this that wee are dead together with Christ, to proue that we ought to mortifie our members vpon earth: likewise also, because we are risen vp with Christ, he gathereth thereupon that we ought to seeke for those things that are aboue, and not those that are vpon the earth. By which words we are not onely exhorted to be raised vp after the example of Christ, to follow a newnesse of life: But we are taught that it is wrought by his power, that we are regenerate in to righteousness. We obtaine also a third fruit of his resurrection, that wee are, as by an earnest deliuered vs, assured of our owne resurrection, of which we know that his resurrection is a most certaine argument. Whereof hee disputeth more at large in the fiftene chapter of his first Epistle to the Corinthians. But by the way this is to be noted, that it is saide, that hee rose againe from the dead: in which saying is expresse the trueth both of his death & of his resurrection: as if it had beene said, that he did both dye the same death that other men naturally do dye, and receiued immortallitie in the same flesh which he had put on mortall.

1. Cor. 15. 17.

Rom. 8. 34.

Rom. 6. 4.

Col. 3. 5.

Col. 3. 1.

*His ascending  
into heauen.*

Eph. 4. 10.

Ioh. 7. 37.

Ioh. 16. 7.

14 To his resurrection is not vnfitly adioyned his ascending into heauen. For although Christ began more fully to set forth his glory & power by rising againe, for that he had nowe layd away that base & vnnoble estate of mortall life, and the shame of the crosse: yet by his ascending vp into heauen only, he truly began his kingdome. Which the Apostle sheweth where he teacheth, that Christ ascended to fulfill all things. Where in seeming of repugnancie he sheweth that there is a goodly agreement: because he so departed from vs, that yet his presence might be more profitable to vs, which had beene penned in a base lodging of the flesh, while he was conuerfant in earth. And therefore *Iohn*, after that he had rehearsed that notable calling, If any thirst, let him come to me, &c. By and by saith, that the holy Ghost was not yet giuen to the faithful, because Iesus was not yet glorified. Which the Lorde himselfe also did testifie to the Disciples, saying: It is expedient for you that I goe away. For if I doe not goe away, the holy Ghost shall not come. But hee giueth them a comfort for his corporall absence, that he wil not leaue them as parentlesse, but wil come againe to them after a certaine manner, in deede inuisible, but yet more to be desired, because they were then

then taught by more assured experience, that the authoritie which he enioyneth, and the power which he vseth, is sufficient for the faithful, not only to make them liue blessedly, but also to die happily. And truely we see how much greater abundance of his spirit he then poured out, how much more royally he then aduanced his kingdome, how much greater power he then shewed, both in helping his, and in ouerthrowing his enemies. Being therefore taken vp into heauen, he toke away the presence of his body out of our sight: not to cease to be present with the faithfull that yet wandered in the earth, but with more present power to gouerne both heauen and earth. But rather the same that he had promised, that he would be with vs to the ende of the world, he performed by this his ascending, by which as his body was lifted vp aboue all heauens, so his power and effectuall working was powred and spread abroad beyonde all the boundes of heauen and earth. But this I had rather to declare in *Augustines* wordes than mine owne. Christ (saith he) was to goe by death to the right hande of the father, from whence he is to come to iudge the quicke and the dead: and that likewise in bodily presence according to the sound doctrine and rule of faith. For in spirituall presence with them, he was to come after his ascension. And in another place more largely & plainly: According to an vnspcakable & inuisible grace is that fulfilled which he had spoken: behold I am with you al the dayes, euē to the end of the world. But according to the flesh which the worde rooke vpon him, according to that that he was borne of the virgin, according to that that he was taken of the Iewes, that he was fastened on the tree, that he was taken down from the crosse, that he was wrapped in linen clothes, that he was laide in the graue, that hee was openly shewed in his rising againe: this was fulfilled, Ye shal not alway haue me with you. Why so? because he was conuerfant according to the presence of his body fourty daies with his disciples, and they being in his company, seeing him, not following him, he ascended into heauen & is not here, for he sitteth there, at the right hand of his father: and is here, for he is not gone away in presence of maiestie. Therefore according to the presence of his maiestie, wee alway haue Christ: according to the presence of his flesh, it was truely said to his disciples: but me ye shall not alway haue. For the Church had him a fewe daies according to the presence of his flesh, but now she holdeth him by faith, but seeth him not with eyes.

*Tra& in Euan.  
Iohan. 109.*

*Mat. 28. 20.*

*Act. 1. 3 & 9.*

*Mar. 16.  
Heb. 1. 3.*

15 Wherefore, it by & by followeth, that he is sitten downe at the right hand of his father: which is spoken by way of similitude, taken of princes that haue their sitters by, to whome they commit their office to rule & gouerne in their steede. So it is said, that Christ, in whom the father wil be exalted & reigne by his hand: was receiued to sit at his right hand: as if it had bin said, that he was inuested in the dominion of heauen & earth, solemnly entred vpon the possession of the gouernement committed vnto him, and that he not only entred vpon it, but also continueth in it til he come downe to iudgement. For so doeth the Apostle expounde it, when he sayth thus: The father hath set him at his right hande, aboue all principallitie & power, and strength and dominion, and euery name that is named not only in this worlde, but in the worlde to come, &c. Hee hath put all thinges vnder his feete,

*His sitting at the  
right hand of his  
father.*

*Eph. 1. 10.  
Phi. 2. 9.  
1. Cor. 15. 27.  
Eph. 4. 15.*

feete, and hath giuen him to be head of the Church aboue all things. Now you see to what purpose belongeth that sitting, that is, that all creatures both heauenly and earthly may with admiration looke vpon his maiestie, he gouerned with his hand, behold his countenance, and be subiect to his power. And the Apostles meane nothing else, when they so oft rehearse it, but to teach, that all things are left to his will. Therefore they thinke not rightly, which thinke that blessednesse is onely meant by it. And it forceth not, that in the Actes, Stephen testifieth that he sawe him standing, because wee speake not here of the gesture of his body, but of the maiestie of his dominion: so that to sit is nothing else, but to be chiefe iudge in the heauenly iudgement seate.

*Three collections of faith out of Christes ascending & sitting in heauen.*  
 Eph. 2. 6. 16 Hereupon doth faith gather manifold fruit: For it learneth, that the Lorde by his ascending into heauen, hath opened the entrie of the heauenly kingdome, which before had bin stopped vp by Adam. For when he entred into it in our flesh as in our name, therupon followeth that which the Apostle faith, that we doe already in him after a certaine manner sit in heauen. For that wee doe not with bare hope looke for heauen, but already in our head we possesse it. Moreover faith perceiueth that he sitteth with his father to our great benefit. For he is entred into a sanctuarie not made with hands, & there appeareth before the face of the father a continual aduocat & intercessor for vs: he so turneth the fathers eyes to his righteousness, that he turneth them away from our finnes: He so reconcileth his mind vnto vs, that by his intercession he prepareth vs a way & passage to his throne, filling it with grace & mercifulnes, which otherwise would haue bin full of horror to wretched sinners. Thirdly, faith conceiueth his power, wherein consisteth our strength, might, wealth, & glorying against the hells. For ascending into heauen he led captiuitie captiue, & spoiling his enemies he enriched his people, & daily filleth them with heapes of spirituall riches. He sitteth therefore on high, that from thence pouring out his power vnto vs, he may quicken vs to a spirituall life, sanctifie with his spirite, and garnish his church with the diuerse gifts of his grace, preserue it safe against all hurtes by his protection, restrain with the strength of his hand the raging enemies of his crosse & of our saluation: finally, hold al power, both in heauen & in earth, til he haue ouerthrowen all his enemies which are also our enemies, & made perfect the building vp of his Church. And this is the true state of his kingdome: this is the power that his father hath giuen him, till he make an end of the last act, when he commeth to iudge the quicke & the dead.

*His coming to iudge quicke and dead at the last day.*  
 Act. 1. 11. Mat. 24. 30. 17 Christ doeth in deede here shewe to them that be his, plaine proues of his power present among them: but because vnder the basenes of flesh his kingdom doth in a maner lie hidde in earth, therefore for good cause is faith called to thinke vpon that visible presence, which he will openly shewe at the last day. For he shal in visible forme come down from heauen, euen such as he was seene to goe vp: and he shal appeare to all men with vnspeakable maiestie of his kingdom, with bright glistering of immortalitie, with infinite power of godhead, with a gard of Angels. From thence therefore we are bidden to looke for him to come our redeemer at that day, when he shal seuer y lambs from y goates, the chosen from the forsaken: & there shalbe none  
 of



of all either the quicke or the dead, that shall escape his iudgement. For fro  
the furthest corners of the worlde shal be heard the sounde of the trump<sup>er</sup>,  
wherewith all shal bee called to his iudgement seat, both they that shall be  
found alieue at that day, and they whom death hath before taken out of the  
companie of the quicke. Some there bee that in this place expounde the  
wordes of the quicke and the dead otherwise: and wee see that some of the  
old writers did stick in doubt vpon the construction of this article. But as  
the aforesaid meaning is plaine & easie to perceiue: so doth it better agree  
with the Creede which is euident that it was written according to the ca-  
pacitie of the common people. And heerewith nothing disagreeeth that  
which the Apostle affirmeth, that it is appointed to all men once to die. For  
although they which shall remaine in mortall life at the last iudgement shal  
not dye after a naturall manner and order: yet that chaunge which they  
shall suffer, because it shall be like a death, is not vnproperly called death. It  
is indeede certaine, that not all shall sleepe, but all shall be chaunged. What  
meaneth y<sup>e</sup>? In one moment their mortall life shall perishe and be swallowed  
vp and be viterlie transformed into a new nature. This perishing of the flesh  
no man can deny to be a death: and yet in the mean time it remaineth true,  
that the quicke and the dead shall be summoned to the iudgement: because y<sup>e</sup>  
dead that are in Christ shall first rise, and then they y<sup>e</sup> shall remaine and be li-  
uing, shall with them be sodenly taken vp into the aire to meete the Lorde.  
And truely it is likely that this article was taken out of the sermon of Peter,  
which Luke reciteth, & out of the solemne protestation of Paul to Timoshy.

18 Hereupon ariseth a singular comfort, when we heare that he is iudge,  
which hath already appointed vs parteners with him in iudging: so far is it  
of, that he will go vp into the iudgement seate to condemne vs. For howe  
should the most mercifull prince destroy his owne people? howe should  
the head scatter abroad his owne members? how should the patrone con-  
demne his owne clients? For if the Apostle dare crie out, that while Christ  
is intercessour for vs, there can none come forth that can condemne vs:  
it is much more true, that Christ himselfe being our intercessor, will not co-  
demne them whome he hath receiued into his charge and tuition. It is  
truely no small assurednesse, that we shal be brought before no other iudge-  
ment seate, but of our owne redeemer, from whome our saluation is to bee  
looked for: moreouer that he which now by the Gospell promisethe eternall  
blessednesse, shall then by sitting in iudgement perfourme his promise.  
Therefore to this end the Father hath honoured the sonne, in giuing him  
all iudgement, that so he hath provided for the consciences of them that  
be his, trembling for feare of the iudgement. Hitherto I haue followed y<sup>e</sup> or-  
der of the Apostles Creede, because whereas it shortly in fewe wordes con-  
teineth the cheefe articles of our redemption, it may serue vs for a Table,  
wherein we doe distinctly and seuerally see those thinges that are in Christ  
worthy to be taken heede vnto. I call it the Apostles Creede, not carefullly  
regarding who were the author of it. It is truely by great consent of the old  
writers ascribed to the Apostles, either because they thought that it was by  
common trauell written and set out by the Apostles, or for that they iud-  
ged that this abridgement beeing faithfully gathered out of the doctrine,

Mat. 25. 31.  
1. Thes. 4. 16.

Heb. 9. 17.

1. Cor. 15. 51.

1. Thes. 4. 16.

Ag. 10. 42.  
2. Tim. 4. 1.  
*A comfort to vs  
to know that our  
Saviour shal be  
our iudge.*

Rom. 5. 33.

Iohn. 5. 22.

deliuered by the hands of the Apostles, was worthie to be confirmed with such a title. And I take it for no doubt, that whence soeuer it proceeded at the first, it hath euen from the first beginning of the Church, and from the verie time of the Apostles, beene vsed as a publike confession, and receiued by consent of all men. And it is likely that it was not priuately written by any one man, forasmuch as it is euident that euen from the farthest age it hath alway continued of sacred authoritie and credite among all the godly. But that thing which is onely to be cared for, wee haue wholly out of controuersie, that the whole Historie of our faith is shortly and well in distinct order rehearsed in it, and that there is nothing conteyned in it that is not sealed with sounde testimonies of Scripture. Which being vnderstanded, it is to no purpose either curiously to doubt, or to strue with any man who were the authour of it: vnlesse perhappe it be not enough for some man to bee assured of the trueth of the holy Ghost, but if hee doe also vnderstande eyther by whose mouth it was spoken, or by whose hande it was written.

*All good things  
to be sought and  
found in Christ a-  
lone.*

Act. 4. 12.

1. Cor. 1. 30.

Heb. 12. 17.

Gal. 5. 13.

19 But forasmuch as wee doe see, that the whole summe of our saluation, and all the partes thereof, are comprehended in Christ, wee must beware, that wee doe not drawe away from him any parte thereof be it neuer so little. If wee seeke for saluation, wee are taught by the verie nawe of Iesus, that it is in him, if wee seeke for any other giftes of the spirite, they are to bee found in his annoynting, if wee seeke for strength, it is in his dominyon: if wee seeke for cleannesse, it is in his conception, if wee seeke for tender kindnesse, it sheweth it selfe in his birth, whereby hee was made in all things like vnto vs, that he might learne to sorrow with vs: if wee seeke for redemption, it is in his passion: if wee seeke for absolution, it is in his condemnation: if wee seeke for release of the curse, it is in his crosse, if wee seeke for satisfaction, it is in his sacrifice: if wee seeke for cleansing, it is in his blood: if wee seeke for reconciliation, it is in his going downe to the hels: if wee seeke for mortification of the flesh, it is in his buriall: if wee seeke for newnesse of life, it is in his resurrection: if wee seeke for immortalitye, it is in the same: if wee seeke for the inheritaunce of the kingdome of heauen, it is in his entrance into heauen: if wee seeke for defense, for assurednesse, for plentie and store of all good things, it is in his kingdome: if wee seeke for a dreadlesse looking for the iudgement, it is in the power giue to him to iudge. Finally, sith the treasures of all sortes of good things are in him, let vs drawe thence and from no where else, euen till wee be full withall. For they which being not content with him alone, are carried hither and thither into diuerse hopes, although they haue principal regarde to him, yet euen in this they are out of the right way, that they turne any part of their knowledge to any other where. Albeit such distrust can not creepe in, where the abondance of his good giftes hath once beene well knownen.

### The xvii. Chapter.

*That it is truly and properly said, that Christ hath deserved  
Gods fauour and saluation for vs.*

*This*

This question is also to be assailed for an addition. For there are some *Christ meriting* *our saluatio is not* *opposite to Gods* *free bestowing it,* *but both are re-* *pugnant vnto our* *deseruing.* *Act. 3. 10.*  
 fittie men after a wrong manner, which although they confesse that we  
 obtaine saluation by Christe, yet can not abide to heare the name of  
 deseruing, by which they thinke the grace of God to be obscured: and so they  
 will haue Christe to be onely the instrument, or minister, not the authour,  
 guide, or Prince of life, as *Peter* calleth him. In deede I confesse, that if a  
 man will set Christe simple and by him selfe against the iudgement of God,  
 then there shall be no roome for deseruing: because there can not be founde  
 in man any worthinesse that may deserue the fauour of God. But, as *Augu-* *Lib. 1. de prae-* *sanctorum.*  
*stine* most truly writeth, the most cleare light of predestination and grace  
 is our Sauour him selfe, the man Christ Iesus, which hath obtained so to be,  
 by the nature of man, which is in him, without any deseruinges of workes  
 or of faith going before. I beseech you let me bee answered, whereby that  
 same Man deserued to be taken vp by the Worde that is coeternall with the  
 father into one person, and so to be the onely begotten sonne of God. Let  
 therefore appeare in our head the verie fountaine of grace, from whom ac-  
 cording to the measure of euerie one, it floweth abroad into all his mem-  
 bers. By that grace euery one from the beginning of his faith is made a  
 Christian, by which that same man from his beginning was made Christ. A-  
 gaine in another place: there is no plainer example of predestination than  
 the Mediatour him selfe. For he that made of the seede of Dauid a man  
 righteous y<sup>e</sup> neuer should be vnrighteous, without any deseruing of his will  
 going before, euen the same hee dorth of vnrighteous make them righte-  
 ous that are the members of that heade: and so forth as there followeth.  
 Therefore when we speake of Christes deseruing, we doe not say that in him  
 is the beginning of deseruing, but we climbe vp to the ordinance of GOD,  
 which is the first cause thereof: because God of his owne meere good will  
 appointed him Mediatour, to purchase saluation for vs. And so is the deser-  
 uing of Christ vnfitly set against the mercy of God. For it is a common rule,  
 that thinges orderly one vnder another doe not disagree. And therefore  
 it may wel stand together, that mans iustification is free by the mere mercy  
 of God, and that there also the deseruing of Christ come betweene which is  
 contained vnder the mercie of God. But against our workes are aptly set, as  
 directly contrary, both the free fauour of God, and the obedience of Christ,  
 either of them in their degree. For Christ coulde not deserue any thing but  
 by the good pleasure of God, and but because he was appointed to this pur-  
 pose, with his sacrifice to appease the wrath of God, and with his obedience  
 to put away our offences. Finally in a summe: because the deseruing of Christ  
 hangeth vpon the onely grace of God, which appointed vs this meane of  
 saluation, therefore as well the same deseruing, as that grace, is fitly set a-  
 gainst all the workes of men.

2 This distinction is gathered out of many places of the Scripture. God  
 so loued the world, y<sup>e</sup> he gaue his only begotten sonne, y<sup>e</sup> whosoever belie-  
 ueth in him, shall not perish. Wee see how the loue of God holdeth the first  
 place, as the soueraigne cause or originall, & then followeth faith in Christ,  
 as the second or nearer cause. If any man take exception & say, that Christ  
 is but the formal cause, he doth more diminish his power than the wordes  
*The grace of God* *hath appointed the* *worthines of his* *sonne for a meane* *to make vs sonnes,* *whom our felices* *are by nature ene-* *mies.*



may beare. For if we obtaine righteousness by faith that resteth vpon him, then is the matter of our saluatiō to be sought in him, which is in many places plainly proued. Not that we first loued him, but he first loued vs, and sent his sonne to be the appeasing for our sinnes. In these wordes is clerely shewed, that God to the end that nothing should withstande his loue toward vs, appointed vs a meane to be reconciled in Christ. And this worde Appeasing, is of great weight: because God after a certaine vnspeakeable maner, euen the same time that he loued vs, was also angrie with vs, vntill he was reconciled in Christ. And to this purpose serue all those sayings: He is the satisfaction for our sinnes. Againe: It pleased God by him to reconcile all things to himselfe, appeasing himselfe through the blood of the Crosse by him, &c. Againe, God was in Christ, reconciling the world to himselfe not imputing to men their sinnes. Againe, hee accepted vs in his beloved sonne. Againe, That he might reconcile them both to God into one man by the crosse. The reason of this mystery is to be fetched out of the first chapter to the Ephesians, where Paul, after that he had taught that we were chosen in Christ, addeth therewithall, that we haue obtained fauour in him. How did God beginne to embrace with his fauour them whom he loued before the making of the worlde, but because he vttered his loue when he was reconciled by the blood of Christ? For sith God is the fountaine of all righteousness, it must needs be, that man so long as he is a sinner, haue God his enemy and his iudge. Wherefore the beginning of his loue is righteousness, such as is described by Paul: He made him that had done no sinne, to be sinne for vs, that we might be the righteousness of God in him. For he meaneth, that we haue obtained free righteousness by that sacrifice of Christ, that we shuld please God, which by nature are the children of wrath and by sinne estraunged from him. But this distinction is also meant so oft as the grace of Christ is ioined to the loue of God. Whereupon followeth, that he giueth vs of his owne, which he hath purchased: For otherwise it would not agree with him, that this praise is giuen him severally from his father, that it is his grace and proceedeth from him.

3 But it is truly and perfectly gathered by many places of the Scripture, that Christ by his obedience hath purchased vs fauour with his father. For this I take for a thing confessed, that if Christ hath satisfied for our sinnes, if he hath suffered the punishment due vnto vs, if by his obedience he hath appeased God, finally, if he being righteous, hath suffered for the vnrighteous, then is saluation purchased for vs by his righteousness: which is as much in effect as to deserue it. But, as Paul witnesseth, we are reconciled and haue receiued reconciliation by his death. But reconciliation hath no place, but where there went offence before. Therefore the meaning is: that God, to whom we were hateful by reason of sinne, is by the death of his sonne appeased, so that he might be fauourable vnto vs. And the comparison of contraries that followeth a litle after, is diligently to be noted as by the transgression of one man, many were made sinners: so also by the obedience of one, many are made righteous. For the meaning is thus: As by the sinne of Adam we were estraunged from God and ordained to destruction, so by the obedience of Christ we are receiued into fauour as righteous. And

Ioh. 4.

1. Ioh. 2. 2.

Col. 1. 20.

2. Cor. 5. 19.  
Eph. 2. 16.

Eph. 1. 6.

2. Cor. 5. 21.

*Christ by his obedience, righteousness & death hath purchased & merited our saluati-  
on.*

Rom. 5. 11.

Rom. 5. 19.

And the future time of the verbe doth not exclude present righteousness, as appeareth by the processe of the text: For hee had said before, that the free gift was of manie sinnes vnto iustification.

4 But when we say, that grace is purchased vs by the deseruing of Christ, we meane this, that we are cleansed by his blood, & that his death was a satisfaction for our sinnes. His blood cleanseth vs from sinne. This blood is it that is shed for remission of sinne. If this be the effect of his bloodshed, that sinnes be not imputed vnto vs: it followeth, that with that price the iudgement of God is satisfied. To which purpose serueth that saying of *Iohn* the Baptist: Behold the Lambe of God that taketh away the sinne of the world. For he setteth in comparison Christ against all the sacrifices of the lawe, to teach that in him only was fulfilled that which those figures shewed. And we know, what *Moses* ech where saith: Iniquitie shall be cleansed, sinne shall be put away & forgien. Finally we are verie well taught in the old figures, what is the force and effect of the death of Christ, And this point the Apostle setteth out in the epistle to the Hebrewes, verie fitlie taking this principle, that remission is not wrought without shedding of blood. Whereupon he gathereth, that Christ for the abolishing of sinne, appeared once for all by his sacrifice. Againe: that he was offered vp to take away the sinnes of many. And he had said before, that not by the blood of goates or of calves, but by his owne blood he once entred into the holy place, finding eternall redemption. Now when he thus reasoneth: If the blood of a calfe do sanctifie according to the cleannes of the flesh, that much more consciences are cleansed by the blood of Christ from dead workes: it easily appeareth that the grace of Christ is too much diminished, vnlesse we grant vnto his sacrifice the power of cleansing, appeasing and satisfying. As a litle after he addeth: This is the mediator of the new testament, that they which are called, may receiue the promise of eternall inheritance by meane of death for the redemption of sinnes going before, which remained vnder the law. But specially it is conuenient to weye the relation which *Paul* describeth, that he became curse for vs. &c. For it were superfluous, yea & an absurditie, that Christ should be charged with curse, but for this intent that he paying that which other did owe, should purchase righteousness for them. Also the testimony of *Esay* is plaine that the chastisement of our peace was layde vpon Christ, and that we obtained health by his stripes. For if Christ had not satisfied for our sinnes, it could not haue beene said, that he appeased God by taking vpon him the paine whereunto we were subiect. Wherewith agreeth that which followeth in the same place: For the sinne of my people I haue stricken him. Let vs also recite the exposition of *Peter*, which shall leaue nothing doubtful: that he did beare our sinne, vpon the tree. For he saith, that y burthen of damnation from which we were deliuered, was laid vpon Christ.

5 And the Apostles do plainly pronounce, that he paid the price of ransom to redeem vs from the guiltines of death. Being iustified by his grace, through the redemption which is in Christ, whome God hath set to be the propitiatorie by faith which is in his blood. *Paul* commendeth the grace of God in this point, because hee hath giuen the price of redemption in the death of Christ: and then he biddeth vs to flee vnto his blood, that ha-

*What is meane  
by saying that  
Christes deseruing  
purchased grace.  
1. Ioh. 1. 5.  
Luk. 22. 20*

*Iohn. 1. 29.*

*Heb. 9. 12.*

*Gal. 3. 13.*

*Esa. 53. 5.*

*1. Pet. 2. 24.*

*That which  
Christ hath paid  
for, we may looke  
for as if we our  
selues had paid.  
Rom. 3. 24.*



uing obtained righteousness, wee may stand boldly before the iudgement of God. And to the same effect is that saying of *Peter*: that wee are redeemed not by golde and siluer, but by the precious bloude of the vnspotted Lambe. For the comparison also would not agree, yntil with that price satisfaction had beene made for sinnes: for which reason *Paul* saith that we are preciouslie bought. Also that other saying of his would not stand together. There is one mediator that gaue him selfe to be a redemption, yntil the paine had beene cast vpon him which we had deserued: Therefore the same Apostle defineth, that the redemption in the bloude of Christe is the forgiveness of sinnes: as if he shoulde haue saide; that wee are iustified or acquitted before God, because that bloude answereth for satisfaction for vs. Wherewith also agreeth the other place, that the hande writing which was against vs, was cancelled vpon the crosse. For therein is meant the payment or recompence that acquiteth vs from guiltinesse. Ther is also great weight in these wordes of *Paul*: If wee bee iustified by the workes of the lawe, then Christ died for nothing. For heereby we gather, that wee must fetch from Christe that which the lawe would giue, if any man can fulfill it: or (which is all one) that we obtaine by the grace of Christe that, which God promised to our workes in the lawe when he saide: He that doth these things, shall liue in them. Which he no lesse plainly confirmeth in his sermon made at *Antioch*, affirming that by beleeuing in Christe we are iustified from all those things, from which we could not be iustified in the lawe of *Moses*. For if the keeping of the lawe be righteousness, who can denie that Christe deserued fauour for vs, when taking that burden vpon him, he so reconciled vs to God, as if we our selues had kept the lawe? To the same purpose serueth that which he afterward writeth to the *Galathians*: God sent his son subiect to the law, y he might redeem those that were vnder the lawe. For to what ende serued that submission of his, but that he purchased to vs righteousness, taking vpon him to make good that which we were not able to pay: Hereof commeth that imputation of righteousness without works, whereof *Paul* speaketh, because the righteousness is reckned to vs which was found in Christe onely. And truly for no other cause is the flesh of Christ called our meate, but because we finde in him the substance of life. And that power proceedeth from nothing else, but because the Sonne of God was crucified, to be the price of our righteousness. As *Paul* saith, that he gaue himself a sacrifice of sweet fauour. And in another place: He died for our sinnes, he rose againe for our iustification. Heere vpon is gathered, that not onelie saluation is giuen vs by Christe, but also that for his sake his father is now fauourable vnto vs. For there is no doubt but y is perfectly fulfilled in him, which God vnder a figure pronounceth by *Esaie* saying: I will doe it for mine owne sake, and for *Dauid* my seruants sake. Whereof the Apostle is a right good witness, where he saith: Your sinnes are forgiven you for his names sake. For though the name of Christ be not expressed, yet *Iohn* after his accustomed manner signifieth him by this pronounce He. In which sense also the Lorde pronounceth: As I liue because of my father, so shall ye also liue because of mee. Wherewith agreeth that which *Paul* saith, it is giuen you because of Christ, not onely to be-  
leue

1. Pet. 1. 18.

1. Cor. 6. 20.

Col. 1. 14.

Col. 5. 2. 14.

Gal. 2. 21.

Leu. 18. 5.

Act. 13. 38.

Gal. 4. 4.

Rom. 4.

Iohn. 6. 55.

Eph. 5. 2.

Rom. 4. 25.

Esa. 37. 35.

1. Iohn. 2. 12.

Ioh. 6. 57.

Phil. 1. 29.



leeue in him, but also to suffer for him.

6 But to demaund, whether Christ deserved for himselfe, (as Lombard, & the other scholemen do) is no lesse foolish curiositie, than it is a rash determination when they affirme it. For what needed the sonne of God to come downe to purchase any newe thing for himselfe? And the Loide declaring his owne counsell, doth put it wholly out of doubt. For it is not saide, that the father provided for the commodity of his sonne in his deseruings, but that he deliuered him to death, and spared him nor, because he loued the world. And the Prophets manners of speaking are to be noted, as, A childe is borne to vs. Againe: Reioice thou daughter of *Sion*: beholde thy king commeth to thee Also that confirmation of loue should be very cold, which *Paul* setteth out, that Christ suffered death for his enemies. For thereupon we gather, he had no respect of himselfe and that same he plainly affirmeth in saying, I sanctify my selfe for them. For he that giueth away the fruite of his holmes vnto other, doth thereby testify that hee purchaseth nothing for him selfe. And truly this is most worthily to bee noted, that Christe, to giue him selfe wholie to saue vs, did after a certain manner forget himself. But to this purpose they doe wrongfullie draw this testimonie of *Paul*: Therefore the father hath exalted him, & giue him a name, &c. For by what deseruings could man obtaine to be iudge of the world, & the head of the Angels, & to enioy the soueraigne dominion of God, & that in him should rest that same maiestie, the thousandth part whereof all the powers of men & Angels can not reach vnto? But the solution therof is easie & plaine, that *Paul* doth not there entreat of the cause of exalting of Christ; but onely to shew the effect ensuing thereof, that it might be for an example to vs. And no other thing is meant by that which is spoken in another place, that it behooueth that Christ should suffer, and so enter into the glorie of his Father.

## THE THIRD BOOKE

### OF THE INSTITVTION OF CHRISTIAN RELIGION WHICH

intreateth of the manner how to re-

ceiue the grace of Christ, and what

profits do growe vnto vs, &

what effects ensue

thereof.

#### The first Chapter.

*That those thinges which are spoken of Christ, doe profite vs by  
secrete working of the holy Ghost.*

**N**OW it is to be seene how those good things do come vnto vs, which the Father hath giuen to his onely begotten sonne, not for his own priuate vse, but to enrich them that were without them & needed them.

them. And first this is to be learned, that so long as Christ is out of vs, and we be seuered from him, whatsoeuer he suffered or did for the saluation of mankind, is vnprofitable and nothing auailable for vs. Therefore that hee may enterparten with vs those things that he hath receiued of his Father, it behoueth that he become ours, and dwell in vs. And for that cause hee is called our head, and the first begotten among many brethren: and on the other side it is saide, that we are grafted into him, and did put on him. For (as I haue before said) all that euer he possesseth belongeth nothing to vs, vntill we growe together into one with him. But although it be true that we obteine this by faith: yet forasmuch as wee see that not all without difference do embrace this enterpartening of Christ, which is offered by y<sup>e</sup> Gospel, therefore verie reason teacheth vs to climbe vp higher, & to enquire of the secrete effectual working of the Spirit, by which it is brought to passe, that we enioy Christ and all his good things. I haue before entreated of the eternall godhead & essence of the spirite, at this present let vs be content with this one speciall article, that Christ so came in water and blood that the spirite should testifie of him, least the saluation that he hath purchased, should slip away from vs. For as there are alleadged three witnesse in heauen, the Father, the Worde, and the Spirit, so are there also three in earth, Water, Blood, and the Spirite. And not without cause is the testimonie of the Spirit twise repeated, which we seele to be engrauen in our heartes in steede of a seale: whereby cometh to passe, that it sealeth the washing & sacrifice of Christ. After which meaning *Peter* also saith, that the faithfull are chosen in sanctification of the spirite vnto obedience and sprinkeling of the blood of Christ. By which wordes hee telleth vs, that to the end the shedding of that holy blood shoulde not become voide, our soules are cleansed with it by the secret watering of the holy Spirite. According whereunto *Paul* also speaking of cleansing and iustification, saith that wee are made partakers of them both in the name of Iesus Christ and in the Spirite of our God. Finally, this is the summe, that the holy Spirite is the bonde wherewith Christ effectually bindeth vs vnto him. For prooffe whereof also doe serue all that wee haue taught in the last booke before this, concerning his anointing.

Eph. 4.15.  
Rom. 8.29.  
Rom. 11.17.  
Gal. 3.16.

1. Iohn. 5.7.

1. Pet. 1.2

*The spirite being  
Christes after a  
peculiar maner  
both to haue & to  
bestow, by pro-  
prieitie his in ful-  
nesse, & in mea-  
sure ours by giuft.*

Joel. 2.28

2 But that this, being a matter specially worthie to bee knowen, may bee made more certainly euident, wee must holde this in minde, that Christ came furnished with the holy Spirit after a certaine peculiar manner, to the end that he might seuer vs from the world, and gather vs together into the hope of an eternal inheritance. For this cause hee is called the Spirite of sanctification, because hee doth not onely quicken and nourish vs with that generall power which appeareth as well in mankind as in all other living creatures, but also is in vs the roote and seede of heavenly life. Therefore the Prophets do principally commend the kingdome of Christ by this title of prerogative, that then should flourish more plentiful abundance of the Spirite. And notable aboue all the rest is that place of *Joel*: In that day I wil powre of my Spirit vpon all flesh. For though the Prophet there seeme to restraine the gifts of the Spirit to the office of a prophecying, yet vnder a figure he meaneth, that God by the enlightening of his Spirite will make those



those his scholers which before were vnskillfull and voyde of all heauenlie doctrine. Now forasmuch as God the Father doeth for his sonnes sake giue vs his holy Spirite, and yet hath left with him the whole fulnesse thereof, to the ende that hee should be a minister and distributer of his liberality: he is sometime called the Spirite of the father, and sometime the Spirite of the Sonne. Ye are not (saith *Paul*) in the flesh, but in the Spirite, for the Spirite of God dwelleth in you. But if any haue not the spirite of Christ, hee is not his. And hereupon he putteth vs in hope of full renewing, for that hee which raised vp Christ from the dead, shall quicken our mortall bodies because of his Spirite dwelling in vs. For it is no absurditie, that to the Father be ascribed the praise of his owne giftes, whereof hee is the author: and yet that the same be ascribed to Christ, with whome the giftes of the spirite are left, that he may giue them to those that bee his. Therefore he calleth all them that thirst, to come to him to drinke. And *Paul* teacheth that the Spirite is distributed to euery one, according to the measure of the gift of Christ. And it is to be knowen, that he is called the Spirite of Christ, not only in respect that the eternal Word of God is with the same spirite ioyned with the Father, but also according to his person of Mediator, because if hee had not had that power, he had come to vs in vaine. After which meaning he is called the second *Adam* giuen from heauen, to be a quickening Spirit: whereby *Paul* compareth the singular life that the sonne of God breatheth into them that be his that they maie bee all one with him, with the natural life that is also common to the reprobate. Likewise where he wisheth to the faithfull the fauour of Christ and the loue of God, hee ioyned withall the common partaking of the Spirite, without which no man can taste neither of the fatherly fauour of God, nor of the bountifullnesse of Christ. As also he saith in another place: The loue of God is powred out into our heartes by the holy Spirite that is giuen vs.

Rom.8.9.

Rom.8.11.

Ioh.7.37.

Ephc.4.7.

1. Cor.15.45.

Rom.5.5.

3 And here it shalbee profitable to note, with what titles the Scripture setteth out the holie Spirite, where it entreateth of beginning & whole restoring of our saluation. First, he is called the Spirite of adoption, because he is a witnesse vnto vs of the free goodwill of God, wherewith God the Father hath embraced vs in his beloued onelie begotten Sonne, that he might bee a Father vnto vs, and doth encourage vs to praie boldelie, yea and doth minister vs wordes to crie without feare, *Abba*, Father: by the same reason hee is called the earnest pledge, and seale of our inheritance, because he so giueth life from heauen to vs wandring in the worlde, and being like to dead men, that wee may be assured that our soule is in safegard vnder the faithfull keeping of God, for which cause hee is also called life, by reason of righteousnes. And forasmuch as by his secrete watering he maketh vs fruitful to bring forth the buddes of righteousnesse, he is oftentimes called water as in *Esaie*: A lye that thirst come to the waters. Againe: I will poure out my spirit vpon the thirstie: & floods vpon the drie land: wherewith agreeth that saying of Christ, which I did eue now alleadge. If any thirst let him come to me. Albeit sometime he is so called, by reason of his power to purge and cleanse, as in *Ezechiel* where the Lord promiseth cleane waters wherewith he will washe his people from filthinesse. And forasmuch as hee restoreth

*The titles which Scripture giueth the spirite, teacheth that without it Christ is altogether dead & unprofitable vnto vs.*

Gal.4.6.

2. Cor.1.21.

Rom.8.10.

Esa.55.1.

Esa.44.2.

Ioh.7.17.

Eze.36.25.

and



## Cap. I. Of the maner how to receiue

and nourisheth into liuely quicknesse, them vpon whom he hath powred the liquor of his grace, he is therefore called by the name of oile and annoyment. Again because in continually seething out & burning vp the vices of our lust, he setteth our heartes on fire with the loue of God and zeale of godlinesse, he is also for this effect worthily called fire. Finally, hee is described vnto vs as a fountaine, from whence doe flowe vnto vs all heauenly riches, or the hande of God, wherewith hee vseth his power: because by the breath of his power he so breatheth diuine life into vs, that wee are not now stirred by our selues, but ruled by his stirring & mouing: so that if there be any good things in vs, they bee the fruites of his grace: but our own giftes without him, be darknesse of mind, and perversnesse of hearr. This point is set out plainly enough, that till our mindes bee bent vpon the holie Ghost, Christ lieth in a manner idle, because we coldly espie him without vs, yea & farre away from vs. But wee knowe that hee profiteth none other but them whose head he is, and the first begotten among brethren, and them which haue put on Him. This conioyning only maketh that, as concerning vs, hee is come not vnprofitably with the name of Sauour. And for prooffe hereof scrueeth that holy mariage, whereby we are made flesh of his flesh, & bones of his bones, yea and all one with him. But by the Spirit onely he maketh him selfe one with vs: by the grace and power of the same Spirit wee are made his members, so that hee containeth vs vnder him, and wee againe possesse him.

4 But forasmuch as faith is his principall worke, to it are for the most part referred all those things, that wee commonly finde spoken to expresse his force & working: because he bringeth vs into the light of the Gospell by nothing but by faith: as *Iohn Baptist* teacheth, that this prerogatiue is giue to them that beleue in Christ, that they be the children of God which are borne not of flesh and blood, but of God: where setting God against fleshe and blood, he affirmeth it to be a supernaturall gift that they receiue Christ by faith, who otherwise shoulde remaine subiect to their owne infidelitie. Like whereunto is that answere of Christ: Flesh and blood hath not reuealed it to thee, but my Father which is in heauen. These things I doe now but shortly touch, because I haue already intreated of them at large. And like also is that saying of *Paul*, that the *Ephesians* were sealed vp with the holie spirit of promise. For *Paul* sheweth that hee is an inward teacher, by whose working the promise of saluation pearceth into our mindes, which otherwise shoulde but beate the aire or our eares. Likewise, when he saith, that the *Thessalonians* were chosen of God in the sanctification of the spirit and beleeuing of the trueth: by which ioyning of them together, hee briefly admonisheth that faith it selfe proceedeth from nothing else but from the holie spirit: whiche thing *Iohn* setteth out more plainly, saying: Wee knowe that there abideth in vs of the spirit whiche hee hath giuen vs. Again, by this we knowe that we dwell in him, and he in vs, because he hath giuen vs of his spirit. Therefore Christ promised to his Disciples the Spirit of trueth which the worlde cannot receiue, that they might be able to receiue the heauenlic wisdom. And hee assigneth to the same spirit this proper office, to put them in minde of those things

1. Ioh. 2. 20.  
1. Ioh. 3. 16.  
1. Ioh. 4. 14.  
Act. 1. 24.

Eph. 4. 15.  
Rom. 3. 29.  
Gal. 3. 27.  
Eph. 3. 30.

*It is the spirit  
which worketh  
faith in our  
heartes.*  
Iohn. 1. 13.

Mat. 19. 17.

Eph. 1. 13.

2. Thes. 1. 13.

2. Ioh. 3. 24. & 4.  
Ioh. 14. 17.

things that he had taught them by mouth. Because in vaine should y light shewe it selfe to the blinde, vnlesse the same spirite of vnderstanding should open the eyes of their minde: so as a man may rightlie call the holie spirite, the key by which the treasures of the heauenlie kingdome are opened vnto vs: and may call his enlightening, the eyesight of our minde to see. Therefore doth *S. Paul* so much commend the ministry of the spirite: because teachers should crie without profiting, vnlesse Christe himselfe the inwarde master should drawe them with his spirite that are given him by his Father. Therefore as we haue saide, that perfect saluation is founde in the person of Christ: so that we may be made partakers thereof, he doth baptize vs in the holie spirite and fire, lightning vs into the faith of his Gospell, and so newe begetting vs, that we may be newe creatures: and purging vs from vnholie filthinesse, doth dedicate vs to be holie temples to God.

2. Cor. 3. 6.

Luk. 3. 16.

## The ij. Chapter.

*Of faith, wherein both is set the definition of it, and the properties that it hath, are declared.*

**B**Ut all these things shalbee easie to vnderstand: when there is shewed a plaine definition of faith, that the readers may knowe the force & nature thereof. But first it is conuenient to call to minde againe these things that haue beene alreadie spoken, that sith God doeth appoint vs by his law what wee ought to do, if we fall in anie point thereof, the same terrible iudgement of eternall death that hee pronounceth doth rest vpon vs. Againe, that forasmuche as it is not onelie hard but altogether aboue our strength and beyond all our power to fulfill the law, if we onely behold our selues, and weigh what estate is worthie for our desertings, there is no good hope left, but we lie cast awaie from God vnder eternall destruction. Thirdlie, this hath beene declared, that there is but one meane of deliuerance to draw vs out of so wretched calamitie: wherein appeareth Christ the Redeemer, by whose hand it pleased the heauenly father, hauing mercie vpon vs of his infinite goodnesse and clemencie, to succour vs, so that we with sounde faith embrace this mercie, and with constant hope rest vpon it. But now it is conuenient for vs to weigh this, what maner of faith this ought to be, by which all they that are adopted by God to be his children, doe enter vpon the possession of the heauenlie kingdome, forasmuch as it is certaine that not euery opinion nor yet euery perswasio is sufficient to bring to passe so great a thing. And with so much the more care and studie must wee looke about for, and search out the naturall propertie of faith, by how much the more hurtfull at this day is the errour of many in this behalfe. For a great part of the world, hearing the name of faith, conceiue no higher thing, but a certaine commo assent to the history of the gospel, Yea, when they dispute of faith in the scholes, in barely calling God the obiect of faith, they do nothing but (as we haue said in another place) by vain speculatio rather draw wretched soules out of the right way, than direct them to the true mark. For wheras God dwelleth in a light y none can attaine to, it behoueth of neces-

*The obiect of faith is not barely God, as the schoolmen coldly dispute, but God displaying himselfe in Christ.*

1. Tim. 6. 16.

sity



fitie that Christ become meane betweene vs and it. For which cause he calleth himselfe the light of the world: & in another place, The way, the truth, and the Life, because no man commeth to the father (which is the fountaine of life) but by him: because he only knoweth the Father, & by him the faithfull to whom it pleaseth him to disclose him. According to this reason *Paul* affirmeth, that hee accounteth nothing excellent to be knownen, but Christ: and in the xx. chapter of the *Actes* he saith, that he preached faith in Christ, &c. And in another place he bringeth in Christ speaking after this maner, I will send thee among the *Gentiles*, that they maie receiue forgiveness of sinnes, and portion among holy ones, by the faith which is in mee. And *Paul* testifieth, that the glory of God is in his person visible vnto vs: or (which is all one in effect) that the enlightening of the knowledge of Gods glory shineth in his face. It is true indeed that faith hath respect only to the one God, but this also is to bee added, that it acknowledge him whome hee hath sent, euen Iesus Christ. Because God himselfe should haue lyen secret & hidden farre from vs, vnlesse the brightnesse of Christ did cast his beames vpon vs. For this entent the father left all that he had with his only begottē sonne, euen by the communicating of good things with him to expresse the true image of his glorie. For as it is said, that we must be drawn by the spirit, that we may be stirred to seeke Christ, so againe we ought to be admonished, that the inuisible Father is no where else to bee sought but in this image. Of which matter *Augustine* speaketh excellently well, which intreating of the marke that faith should shooe at, saith that we must knowe whither wee must goe and which way: and then by & by after he gathereth that the safest waie against all errours is hee that is both God and man. For it is God to whom we goe, and man by whom we go: and both these are founde no where but in Christ. Neither doth *Paul* whē he speaketh of faith in God, meane to ouerthrowe that which he so oft repeateth of faith that hath her whole stay vpon Christ. And *Peter* doth most fitly ioyne them both together, saying that by him we belecue in God.

Lib. 11. de ciuit.  
Dei, cap. 2.

1. Pet. 1. 21

Faith is no insol-  
uedor unexpressed  
knowledge.

2 Therefore this euill, euen as innumerable other, is to be imputed to the Schoolemen, which haue hidden Christ as it were with a veyle drawn before him, to the beholding of whom vnlesse wee bee directly bent, we shal alwaie wander in manye vncertaine mazes. But beside this that with their darke definition they doe deface and in a maner bring to naught the whole force of faith, they haue forged a deuise of vnexpressed faith, with which name they garnishing their most grosse ignorance doe with great hurte deceiue the silly people, yea (to say truely and plainly as the thing is in deede) this deuise doth not only burie but viterly destroy the true faith. Is this to beleue, to vnderstand nothing, so that thou obediently submit thy sense to the Church? Faith standeth not in ignorance but in knowledge, and that not only of God, but of the will of God. For neither do we obtaine saluation by this that we either are ready to embrace for true whatsoeuer the church appointeth, or that we do commit to it all the office of searching and knowing: but when we acknowledge God to bee a mercifull father to vs by the reconciliation made by Christ, and that Christ is giuen vs vnto righteousness, sanctification, and life. By this knowledge, I saye, not by submit-



Submitting of our sense, wee attaine an entrie into the kingdome of heauen. For when the Apostle saith, that with the heart we beleue to righteousness, *Rom. 10. 10.* and with the mouth confession is made to saluatiō, he sheweth that it is not enough, if a man vnexpressedly beleue that which he vnderstādeth not, nor seeketh to learne: but hee requireth an expressed acknowledging of Gods goodnesse, in which consisteth our righteousnesse.

3 In deede I deny not (such is the ignorance wherewith we are compassed) that there nowe bee and hereafter shalbe many thinges wrapped and hidden from vs, til hauing put off the burden of our flesh we come neerer to the presence of God: in which very thinges that be hidden from vs, nothing is more profitable than to suspend our iudgement, but to stay our minde in determined purpose to keepe vnitie with the Church. But vnder this colour to intitle ignorance tempered with humilitie by the name of faith, is a great absurditie. For faith lieth in knowledge of God & of Christ, not in reuerence of the Church. And we see what a maze they haue framed with this their hiddē implicatiō, that any thing whatsoever it be without any choise, so that it be thrust in vnder title of the Church, is greedily receiued of the ignorant as it were an oracle, yea sometime also most monstrous errorres, Which vnaduised lightnesse of beleefe, whereas it is a most certaine downfall to ruine, is yet excused by them, for that it beleueth nothing determinately, but with this condition adioyned, If the faith of the Church be such. So do they saine, that truth is holden in error, light in blindness, true knowledge in ignorance. But because wee wil not tarrie long in confuting them, we doe onely warne the readers to compare their doctrine with ours. For the verie plainnesse of the trueth it selfe will of it selfe minister a confutatiō ready enough. For this is not the question among them, whether faith be yet wrapped with many remnantes of ignorance, but they definitiuelly saie that they beleue a right, which stand amased in their ignorance, yea & do flatter themselues therein, so that they do agree to the authority and iudgement of the Church, concerning thinges vnknownen. As though the Scripture did not euery where teach, that with faith is ioyned knowledge.

4 But we do grant, that so long as we wander from home in this world, our faith is not fully expressed, nor onely because many thinges are yet hidden from vs, but because being compassed with many mistes of errorres, wee attaine not all thinges. For the highest wisdom of the most perfect is this, to profit more and proceede on further forward with gentle willingnesse to learne. Therefore *Paul* exhorteth the faithfull, if vpon any thing they differ one from an other, to abide for reuelation. And truly experience teacheth, that till we be vncllothed of our flesh, we attaine to knowe lesse than were to bee wished, and daily in reading wee light vpon many darke places which doe conuince vs of ignorance. And with this bridle God holdeth vs in modestie, assigning to euerie one a measure of faith, that euen the very best teacher may be ready to learne. And notable examples of this vnexpressed faith, we may mark in the Disciples of Christ, before that they had obtained to bee fully enlightened. Wee see, howe they hardly tasted the very first introductions, howe they did sticke euen in the smallest points, how they hanging at the mouth of their maister did not yet much proceede, yea when

*Simple men abused vvhē they are made beleue it is faith indeterminately to holde vvhā the church boldeth, vvhithout further seeking vvhāt wee haue by Christ at the hands of God and howe.*  
*Ioh. 17. 3.*

*Our Faith as long as wee liue is vnexpressed, if vnexpressed faith bee taken for faith mingled vvvith ignorance, of that which should expressly be knownen and beleueed.*  
*Phil. 3. 15.*

at the womens information they ranne to the graue, the resurrection of their maister was like a dreame vnto them. Sith Christ did before beare witness of their faith, we may not say that they were vtterly without faith: but rather if they had not bene perswaded that Christ shoulde rise againe, all care of him woulde haue perished in them. For it was not superstition that did drawe the women to embalne with spices the corpes of a dead man of whome there was no hope of life: but although they beleueed his wordes whome they knewe to be a speaker of trueth, yet the grossefnesse that stil possessed their mindes so wrapped their faith in darkenesse, that they were in a maner amased at it. Whereupon it is saide, that they then at the last beleued when they had by trial of the thing it self proued the truth of the words of Christ, not that they then beganne to beleue, but because the seede of hidden faith which was as it were dead in their hearts, then receiuing liuelinesse, did spring vp. There was therefore a true faith in them, but an vnexpressed faith, because they reuerently embraced Christ for their only teacher, & then being taught of him, they determined that he was the author of their saluation: Finally, they beleueed that he came from heauen, by the grace of his father to gather his Disciples to heauen. And wee need not to seeke any more familiar prooffe hereof than this, that in all things alway vnbeleefe is mingled with faith.

*When we begin by faith to know somewhat, and haue a desire to learne more, this may be termed an vnexpressed faith.*

5 We may also call it an vnexpressed faith, which yet indeed is nothing but a preparation of faith. The Euangelists do rehearse that many beleued, which only being rauished to admiration with miracles, proceeded no further but y Christ was the *Messias* which had bin promised, albeit they tasted not so much as any slender learning of the Gospell. Such obedience which brought them in subiection willingly to submitte themselues to Christ, beareth the name of faith where it was in deede but the beginning of faith. So the courtier that beleued Christs promise, concerning the healing of his son when he came home, as the Euangelist testifieth, beleued againe: because he receiued as an oracle that which he heard of the mouth of Christ, & the submitted himselfe to his authoritie to receiue his doctrine. Albeit it is to bee knowen, that he was so tractable and ready to learn, that yet in the first place the word of the beleueing signifieth a particular beleefe: and in the second place maketh him of the number of the Disciples, that professed to be the scholars of Christ. A like example doth *Iohn* set forth in the *Samaritans*, which so beleued the womans report, that they ranne earnestly to Christ, which yet when they had heard him, said thus: Now we beleuee not because of thy report, but we haue heard him, and we know that he is the Saviour of the worlde. Hereby appeareth that they which are not yet instructed in the first introductions, so that they be disposed to obedience, are called faithfull, in deede not properly, but in this respect, that God of his tender kindenesse vouchsafeth to graunt so great honour to that godly affection. But this willingness to learne, with a desire to proceede further, differeth farre from that grosse ignorance, wherein they lie dull that are content with the vnexpressed faith, such as the Papistes haue imagined. For if *Paul* seuerely condemneth them which alway learning, yet neuer come to the knowledge of trueth, howe much more grieuous reproche doe they deserue that of

purpose

*Ioh. 4.3.*

*Ioh. 4.*

*2. Tim. 3.7.*



purpose studie to know nothing?

6 This therefore is the true knoweledge of Christ, if wee receiue him such as hee is offered of his father, that is to say, clothed with his Gospell. For as he is appointed to bee the marke of our faith, so wee can not goe the right way to him, but by the Gospell going before to guide vs. And truely there are opened to vs y<sup>e</sup> treasures of grace, which being shur vp, Christ shuld litle profit vs. So *Paul* ioyneth faith an vnseparable companion to doctrine, where he saith: Yee haue not so learned Christ, for yee haue beene taught what is the trueth in Christ. Yet doe I not so restraine faith to the Gospell, but that I confesse that there hath beene so much taught by *Moses* and the Prophetes, as sufficed to the edification of faith, but because there hath beene deliuered in the Gospell a fuller opening offaith, therefore it is worthilie called of *Paul*, the doctrine of faith. For which cause also hee saith in another place, that by the comming offaith the law is taken away, meaning by this worde faith, the newe and vnaccustomed manner of teaching, whereby Christ since he appeared our scholemaister, hath more plainly set forth the mercie of his father, and more certainly testified of our saluation. Albeit it shalbe the more easie and more conuenient order, if we descend by degrees from the generaltie to the specialtye. First we must bee put in minde that there is a generall relation offaith to the worde, and that faith can no more be seuered from the worde, than the sunne beames from the sunne from whome they proceede, Therefore in *Esaie* God crieth out: Heare me and your soule shall liue. And that the same is the fountaine of faith, *Iohn* sheweth in these wordes: these thinges are written that yee maye belecue. And the Prophet meaning to exhort the people to beleefe, saith: This day if yee shall heare his voyce. And to heare is commonly taken for to beleue. Moreouer, God doeth not without cause in *Esaie* set this marke of difference betweene the children of the Church and straungers, that hee will instruct them all, that they may be taught of him. For if it were a benefite vniuersall to all, why shoulde hee direct his wordes to a few? Wherewith agreeth this that the Euangelists do commonly vse the wordes Faithfull, and Disciples, as seuerall words expressing one thing, and specialie *Luke* verie oft in the Actes of the Apostles. Yea and hee stretcheth that name euen to a woman in the nienth Chapter of the Actes. Wherefore if faith do swarue neuer so litle from this marke, to which it ought to be directly leuelled, it keepeth not her own nature, but becommeth an vncertain lightnesse of beleefe and wandring error of minde. The same Worde is the foundation wherwith faith is vpholden and sustained, from which if it swarue, it falleth downe. Therefore take away the Worde, and then there shall remaine no faith. We doe not here dispute whether the ministerie of man be necessarie to sowe the worde of God that faith may be conceiued thereby, which question we will else where intreate of: but we saie that the worde it selfe, howfoeuer it be conueyed to vs, is like a mirrour when faith maie beholde God. Whether God doeth therein vse the seruice of man, or worke it by his owne onelie power, yet hee doeth alwaie shewe him selfe by his worde to those, whom his will is to drawe vnto him: Whereupon *Paul* defineth faith to bee an obedience that is giuen to the Gospell

*Faith beboldeth Christ but in no other glasse than the Gospell.*

Ephc.4.20.

Rom.10.4.

Esa.55.3.  
Ioh.10.13.

Psal.95.8.

Act.6.1.&9.&26 & 11.26.&13.&14.

Rom.1. Rom.1.5.  
And



Phil. 2. 17.

And in another place he praiseth the obedience of faith in the *Philippians*. For this is not the only purpose in the vnderstanding of faith, that we know that there is a God, but this also, yea this chiefly, that wee vnderstand what will hee beareth vs For it not so much behooueth vs to knowe what hee is in himselfe, but what a one he will be to vs. Nowe therefore wee are come to this point, that faith is a knowledge of the will of God, perceiued by the worde. And the foundation heereof is a foreconceiued perswasion of the trueth of God. Of the assurednesse whereof so long as thy minde shall dispute with it selfe, the worde shall be but of doubtfull and weake credite, yea rather no credit at all. But also it sufficeth not to beleue that God is a true speaker, which can neither deceiue nor lie, vnlesse thou further holde this for vndoubtedly determined, that whatsoeuer proceedeth from him, is the sacred and inuioable trueth.

The true and full  
definition of faith.

Gen. 2. 17. & 4.  
10.

7 But because not at euery worde of God mans hearte is raised vp to faith, wee must yet further search what this faith in the word hath properly respect vnto. It was the saying of God to *Adam*: Thou shalt die the death. It was the saying of God to *Cain*: The blood of thy brother crieth to mee out of the earth. Yet these are such sayings as of them selues can doe nothing but shake faith, so much lesse are they able to stablsh faith. We denie not in the meane season that it is the office of faith to agree to the trueth of God, how oft soeuer, whatsoeuer, and in what sort soeuer it speaketh: but now our question is onely, what faith findeth in the worde of the Lorde to leane and rest vpon. When our conscience beholdeth onely indignation & vengeance, how can it but tremble and quake for feare? And how should it but flee God, of whome it is afraide? But faith ought to seeke God, and not to flee from him. It is plaine therefore, that we haue not yet a full definition of faith, because it is not to be accounted for faith to knowe the wil of God, of what sort soeuer it bee: But what if in the place of will, whereof manie times the message is sorowfull and the declaration dreadful, wee put kinde-nesse or mercie? Truly so wee shall come neerer to the nature of faith. For wee are then allured to seeke God, after that wee haue learned that saluation is laide vp in store with him for vs. Which thing is confirmed vnto vs, when hee declareth that he hath care and loue of vs. Therefore there needeth a promise of grace, whereby he may testifie that he is our mercifull father, for that otherwise we cannot approach vnto him, and vpon that alone the heart of man may safely rest. For this reason commonly in the Psalmes these two things Mercie & Truth do cleaue together, because neither shuld it any thing profit vs to knowe that God is true, vnlesse hee did mercifully allure vs vnto him: neither were it in our power to embrace his mercie, vnlesse hee did with his owne mouth offer it. I haue reported thy truth and thy saluation, I haue not hidden thy goodnesse and thy trueth. Thy goodnes & thy truth keepe me. In another place: Thy mercy to the heauens, thy truth euen to the cloudes. Againe: Al the waies of the Lord are mercie and truth, to them that keepe his covenant. Againe: His mercie is multiplied vpon vs, and the trueth of the Lorde abideth for euer. Againe: I will sing to thy name vpon thy mercie and trueth. I omitte that which is in the Prophetes to the same meaning, that God is mercifull and faithfull in his promises. For wee shall

Psal. 40. 12.  
Psal. 25. 20.

Psal. 36. 6.

Psal. 107.  
Psal. 138.

shall rashly determine that God is mercifull vnto vs, vnlesse himselfe doe testifie of himselfe, and preuent vs with his calling, least his will should bee doubtfull and vnknown. But we haue already seene, that Christ is the only pledge of his loue, without whome on euerie side appeare the tokens of hatred and wrath. Nowe forasmuch as the knowledge of Gods goodnesse shall not much preuaile, vnlesse hee make vs to rest in it, therefore such an vnderstanding is to be banished as is mingled with doubting, and doth not soundly agree in it selfe, but as it were, disputeth with it selfe. But mans wit, as it is blind and darkned, is far from attaining and climbing vp to perceiue the verie will of God: and also the hart of man, as it wauereth with perpetuall doubting, is far from resting assured in that persuasion. Therefore it behoueth both that our wit be lightened, and our hearte strengthened by some other meane, that the worde of God may be of full credite with vs. Nowe we shall haue a perfect definition of faith, if we say, that it is a stedfast and assured knowledge of Gods kindnes toward vs, which beeing grounded vpon the truth of the free promise in Christ, is both reueiled to our mindes, and sealed in our hearts by the holy Ghost.

8 But before I proceed anie further, it shall be necessarie that I make some preambles to dissolue certaine doubtres that otherwise might make some stoppe to the readers. And first I must confute that distinction y<sup>e</sup> flyeth about in the schooles, betweene faith formed and vnformed. For they imagine that such as are touched with no feare of God, with no feeling of godlinesse, doe beleuee all that is necessarie to saluation. As though the holy Ghost in lightning our harts vnto faith, were not a witness to vs of our adoption. And yet presumptuously, when all the Scripture crieth out against it, they giue the name of faith to such persuasion void of the feare of God. We neede to strue no further with their definition, but simply to rehearse the nature of faith, suche as it is declared by the woordes of God. Whereby shall plainely appeare howe vnskillfully and foolishly they rather make a noise than speake of it. I haue already touched parte, the rest I will adde hereafter as place shall serue. At this present I saye that there cannot bee imagined a greater absurditie, than this inuention of theirs. They wil haue faith to bee an assent, whereby euerie despiser of God may receiue y<sup>e</sup> which is vttered out of the Scripture. But first they should haue seene whether euerie man of his owne power do bring faith to himselfe, or whether the holy Ghost be by it a witness of adoption. Therefore they doe childishly plaie the fooles, in demanding whether faith which a qualitie added doth forme, be the same faith or an other and a newe faith. Whereby appeareth certaiuely, that in so babling they neuer thought of the singular gift of the holy Ghost. For the beginning of beleueing doeth already containe in it the reconciliation, whereby man approacheth to God. But if they did weigh that saying of *Paul*: With the heart is beleueed to righteousness, they would cease to faine that same cold qualitie. If we had but this one reason, it should bee sufficient to ende this contention: that the verie same assent (as I haue already touched, and will againe more largely repeate) is rather of the hearte than of the braine, rather of affection than of vnderstanding.

*Against the distinction of faith vnformed, and faith formed by accessse of a godly affection added vnto assent.*

Rom. 10. 10.

Rom. 1. 5.

Iohn 3. 25.

For which cause it is called the obedience of faith, which is such as the Lord preferreth no kinde of obedience aboue it: and that worthily, forasmuch as nothing is more precious to him than his trueth, which as *Iohn* the Baptist witnesseth, the beleeuers doe as it were subscribe and seale vnto. Sith the matter is not doubtfull wee doe in one worde determinately saie, that they speake fondly when they saye that faith is formed by adding of godlie affection vnto assent: whereas assent it selfe, at least such assent as is declared in the Scriptures, consisteth of godlie affection. But yet there is another plainer argument that offereth it selfe to be alleadged. For whereas faith embraceth Christ as hee is offered vs of the father: and Christ is offered not onely for righteousnesse, forgiuenesse of sinnes and peace, but also for sanctification, and a fountaine of liuing water: without doubt no man can euer truely know him, vnlesse he doe therewithall receiue the sanctification of the Spirit. Or, if any man desire to haue it more plainly spoken, Faith consisteth in the knowledge of Christ. And Christ cannot be known but with sanctification of his spirit: therefore it followeth, that faith can by no meane be seuered from godly affection.

*S. Pauls words  
abused for the  
maintenance of  
unformed faith.  
1. Cor. 12. 10.*

9 Whereas they are wont to laie this against vs, that *Paul* saith: If a man haue all faith, so that hee remoue mountaines, if he haue not charitie, hee is nothing: whereby they would deforme faith, in spoyling it of charitie: they consider not what the Apostle in that place meaneth by faith. For when in the chapter next before it, he had spoken of the diuers giftes of the holic Ghost, among the which he had reckoned the diuerse kinds of languages, power and prophecie, and had exhorted the *Corinthians* to followe the best of these giftes, that is to saie, such giftes whereby more profite and commoditie might come to the whole bodie of the Church: hee streightway saide further, that hee would shew them yet a more excellent waie. That all such giftes, howe excellent soeuer they bee of themselves, yet are nothing to bee esteemed, vnlesse they serue charitie. For they were giuen to the edifying of the Church, and vnlesse they be applied thereunto, they loose their grace. For prooffe of this he particularly rehearseth them repeating the selfe same giftes that hee had spoken of before, but in other names. And he vseth the wordes Powers and Faith, for all one thing, that is for the power to do miracles. Sith therefore this, whether ye call it power or faith, is a particular gifte of God, which euerie vngodlie man may both haue and abuse, as the gifte of tongues, as prophecie and other giftes of grace: it is no maruell if it be seuered from charitie. But all the error of these men standeth in this, that where this worde Faith, hath diuerse significations, they not considering the diuersitie of the thing signified, dispute as though it were taken for one thing in all places alike. The place of *Iames* which they alleadge for maintenaunce of the same error, shall be else where discussed. But although for teachings sake, when wee meane to shew what manner of knowledge of God there is in the wicked, we grant that there are diuerse sortes of faith: yet wee acknowledge and speake of but one faith of the godlie, as the Scripture teacheth. Manie indeede doe beleeue that there is a God, they thinke that the Historie of the Gospel and  
other



other partes of the Scripture are true as (commonly wee are wont to iudge of such things, as either are reported being done long ago, or such as we our selues haue bin present at & sene.) There be also som that go further, for both they beleue the word of God to be a most assured oracle, & they do not altogether despise his commaundements, and they somewhat after a sortt are moued with his threatninges and promises. It is indeede testified that such hath faith: but that is spoken out by abuse, because they doe not with open vngodlines fight against the worde of God, or refuse or despise it: but rather pretend a certaine shewe of obedience.

10 But this image or shadow of faith, as it is of no value, so it is not worthie of the name of faith. From the sounde trueth whereof how farre it differeth, although it shall bee hereafter more largelie entreated, yet there is no cause to the contrarie, why it should not now be touched by the way. It is saide, that *Sinon Magus* beleueed, which yet within a litle after bewrayed his owne vnbeliefe. And where is it is saide that hee beleueed, we do not vnderstande it as some doe, that hee fained a beliefe when he had none in his heart: but we rather thinke that being ouercome with the maiesty of the Gospell, he had a certaine faith such as it was, and so acknowledged Christ to be the author of life and saluation, that he willingly professed himselfe to bee one of his. After the same manner it is saide in the Gospell of *Luke*, that they beleuee for a time, in whom the seede of the woord is choked vp before it bring forth fruite, or before it take anie roote at all, it by & by withereth away and perisheth: we doubt not that such delited with a certain tast of the word doe greedily receiue it, and begin to feele the diuine force of it: so farre that with deceitfull counterfeiting of faith, they beguile not onelie other mens eyes, but also their owne mindes. For they perswade themselves, that that reuerence which they shewe to the worde of God, is most true godlinesse, because they thinke that there is no vngodlinesse but manifest and confessed reproch or cōtempt of his word. But what maner of affect soeuer that be, it pearceth not to the very heart to remaine there stablished: & though sometime it seemeth to haue taken rootes, yet those are not liuely rootes. The heart of man hath so many secret corners of vanity, is ful of so many hiding holes of lying, is couered with so guileful hypocrisie, that it oft deceiueth himself. But let the that glory in such shadowes of faith vnderstand, that therein they are no better than the Diuel. But that first sort of men are farre worse than the Diuel, which doe senselessly heare & vnderstand those things, for knowledge wherof the Diuels do tremble. And the other are in this point equal with the diuel, that the feeling such as it is wherewith they are touched, turneth onely to terrour and discouragement.

11 I know that some thinke it harde, that we assigne faith to the reprobate, whereas *Paul* affirmeth faith to bee the fruit of election. Which doubt yet is easilie dissolued: for though none receiue the light of faith, nor do truly feele the effectuall working of the Gospell, but they that are fore-ordained to saluation: yet experience sheweth that the reprobate are sometime moued with the same feeling that the elect are, so that in their owne iudgement they nothing differ from the elect. Wherefore it is no absurdity, that the Apostle ascribeth to them the taste of the heauenlie giftes, that

*A kinde of faith saide to be in them who notwithstanding are no true beleuers.*  
Act 8.13. & 18.

Luke 8.7. & 13.

Iac. 2. 19.

*The difference betwene the faith of Gods elect and reprobates.*  
2. Thess. 1. 4.

Heb. 6.

Christ ascribeth to them a faith for a time: not that they soundlie perceiue the spirituall force of grace and assured light of faith: but because the Lorde, the more to condemne them and make them inexcusable, conueyeth himselfe into their minds so farre forth, as his goodnesse may be tasted without the spirite of adoption. If anie object, that then there remaineth nothing more to the faithfull whereby to proue certainly their adoption: I answer that though there be a great likenes & affinitie betweene the elect of God and them that are endued with a falling faith for a time, yet there lieth in the elect onelie that assurance which *Paul* speaketh of, that they cry with full mouth, *Abba*, Father. Therefore as God doth regenerate only the elect with incorruptible seede for ever, so that the seede of life planted in their hearts neuer perissheth: so soundly doth he seale in them the grace of his adoption, that it maie be stable and sure. But this withstandeth not but that that other inferiour working of the Spirite may haue his course, even in the reprobate. In the meane season the faithfull are taught, carefully & humbly to examine themselves, least in steede of assurednes of faith, do creep in carelesse confidence of the flesh. Beside that, the reprobate do neuer conceiue but a confused feeling of grace, so that they rather take hold of the shadow than of the sounde bodie, because the holy Spirite doth properly seale the remission of sinnes in the elect only, so that they apply it by speciall faith to their vse. But yet it is truly said, that the reprobate beleue God to be mercifull vnto the, because they receiue the gift of reconciliation, although confusedly and not plainly enough: not that they are partakers of the selfe same faith or regeneration with the children of God, but because they seeme to haue as well as they, the same beginning of faith, vnder a cloke of Hypocrisie. And I denie not, that God doeth so farre giue light vnto their mindes, that they acknowledge his grace, but he maketh that same feeling so different from the peculiar testimony which he giueth to his elect, that they neuer come to the sound effect and fruition thereof. For he doth not therefore shew himselfe mercifull vnto them, for that hee hauing truly deliuered them from death, doth receiue them to his safeguard, but only he discloseth to them a present mercy. But he vouchsafeth to grant to the only elect the liuely roote of faith, so that they continue to the ende. So is that obiection answered, if God doe truly shewe his grace, that the same remaineth perpetually stablished, for that there is no cause to the contrary, but that God may enlighten some with a present feeling of his grace, which afterwarde vanisheth away.

*Wicked men  
vuboly reason  
of a vanishing  
foresenes which  
they feele in the  
grace of God to-  
wards them for  
a time, are said to  
beleue, yet indeed  
doe neither em-  
brace vubat they  
should nor as they  
should.*

12 Also though faith be a knowledge of Gods kindnesse towards vs, and an assured perswasion of the truth thereof: yet it is no maruel that the feeling of Gods loue in temporall thinges doeth vanish away: which although it haue an affinitie with faith, yet doth it muche differ from faith. I graunt, the will of God is vnchangeable, and the truth thereof doth alway stedfastly agree with it selfe, but I denie that the reprobate doe proceede so farre as to attayne vnto that secrete reuelation, which the Scripture sayeth to belong to the elect onelie. Therefore I denie that they doe eyther conceiue the will of GOD as it is vnchangeable, or doe stedfastly embrace the truth thereof, because they abide in a feeling that vanisheth away:

Like

Like as a tree that is not planted deepe enough to take liuelie rootes, in proceſſe of time waxeth drie, although for a fewe yeeres it bringeth forth not onelie bloſſomes and leaues but alſo fruite. Finally, as by the fal of the firſt man, the Image of God might haue been blotted out of his minde, and ſoule, ſo it is no maruell, if God doe ſhine vpon the reprobate with certaine beames of his grace, which afterwarde hee ſuſtereth to bee quenched. And there is no cauſe to the contrarie, but that hee may lightly ouerwaſh ſome, and throughly ſoke other ſome with the knowledge of his Goſpell. This is in the meane time to bee holden for trueth, that howe ſmall and weake ſo- euer faith be in the elect, yet becauſe it is to them a ſure pledge of the ſpi- rite of God, and a ſeale of their adoption, the printe thereof can neuer bee blotted out of their heartes: as for the reprobate, that they are ouer- ſpred with ſuch a light as afterwarde cometh to nought, and yet the Spirit is not deceitfull, becauſe he giueth not life to the ſeede that he ca- ſteth in their heartes, to make it abide alwaies incorruptible, as he doth in the elect. I goe yet further, for whereas it is euidēt by the teaching of the Scripture and by daile experience, that the reprobate are ſometime tou- ched with the feeling of Gods grace, it muſt needes be that there is raiſed in their heartes a certaine deſire of mutuall loue. So for a time there lued in *Saul* a godlie affection to loue God, by whom he knewe himſelfe to bee fatherly handled, and therefore was delighted with a certaine ſweetneſſe of his goodneſſe. But as the perſwaſion of the fatherly loue of God is not faſt rooted in the reprobate, ſo doe they not ſoundly loue him againe as his children, but are led with a certaine affection like hired ſeruantes. For to Chriſt onelie was the ſpirit of loue giuen, to this end, that he ſhould poure it into his members. And truely that ſaying of *Paul* extendeth no further, but to the elect onelie: The loue of God is powred abroad into our heartes by the holie Spirit that is giuen vs, euen the ſame loue that ingendreth the ſame confidence of calling vpon him, which I haue before touched. As on the contrary ſide wee ſee God to bee maruellouſly angrie with his chil- dren, whom yet hee ceaſeth not to loue: not that in himſelfe hee hateth them, but becauſe his will is to make them aſtraide with the feeling of his wiath, to the intent to abate their pride of fleſhe, to ſhake off their drou- ſineſſe, and to moue them to repentance. And therefore al at one time they conceiue him to be both angrie with them or with their ſinnes, and alſo mercifull vnto them: becauſe they not ſainedly doe praie to appeaſe his wiath, to whome yet they flee with quiet aſſured truſt. Hereby it appea- reth that it is not true that ſome do counterfaite a ſhewe of faith, which yet doe lacke the true faith, but while they are carried with a ſodayne violent motion of Zeale, they deceiue themſelues with falſe opinion. And it is no doubt that ſluggiſhneſſe ſo poſſeſſeth them, that they doe not well examine their heart as they ought to haue done. It is likely that they were ſuche to whome (as *John* witneſſeth) Chriſt did not committe himſelfe when yet they beleued in him: becauſe hee knewe them all, and knew what was in man. If manie did not fall from the common faith (I cal it com mon, becauſe the faith that laſteth but a time hath a great like- neſſe and aſſinitie with the liuelie & continuing faith) Chriſt wold not haue

Rom. 5. 5.

Iohn 2. 24.



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John 8.31.

saide to his Disciples: If yee abide in my worde, then are ye truly my Disciples, and yee shall knowe the trueth, and the trueth shall make you free. For hee speaketh to them that had imbraced his doctrine, and exhorteth them to the increase of faith, that they should not by their owne sluggishness quench the light that is given them. Therefore doeth *Paul* affirme, that faith peculiarly belongeth to the elect, declaring that many vanish away, because they haue not taken liuelie roote. Like as *Christ* also saith in *Mathew* euery tree that my father hath not planted, shall bee rooted vp. In other there is a grosser kind of lying, that are not ashamed to mocke both God and men. *Iames* inuieith against that kinde of men, that with deceitfull pretence doe wickedly abuse faith. Neither would *Paul* require of the children of God a faith vnfaigned, but in respect that manie doe presumptuously challenge vnto them selues that which they haue not, and with vaine coloured deceit doe beguile other or sometime themselves. Therefore hee compareth a good conscience to a chest wherein faith is kept, because manie in falling from good conscience, haue suffered shipwracke of their faith.

Titus. 1.1.

Math. 13.13.

Iac. 2.

2. Tim. 1.5.

2. m. 1.9.

13 We must also remember the doubtful signification of the word faith.

The name of faith  
is mystically taken.

1. Tim 3.9.

1. Tim. 4.1. & 6.

2. Tim. 1.5.

& 3.8.

Tit. 1.13. & 2.2.

Col. 2.5.

Math. 9.2.

Math. 8.20.

1. Cor. 13.10.

For oftentimes faith signifieth the sounde doctrine of religion, as in the place that we nowe alleadge, and in the same Epistle where *Paul* wil haue Deacons to holde fast the mysterie of faith in a pure conscience. Again, where he publisheth the falling awaie of certaine from the faith. But on the other side hee saith that *Timothie* was nourished vp with the wordes of faith. Again, where hee saith that prophane vanities and oppositions, falsely named sciences, are the cause that manie departe from the faith: whom in another place hee calleth reprobate touching faith. As againe he chargeth *Titus*, saying, Warne them that they bee sounde in the faith. By soundnesse he meaneth nothing else but purenesse of doctrine, which is easilie corrupted and brought out of kinde by the lightnesse of men. Euen because in *Christ*, whom faith possessieth, are hidden all the treasures of wisdom and knowledge: therefore faith is woorthily extended to signifie the whole summe of heauenlie doctrine, from which it can not be severed. Contrariwise sometime it is restrained to signifie some particular object, as when *Mathew* saith, that *Christ* sawe the faith of them that did let downe the man sicke of the palse through the tiles: and *Christ* himselfe crieth out that hee founde not in *Israell* so great faith as the *Centurion* brought. But it is likely that the *Centurion* was earnestly bent to the healing of his daughter, the care whereof occupied all his minde: yet because beeing contented with the onelie assent and answere of *Christ*, hee required not *Christes* bodilie presence, therefore in respect of this circumstance his faith was so much commended. And a litle here before wee haue shewed, that *Paul* taketh faith for the gift of working miracles, which gift they haue that neither are regenerate by the spirite of God, nor do hartily worship him. Also in another place he setteth faith for the doctrine whereby wee are instructed in faith. For where hee writeth that faith shall be abolished, it is out of question that that is meant by the ministerie of the Church, which at this time is profitable for our weaknesse. In these formes of speech standeth a proportionall

portional relation. But when the name of faith is vnproperly removed, to signifie a false profession, or a lying title of faith, that should seeme to bee as harde a figuratiue abuse, as when the feare of God is let for a corrupt & wrongfull manner of worshipping, as when it is oftentimes saide in the holy History, that the forraine nations which had been transplanted into *Samaritiz* and the places bordering thereabout, feared the fained Gods & the God of *Israel*, which is as much, as to mingle heauen and earth together. But now our question is, What is that faith which maketh the children of God different from the vnbeleeuers, by which we call vpon God by the name of our Father, by which we passe from death to life, and, by which Christ the eternall saluation and life dwelleth in vs. The force and nature thereof I thinke I haue shortly and plainly declared.

14 Now let vs againe goe through all the partes of it, euen from the beginning, which being diligently examined, (as I thinke) there shall remaine nothing doutfull. When in defining faith we call it a knowledge, we meane not thereby a comprehending, such as men vse to haue of those things that are subiect to mans vnderstanding. For it is so farre aboue it, that mans wit must go beyond & surmount it self to come vnto it, yea, & when it is come vnto it, yet doth it not attaine that which it seeleth, but while it is persuaaded of that which it conceiueth not, it vnderstandeth more by the very assurednesse of perswasion, than if it did with mans owne capacity throughlie perceiue any thing familiar to man. Therefore *Paul* saith verie well, where he calleth it to comprehend what is the length, bredth, depth, & height, & to know the loue of Christ that farre surmounteth knowledge. For his meaning was to signifie, that the thing which our minde conceiueth by faith, is euerie way infinite, and that this kinde of knowledge is farre higher thā all vnderstanding. But yet because the Lorde hath disclosed to his Saintes the secretes of his will which was hidden from ages and generations, therefore by good reason faith is in Scripture sometime called an acknowledging; and *John* calleth it a certaine knowledge, where hee testifieth, that the faithful do certainly know that they are the childre of God. And vndoubtedly they knowe it assuredly: but rather by beeing confirmed by perswasion of Gods trueth, than by beeing informed by naturall demonstration. And this also the wordes of *Paul* doe declare saying, that while wee dwell in the body, we are wandering abroad from the Lord, because we walke by faith and not by sight: whereby he sheweth that those things which we vnderstand by faith, are yet absent from vs and are hidden from our sight. And hereupon we determine, that the knowledge of faith standeth rather in certaintie than in comprehending.

15 We further call it a sure and stedfast knowledge, to expresse thereby a more sound constancie of perswasion. For as faith is not contented with a doubtful and rowling opinion, so is it also not contented with a darke & entangled vnderstanding; but requireth a full & fixed assurednes, such as men are wont to haue of things found by experience and proued. For vnbeliefe sticketh so fast and is so deepe rooted in our hearts, and we are so bent vnto it, that this which all men confesse with their mouth to be true, that God is faithfull, no man is without great contenton, perswaded in his heart. Specially

*Faith a knowledge.*

*Eph. 9. 18.  
Col. 1. 28.*

*1. John 3. 2.*

*2. Cor. 5. 6.*

*Faith a sure and stedfast knowledge.*

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cially when hee commeth to the prooffe, then the wauering of all men discloseth the fault that before was hidden. And not without cause the Scripture with so notable titles of commendation maintaineth the authoritie of the word of God, but endeuoureth to giue remedy for the aforesaid disease, that God may obtaine to be fully beleueed of vs in his promises: The words of the Lord (saith *Dauid*) are pure wordes, as the Siluer tried in a fornace of earth, fined seuen times. Again, The word of the Lorde fined is a shield to all that trust in him. And *Salomon* confirming the same, & in a maner in the same words, saith: Every word of God is pure. But sith the whole 119. Psalmie entreateth only in a maner vpon the same, it were superfluous to alleadge any moe places. Truly so oft as God doth so commend his word vnto vs, he doth therein by the waie reproche vs with our vnbeleeuingnesse: because that commendation tendeth to no other ende, but to roote vp al peruerse doubtinges out of our heartes. There be also manie which so conceiue the mercie of God, that they take litle comfort thereof. For they be euen therewithall pinched with a miserable carefulnesse, while they doubt whether he will be mercifull to them or no, because they enclose within too narrowe bounds the very same mercifulnesse, of which they thinke themselues most assuredly perswaded. For thus they think with themselues, that his mercie is in deede great & plentiful poured out vpon manie, offering it selfe & ready for al men: but that it is not certaine whether it wil extend vnto them or no, or rather whether they shall attaine vnto it or no. This thought when it stayeth in the mid race, is but an half. Therefore it doth not so confirme the spirit with assured quietnes, as it doth trouble it with vnquiet doubtfulness. But there is a far other feeling of full assurednesse, which in the Scriptures is alway assigned to faith, euen such a one as plainly setting before vs the goodnes of God, doth clearly put it out of dout. And that. canot be, but that wee must needes truly feele & proue in our selues the sweetnesse thereof. And therefore the Apostle out of faith deriueith assured confidence, and out of it againe boldnesse. For thus he saith, that by Christ wee haue boldnes, and an entrance with confidence, which is through faith in him. By which wordes truly he sheweth, that it is no right faith, but when wee are bolde with quiet minds to shew our selues in the presence of God. Which boldnes proceedeth not but of assured confidence of Gods good wil & our saluatiō. Which is so true, that many times this word Faith, is vsed for Confidence.

16 But hereupon hangeth the chiefe stay of our faith, that we doe not thinke the promises of mercie which the Lord offereth to bee true onely in other beside vs, & not at all in our selues: but rather that in inwardly embracing them, we make them our own. From hence procedeth that confidence which the same *Paul* in another place calleth peace, vnlesse som had rather say, that peace is deriued of it. It is an assurednes that maketh the conscience quiet & chereful before God, without which the conscience must of necessitie bee vexed, & in a maner torne in pieces with troublesome trembling, vnlesse perhaps it do forget God & it selfe, and so slumber a litle while. And I may truly say, For a litle while, for it doth not long enioy that miserable forgetfulness, but is with often recourse of the remembrance of Gods iudgment sharply tormented. Briefely, there is none truly faithfull, but hee  
that

Psal. 119. 31.

Prou 30. 5.

Eph. 3. 12.

Faith such an assurance as maketh the promises of mercie our owne.



that being perswaded with a sound assurednesse that God is his merciful & louing father, doth promise him selfe all things vpon trust of Gods goodnesse: and none but he that trusting vpon the promises of Gods good will toward him, conceiveth an vndoubted looking for of saluation: as the Apostle sheweth in these wordes: if we keepe sure to the end our confidence and glorying of hope. For hereby hee meaneth that none hopeth well in the Lord, but he that with confidence glorieth that he is heire of the kingdom of heauen. There is none (I say) faithfull, but hee that leaning vpon the assurednesse of his owne saluation, doth confidently triumph vpon the Deuill & death, as we are taught by that notable concluding sentence of Paul: I am perswaded (saith he) that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to seperate vs from the loue of God, wherewith hee embraceth vs in Christ Iesu. And in like manner, the same Apostle thinketh, that the eyes of our minde are by no other meane wel lightened, vnlesse we see what is the hope of the eternall inheritance to which we are called. And ech where his common manner of teaching is such, that hee declareth that no otherwise we doe not well comprehend the goodnesse of God, vnlesse we gather of it the fruite of great assurednesse.

Heb. 3. 13.

Rom. 8. 38.

Eph. 1. 19.

17 But (some man will say) the faithfull do find by experience a far other thing within themselves, which in recording the grace of God toward the, are not only tempted with vnquietnesse, which oftentimes chaunceth vnto them, but also are sometime shaken with most grievous terrours: so great is the vehemency of temptations to throwe downe their mindes: which thing seemeth not sufficiently well to agree with that assurednesse of faith. Therefore this doubt must be answered, if we wil haue our aforesaide doctrine to stand. But truly, when we teach that faith ought to be certaine and assured, we doe not imagine such a certaintie as is touched with no doubting, nor such an assurednesse as is assailed with no carefullnesse: but rather wee say, that the faithfull haue a perpetuall strife with their owne distrustfullnesse. So farre be we from setting their consciences in such a peaceable quietnesse, as may be interrupted with no troubles at all. Yet on the other side we say, that in what sort soeuer they be afflicted, they do neuer fall & depart fro that assured confidence which they haue conceived of the mercy of God. The scripture setteth forth no example of faith more plaine, or more notable than in David, specially if a man beholde the whole continuall course of his life. But yet howe hee was not alway of quiet minde him selfe declareth by innumerable complaintes, of which at this time it shall be sufficient to chooseth out a fewe. When he reprocheth his owne soule with troublesome motions, what is it else but that he is angry with his owne vnbeleeuingnesse? Why tremblest thou my soule (saith hee) and why art thou disquieted within me? trust in God. And truly y same discouragement was a plain token of destruction, euen as if he thought himselfe to be forsaken of God. And in another place we reade a larger confession thereof, where he saith: I saide in my ouerthrowe, I am cast out from the sight of thy eyes. Also in another place he disputeth with himselfe in careful & miserable perplexity yea & quarrelleth of the very nature of God, saying: Hath God:

*YVe haue no such certaintie of faith as is free from being shaken vnto feares & terrours*

Psal. 42. 68. 43. 5.

Psal. 31. 22.

## Cap. 2. Of the maner how to receiue

Psal. 77. 16.

God forgotten to haue mercy? will he cast off for euer? And yet harder is that which followeth: But I haue sayde, To die is mine: charges are of the right hand of the highest. For, as in despair he conuēneth himselfe to destruction, and not only confesseth himselfe to be tossed with douting, but as if he were vanquished in battell, he leaueth nothing to himselfe, because God hath forsaken him, & hath turned to destroy him, the same hand that was wont to be his helper. Wherefore not without cause he exhorteth his soule to returne to her quietnesse, because he had found by experience, that he was tossed among troublesome waues. And yet (which is maruellous) in all these assaults, faith vpholdeth the heartes of the godly, and is truly like vnto a Date tree to endeour and rise vpward against al burdens, how great soeuer they be: as *Dauid* when he might seeme to be vtterly ouerwhelmed, yet in rebuking himselfe, ceaseth not to rise vp to God. And truly he that struiuing with his own weaknesse, resorteth to faith in his troubles, is already in a manner conqueror. Which may bee gathered by this sentence and

Psal. 116. 7.

order like: Waite for the Lorde, be strong, he shall strengthen thy heart: wait for the Lorde. He reprocheth himselfe of fearfulness, & in repeating y same twise, confesseth himselfe to be sometimes subiect to many troublesome motions. And in the mean time he doth not only become displeased with himselfe in these faulkes, but earnestly endeouoreth to amendment. Truly if wee will more neerely by good examination compare him with *Achaz*,

Psal. 27. 14.

there shal be found great difference. *Esay* was sent to bring remedy to the careful greefe of the wicked king & hypocrite, and spake vnto him in these words: Be in safegard and be quiet: feare not, &c. But what did *Achaz*? As it was before saide, that his heart was moued as the trees of the wood are shaken with wind, though he hard the promise, yet he ceased not to quake for feare. This therfore is the proper reward and punishment of vnbeleef,

Esay 7. 9.

so to tremble for feare, that in temptation he turneth himselfe away from God, y doth not open to himselfe the gate by faith. Contrariwise the faithfull whom the waighy burden of temptations maketh to stoupe, & in a maner oppresseth, do constantly rise vp, although not without trouble and hardnesse. And because they knowe their owne weaknesse, they pray with the Prophet: Take not the worde of truth away from my mouth continually. By which words we are taught, that sometime they become dumme as though their faith were vtterly ouerthrown, yet they faint not, nor turn their backs, but proceed in their battell, & with prayer do encourage their slouthfulness, least by fauouring themselues they should growe to vn sensible dulnesse.

Psal. 119. 43.

Faith wrestling  
with distrustful-  
nesse doth alwayes  
conquer.

18 For the vnderstanding therof, it is needefull to returne to that diuision of the flesh and the spirite, wherof we made mention in another place, which doth in this behalfe most clearely appear. The godly heart therefore feeleth a diuision in it self, which is partly delited with sweetnes by acknowledging of the goodnes of God, and partly grieued w bitterness by feeling of his owne misery, partly resteth vpon the promise of the Gospell, and partly trembleth by reason of the testimony of his own wickednesse: partly reioyseth with conceiuing of life, and partly quaketh for feare of death. Which variation cometh by imperfection of faith, forasmuch as we neuer be

be in so good case in the course of this present life, as being healed from all disease of distrustfulness to be altogether filled and possessed with faith. Hereupon proceede those battels, when the distrustfulness that abideth in the remnaunts of the flesh, riseth vp to assail the faith that is inwardly conceiued. But if in a faithfull minde assurednesse be mixed with doubtfulness, come we not then alway to this point, that faith standeth not in a certaine & cleare knowledge, but in a darke & doubtfullie entangled knowledge of Gods wil toward vs? No, nor so. For though we be diuersly drawn with sundrie thoughts, yet are we not therefore by and by seuered fro faith, though we be vexed with tossing vp & down of distrustfulness, yet are we not there fore drowned in the bottomles depth thereof: and though we bee shaken, yet be we not thrust down out of our place. For this is alway the end of this battell, that faith doth at length with wrastring ouercome those hard troubles wherewith when she is so besieged, she seemeth to be in danger.

*The imbecillitie of our knowledge excludeth not the certaintie of that we knowe by faith.*

19 Let this bee the summe of all. So soone as any drop of faith, be it neuer so small, is poured into our hearts, wee by and by begin to beholde the face of God milde and pleasant, and louing toward vs: yet the same we see from a farre off, & farre distant from vs, but with so sure sight, that we know we are not deceiued. Fro thense forward, how much we profit (as we ought continually to profite) as it were by proceeding further, we come vnto so much the neerer, & therefore certainer beholding of him, & by very continuance he is made more familiar vnto vs, So we see, that the mind enlightened with the knowledge of God, is first holden wrapped in much ignorance, which by little & little is wiped away. Yet the same minde is not so hindered by being ignorant of some thinges, or by darkly seeing that which she seeth, but that she enioyeth a cleare knowledge of Gods wil toward her, which is the first and principall point in faith. For as if a man being shut vp in prison, haue beames of the sunne shining in sidelong at a narrowe windowe, or as it were but halfe glimmering, he wanteth in deede the free beholding of the sonne, yet he seeth with his eyes an vndoubted brightnesse thereof, and receiueth the vse of it: so we being bound with the fetters of an earthly body, howsoeuer we be on ech side shadowed with much darkenes, yet we are sufficiently enlightned vnto perfect assurednesse, by the light of God, extending his beames of light vpon vs, though it bee but a litle, to shew forth his mercy.

20 Both these points the Apostle verie well teacheth in diuerse places. For when he saith, that we know vnperfectly, and prophecy vnperfectly, & see by a dark speaking as by a glasse, he sheweth how slender a litle portion of the true godly wisdom is giuen vs in this present life. For though those wordes do not expressely shewe that our faith is vnperfect so long as wee grone vnder this burden of the flesh, but that it happeneth vnto vs by our owne imperfection y we haue need to be continually exercised in learning, yet he secretly declareth that that thing which is infinite, can not be comprehended by our small capacity, and narrow compasse. And this Paul reporteth of the whole church, but vnto euery one of vs, his owne dulnesse is an hinderance and stay that he can not come so nere as were to be wished. But how sure and vndeceivable a taste of it selfe, euen a small drop of faith doth

*Our faith vnperfect but stedfast, though our hearts be both naturally inclined, & also partly by outward sensations, partly by inward guiltinesse of conscience prouoked to distrustfulness.*  
1. Cor. 13. 9.



1. Cor. 3. 13.

doth make vs feeble, the same Apostle sheweth in another place, where hee affirmeth, that by the Gospell we beholde the glorie of God with vncouered face, hauing no veile betweene vs and it, so effectually that we be transformed into the same image. In such entanglementes of ignorance there must needs be wrapped together both much douting and fearefull trembling, specially forasmuch as our heart, by a certaine naturall instinct of it selfe, is enclined to vnbeleeuings. Beside that, there be tentations which both infinite in number, and diuers in kinde, doe oftentimes with great sodaine violence assaile vs. But specially our owne conscience oppressed with heauie burden of sinnes lying vpon it, doth sometime lament & grone with it selfe, and sometime accuseth it selfe: sometime secretly murmureth, and sometime is openlie troubled. Whether therefore aduersities doe shewe an apparance of the wrath of God, or the conscience doth finde in it self any prooffe or matter of his wrath, from thence vnbeleefe doth take weapons & engines to vanquish faith withall: which are alway directed to this end, that we thinking God to be our aduersarie and hatefully bent against vs, should both not hope for any helpe at his hande, and also be afraide of him as of our deadly enemy.

*How faith being  
assaulted getteth  
the victorie, and  
remaineth still vn-  
conquerable.*

21 To beare these assaults, faith doth arme and fortify her selfe with the worde of God. And when such a tentation assaileth, that God is our enemy, because he is sharpe against vs: faith on the other side answereth, that euen when he punisheth he is also mercifull, because his chastisement cometh rather of loue than of wrath. When faith is stricken with this thought, that God is a reuenger of iniquities, against that stroke he setteth his pardon ready for all offences, so oft as the sinner resorteth to the mercifulnesse of the Lord. So a godly minde howsoeuer it be in meruailous wise tossed & vexed, yet at length riseth vp aboue all daungers, & neuer suffereth the confidence of Gods mercy to be plucked away from it: But rather whatsoeuer contentions do trouble & weary it, in the end they turne to the assurednes of this confidence. And hereof this is a prooffe: that the holy ones, when they think them selues most of all pressed with the vengeance of God, yet euen then do make their complaints to the same God: and when it seemeth that they shall not be heard at all, euen then neuertheless they call vpon him. For to what purpose were it, to make their mone to him from whom they hoped for no comfort? truly they would neuer finde in their hearts to call vpon him, vnlesse they beleued that there were some helpe at his hand prepared for them. So the Disciples, in whom Christ blameth their smallnesse of faith, complained in deed that they perished, but yet they called to him for help. And when he rebuketh them for their small faith, yet hee doth not reiect them from the number of his, nor maketh them of the number of the vnbeleeuers, but stirreth them to shake off y fault. Therefore we affirm again y which we haue aboue spoken, that the roote of faith is neuer plucked out of a godly heart, but sticketh so fast in the bottome, that howsoeuer it be shaken & seeme to bende this way or that way, the light thereof is so neuer quenched or choked vp, but that it lieth at least hidde vnder some embers: and by this token is plainly shewed, that the worde which is an vncorruptible seede, bringeth forth fruite like to it selfe, the spring whereof doeth

Mat. 3. 25.

neuer

neuer wither & vtterlie perish. For whereas this is the extreamest matter of despair to the holy ones, to seele according to the consideration of present things, the hande of God bent to their destruction: yet Iob affirmeth that his hope shall proceede so farre, that though God doe kill him, yet hee will not therefore cease to trust in him. This is the trueth therefore. Vnbeleefe reigneth not within the hearts of the godly, but outwardlie assaileth them: neither doth she deadly wound them with her weapons, but only troubleth them, or so hurteeth them, that yet the wound is curable. For faith, as *Paul* teacheth, serueth vs for a shield that being holden vp against weapons, doth so receiue the force of them, that it either vtterlie driueth them back, or at least so breaketh their violence, that they canot pearce them to danger of life. Therefore when faith is shaken, it is like as if a strong souldier with the violent stroke of a dart be compelled to remoue his foot, and giue ground a litle: & when faith it selfe is wounded, that is like as if his buckler by some stroke be in some part broken, but yet so that it is not stricken through. For alway the godly minde will attaine to rise thus hye as to say with David, *Psal. 23. 4.* I walke in the middest of the shadowe of death, I wil feare none euill, because thou art with me. It is in deede terrible to walke in the darknesse of death, & it cannot be but that the faithfull, how much soeuer they haue, must be afraid of it. Yet because this thought surmounteth it, y they haue God present with them, and providing for their safetie, that fear is ouercome with assurednesse. For (as *Augustine* saith) howe greate engines soeuer the deuil raiseth vp against vs, so long as he possesseth not the place of the heart, where faith dwelleth, he is cast out of the dores. And so if wee may iudge by the successe, the faithfull not only escape safe from euery battel, so that by and by receiuing fresh courage they are ready to come again into the field: but also that is fulfilled which *Iohn* saith in his canonical Epistle: This is the victorie that ouercometh the worlde, euen your faith. *1. Iohn. 5. 4.* For he affirmeth that it shall not only win the victory in one or few battels, or against some one assault, but also that it shall get the ouer hande of the whole worlde, although it be a thousand times assailed.

22 There is another kind of feare and trembling, but such a one as by it the assurednesse of faith is so nothing at al diminished, that thereby it is the more soundly stablished. That is, when the faithfull either in thinking that the examples of Gods vengeance against the wicked are shewed for lessons for them to learn by, do carefully beware that they happen not to prouoke Gods wrath against themselves with the same offences: or recording with themselves their own miserie, doe learn to hang altogether vpon the Lord without whom they see themselves to be more sickle and sooner vanishing than any blast of winde. For when the Apostle, in setting forth the scourges wherewith the Lorde in old time had punished the people of Israel, putteth the Corinthians in feare that they intagle not themselves with like euils: he doth not therby abate their affiance, but only shaketh away the dulnes of the flesh by which faith is wont more to be oppressed than strenghtened. And when hee taketh occasion of the Iewes fall to exhort him that standeth, to take heede y he fall not, he doth not thereby bid vs to wauer, as though we were not fully assured of our stedfastnes, but only he taketh away

*All feare is not  
repugnans vnto  
faith.*

*1. Cor. 10. 11.*

*Rom. 11. 22.*

arro-

arrogant presumption & rash trusting too much in our owne strength, that after the thrusting out of the Iewes, the Gentiles being receiued into their place, should not too much outrageously triumph against them, Albeit hee speaketh there not onely to the faithfull, but also in the same saying comprehendeth the hypocrites that gloried only in outward shew. For neither doth he admonish euery man particularly, but making a comparison betwene the Iewes and the Gentiles, after that he had shewed that the Iewes in this that they were reiected, did suffer iust iudgement for their vnbeleefe and vnthankfulnesse, he also exhorted the Gentiles that they should not, by being proud & extolling them selues, loose the grace of adoption lately conqueied into them. But as in that general reiecting of the Iewes, there remained yet some that were not fallen from the couenant of adoption, so out of the Gentiles there might arise some, which without true faith, should be puffed vp only with foolish confidence of the flesh, & so abuse Gods louing kindnes to their own destruction. But although you take this as spokē to the elect and faithfull, yet therupon shal follow no inconuenience. For it is one thing to hold down the rash presumption which out of the remnants of the flesh creepeth sometime euen into the holy ones, that with vain confidence it waxe not outrageously wanton: and another thing to strike the conscience with feare, that it rest not with full assurednes in the mercy of God.

*We may feare as  
the consideration  
of our owne  
frailtie and cor-  
ruption, and yet  
in his mercie rest  
with sure & cer-  
taine confidence.  
Phil 2. 12.  
Psal. 5. 8.*

23 Then, when he teacheth, that with feare & trembling we should work our own saluation, he requireth nothing else, but that we should accustom vs with much abasing of our selues, reuerently to looke vp into the mightines of God. For truly nothing doth so much awake vs to cast al our confidence & assurance of mind vpon the Lord as doth the distrust of our selues and carefulnes conceived by knowledge in conscience of our own wretchednes. And according to this meaning is that saying in the Prophet to bee taken: In the multitude of thy goodnesse I will enter into thy temple: I will worship in feare. Where hee comly cōiointh the boldnes of faith that lea- neth vpon Gods mercy with a reuerent feare, which we must needs feel so oft as comming into the sight of Gods maiesty, we perceiue by the glorious brightnesse thereof, howe great is our owne filthines. And Salomon saith truly, where he pronounceth the man blessed, that continually maketh his owne heart afraid, for by hardning thereof men fall headlong into euil. But such feare he meaneth as may make vs more heedfull, nor such whereby we should be troubled and vtterly fall: euen such a feare as when the mind confounded in it selfe, doth recouer it selfe againe in God: when despairing it selfe, it reuiuet by trust in him. Therefore there is no cause to the contrary, but that the faithfull may at one time both be in feare, and also enioy most assured comfort, in respect y<sup>t</sup> sometime they turne their eies to behold their owne vanity, and sometime they cast the thought of their minde vpon the trueth of God. But how (wil some man say) shall feare and faith dwell both in one mind? Euen thus, as contrarily vn sensible dulnesse, and carefulnes. For whereas the wicked traueil to procure to themselfe a want of grief, that no feare of God might trouble them, yet, the iudgement of God so presseth them, that they can not attaine that which they desire. So there is nothing to withstād, but that God may exercise them that be his to humility, that

*Prou. 28. 14.*



that in fighting valiantly, they may restrain themselves vnder the bridle of modesty. And by the proceſſe of the text it appereth, that this was the content of the Apostle, where he assigneth the cause of feare, and trembling to be the good pleasure of God, whereby he giueth to them that be his both to will well, and valiantly to goe through with it. According to this meaning ought we to take that saying of the Prophet: The children of Israel shall feare God and his goodnesse: because not only goodlines engendereth the reuerence of God, but the very sweetnes & pleatant taste of grace, filleth man being discouraged in him self with feare & admiration, to make him hang vpon God, & humbly yelde himſelfe ſubieſt to his power. Ose. 3. 5.

24. Yet we do not hereby make roome to that most pestilent philosophy, which many halfe papists at this day begin to coine in corners. For, because they can not defende that grosse doubtfulnes which hath bin taught in scholes, they flye to another deuise, to make a confidence mingled with distrustfulnesse. They confesse, that so oft as wee looke vnto Christ, wee finde in him full matter to hope wel: but because we are alwaies vnworthy of those good things that are offered vs in Christ, they woulde haue vs to wauer & stagger in beholding of our own vnworthines. Breefly, they place conscience so betweene hope & feare, that it altereth from the one to the other, by enterchangable times & courses: & they so compare faith and hope together, that when the one springeth vp, the other is pressed down, when the one ariseth, the other again falleth. So when Sathã seeth y those open engines wherewith before time he was wont to destroy the assurednes of faith, do now nothing preuail, he endeuoreth by crooked vnderminings to ouerthrowe it. But what manner of confidence shall that be, which shall now and then yeeld to desperation? If (say they) thou consider Christ, there is assured saluation: but if thou returne to thy selfe, there is assured damnation. Therefore of necessitie distrust & good hope must by enterchangable courses raigne in thy minde: As though we ought to imagine Christ standing a farre off, & not rather dwelling within vs. For therefore we looke for saluation at his hande, not because he appeareth a farre of vnto vs, but because he hath grafted vs into his body, & so maketh vs partakers not only of all his good things, but also of himſelfe. Therefore I thus turne this their argument against themselves: If thou consider thy selfe, there is certaine damnation. But because Christ with all his good things is by way of communicating so giuen vnto thee that all his things are made thine, & thou art made a member of him, yea and all one with him: his righteousness drowneth thy sinnes, his saluation taketh away thy damnation: he by his worthinesse commeth betwene thee and God, that thy vnworthines come not in the sight of God. Breefly, this is y trueth: we ought neither to separate Christ from vs, nor vs from him, but with both hands to hold fast that fellowship wherby he hath coupled himſelf vnto vs. So the Apostle teacheth vs: The body indeede (saith he) is dead by reason of sinne: but the spi-

*By faith we looke  
for assured salua-  
tion in Christ,  
notwithstanding  
the weaknesse  
and vnworthi-  
nesse which we  
finde to be in our  
selues.*

Rom. 8. 13.

which

which wee deserue of our selues, is swallowed vp by the saluation of Christ, & to proue it, he vseth the same reason that I haue alleadged, because Christ is not without vs, but dwelleth within vs, and cleaueth vnto vs not onelie with vndiuidable knot of fellowship, but with a certaine miruellous communion daily more and more groweth with vs into one body, till he bee made altogether one with vs. And yet I denie not, as I haue saide a litle before, that sometime there happen certaine interruptions of faith, as the weakness thereof is among violent sodeine motions bowed hither or thither. So in the thick mist of tentation the light thereof is choked, but whatsoeuer happeneth, it ceaseth not from endeuour to seeke God.

*How wretched  
soeuer we bee in  
our selues, by faith  
we know that  
by Gods most gra-  
tious acceptation  
we are blessed.*

25 And no otherwise doth Bernard argue, when he purposelie intreateth of this question in his fift Homelie in the Dedication of the temple. Oftentimes (I say) by the benefit of God studying vpon the soule, me thinke I find in it two things as it were contrarie. If I beholde the soule it selfe, as it is in it selfe and of it selfe, I can say nothing more truely of it, than that it is vterly brought to naught. What neede I now to reckon vp particularly all the miseries of the soule, how it is loaden with sinnes, couered with darkness, entangled with deceitfull entisements, itching with lusts, subiect to passions, filled with illusions, alway enclined to euill, bent to all kindes of vice, finally full of shame and confusion? Nowe if all the very righteousnes of it being looked vpo by the light of truth be found like a cloth stained with floures, then what shall the vnrighteousnes thereof be accounted? If the light that is in vs be darknesse, howe greate shall the verie darknesse be? What then? without doubt man is made like vnto vanity: man is brought to naught: man is nothing. But howe then is he vterly nothing whom God doth magnify? How then is he nothing, towarde whom Gods heart is set? Brethren, let vs take heart againe. Though wee bee nothing our owne heartes, peradventure there may somewhat of vs lie hidden in the heart of God. O father of mercies? O father of the miserable, howe doest thou set thy heart toward vs? For thy heart is where thy treasure is. But how be we thy treasure, if we be nothing? All nations are so before thee as if they were not, they shall be reputed as nothing. Euen before thee, not within thee: so in the iudgement of thy truth, but not in the affection of thy pitie. Thou callest those things that are not, as though they were. Therefore both they are not, because thou callest those things that are not, and also they are because thou callest them. For though they are not, in respect of theselues, yet with thee they are, according to that saying of Paul, not of the workes of righteousness, but of him that calleth. And then hee saith, that this coupling together of both considerations is marvellous. Truly those things that are knit together, doe not the one destroy the other. Which also in the conclusion hee more plainly declareth in these words. Now if with both these considerations we diligently looke vpon our selues what we be, yea in the one consideration how we be nothing, and in the other how much we be magnified, I thinke our glorying seemeth to be tempered, but peradventure it is more encreased. Truly it is perfectly stablished, that we glory not in our selues but in the Lorde. If wee thinke thus: if he hath determined to saue vs, we shall by and by be deliuered: now in this

Esa. 64. 6.  
Mat. 6. 13.

Rom. 9. 12.

we may take courage. But let vs climb vp into a higher watch towre, & seeke for the citie of God, seeke for the temple, seeke for the house, seeke for the spouse. I haue not forgotten, but I say it with feare and reuerence, wee I say be but in the heart of God. We be, but by his allowing as worthy, not by our owne worthinesse.

26 Now, the feare of the Lorde, whereof commonly in euery place witenesse is borne to all the holy ones, and which is in some places called the beginning of wisdom, and in some places wisdom it selfe, although it be but one, yet it proceedeth from a double vnderstanding. For God hath in himselfe the reuerence both of a father and of a Lorde. Therefore hee that will truly worship him, will endeavour to shewe himselfe both an obedient sonne and a seruisable seruaunt vnto him. The obedience that is giuen to him as to a father, the Lord by the Prophet calleth honour: the seruice that is done to him as to a Lord, he calleth feare. The sonne (saith he) honoureth the father, and the seruaunt the Lord. If I be a father, where is my honour? If I be a Lord, where is my feare? But howsoeuer he putteth difference betweene them, thou seest how he confoundeth them both together. Therefore let the feare of the Lorde bee vnto vs a reuerence mingled with that same honour and feare. Neither is it any maruell if one minde receiue both those affections. For he that considereth with himselfe what a father God is vnto vs, hath cause enough, although ther were no hels at al, why he should dread his displeasure more greuously thā any death. But also (such is the wantonnesse of our flesh to runne to licentiousnesse of sinning) to restrain the same by all meanes, wee ought therewithall to take holde of this thought, that the Lorde vnder whose power we liue, abhorreth all iniquitie, whose vengeance they shall not escape, that in liuing wickedly doe prouoke his wrath against themselves.

27 But that which Iohn saith, that feare is not in charitie, but perfect charitie casteth out feare, because feare centeineth punishment, disagreeeth not with this that we say. For the wicked feare not God in this respect that they dread to incurre his displeasure, if they might doe it without punishment: but because they know him to be armed with power to reuenge: therefore they shake for feare at the hearing of his wrath. And also they so feare his wrath, because they think that it hangeth ouer them, for y they looke euery moment when it shall fall vpon their heades. As for the faithfull: they (as is aboue saide) both feare his displeasure more than punishment, and are not troubled with feare of punishment as if it did hang ouer their necks, but they are made the more ware not to procure it. So saith the Apostle when he speaketh to the faithfull: Be ye not deceiued: for this cometh the wrath of God vpon the children of vnbeleefe. He threatneth not y Gods wrath wil come vpon the, but putteth the in mind to think vpon this, y the wrath of God is prepared for such wicked doings as he had recited, y they theselues should not be willing also to proue it. Albeit it seldom happeneth that the reprobate be awakened with onely and bare threatnings, but rather being alreadie grosse and vnsensible dul with their own hardenes, so oft as God thundreth from heaue they harden theselues to obstina-

*A feare which we ought to nourish in our selues.*  
Prou. 1. 7.  
Psal. 100.  
11.  
Prou. 15. 14.  
Mal. 1. 7.  
Iob. 8. 28.

*What feare it is which perfect charitie casteth out.*  
1. Iohn 4. 18.

Ephe. 5. 7.  
Col. 3. 6.



cy, but when they are once stricken with his hand, then whether they will or no, they be enforced to feare. This feare they commonly call a seruill feare: and in comparison set it for contrary to free natured & willing feare which becommeth children. Some other doe suttely thrust in a middle kind, because that same seruill and constrained affection sometime so subdueth mens mindes, that they come willingly to the feare of God.

*Faith being  
persuaded of the  
good will of God  
cannot but per-  
suade it selfe of  
all good things,  
especially eternall  
life and saluation  
at the hands of  
God.  
Psal. 80. 4.  
Ephe. 2. 14.*

28 Nowe wee vnderstande, that in the good will of God, whereunto faith is said to haue respect, the possession of saluation & eternall life is obtained. For if we can want no good thing, while God is fauourable vnto vs, it abundantly sufficeth vs to the assurednesse of saluation, when he him selfe doth assure vs of his loue. Let him shew his face (saith the Prophet) and we shall be safe. Whereupon the Scriptures determine this to bee the summe of our saluation, that God putting away all enmities, hath receiued vs into fauour. Whereby they shew, that when God is reconciled vnto vs there remaineth no perill, but that all things shall prosper well with vs. Therefore faith, hauing taken holde of the loue of God, hath promises of the present life, and of the life to come, and perfect assurednesse of all good things: but that same such as may be gathered out of the word of God. For faith doth not certainly promise to it selfe either length or honor or welth of his life, forasmuch as God willed none of these things to bee appointed vnto vs, but is contented with this assurednesse, that God will neuer fail how so euer many things faile vs that pertaine to the maintenance of this present life. But the cheefe assurednesse of faith resteth in expectation of the life to come, which is set out of doubt by the word of God. But whatsoeuer miseries and calamities betide vnto them whom God loueth, they can not worke the contrarie, but that his good will is perfect felicitie. Therefore when we did meane to expresse the summe of blessednes, wee named the fauour of God, out of which spring doe flowe vnto vs all kindes of good things. And this we may commonly note throughout the Scriptures, that whensoever mention is made not onely of eternall saluation, but also of any good thing in vs, wee bee alway called backe to the loue of God. For which cause *Dauid* saith, that the goodnesse of God when it is felt in a godly heart, is sweeter and more to be desired than life it selfe. Finally, if all things else doe flowe vnto vs according to our owne wishing, and wee bee vncertaine of Gods loue or hatred, our felicitie shal be accursed, and therefore miserable: But if the fauourable face of God doe shine vnto vs, euen our verie miseries shall be blessed, because they are turned to helpes of our saluation. As *Paul*, when hee heapeth vp a rehearfall of all aduersities, yet he glorieth that he was not by them seuered from the loue of God: and in his praiers he alway beginneth at the fauour of God, from whence floweth all prosperitie. Likewise *Dauid* setteth the onely fauour of God against all the terrors that trouble vs. If (saith he) I shall walke in the midst of the shadowe of death, I will feare no euils, because thou art with me. And we alway feele that our mindes do wauer, vnlesse being contented with the fauour of God, they seeke their peace in it, and haue this inwardly fixed in them that is saide in the Psalm, Blessed is the people whose GOD is the Lorde, and the nation whome he hath chosen to him for his inheritance.

*Psal. 63. 4.*

*Rom. 8. 3 5.*

*Psal. 23. 4.*

*Psal. 33. 12.*

29 Wee make the foundation of faith to be the free promise of G O D, because faith properly staieth vppon it. For though faith doe belecue God to be true in all things, whether he commaunde or forbid, whether hee promise or threaten, and also obediently receiueh his commandements, and bewareth of thinges that he prohibiteth, & hath regard to his threatenings, yet properly it beginneth at the promise, and therein continueth, and thereupon endeth. For faith seeketh for life in God, which is not found in commandements or declarations of penalties, but in promise of mercie, and in no other promise, but such as is freele giuen. For the conditionall promise, by which we are sent to our owne workes, doeth no otherwise promise life, but if we perceiue it to stand in our selues. Therefore if we will not haue our faith to tremble and wauer, we must stay it with that promise of saluation, which is willingly and liberally offered vs of the Lord, rather in respect of our miserie, than of our owne worthinesse. Wherefore the Apostle beareth this witnesse of the Gospell, that it is the word of faith, which name he taketh both from the commandements and also from the promises of the lawe, because there is nothing that can stablsh faith, but that liberall embassage, by which God reconcileth the world to himselfe. Therefore the same Apostle oftentimes maketh a relation of faith and the Gospell together, when he teacheth that the ministerie of the Gospell was committed to him vnto the obedience of faith, that the same is the power of God, to saluation to euerie one that belecueth: that in it is revealed the righteousness of God from faith to faith. And no maruel. For sith the Gospel is the ministerie of reconciliation, there is no other testimony sure enough of Gods good will toward vs, the knowledge whereof faith requireth. Therefore when we say that faith must rest vpon free promise, wee doe not denie but that the faithfull doe euery way embrace and receive the word of God, but we appoint the promise of mercie to be the proper marke of faith. Euen as the faithfull ought in deed to acknowledge God to be the iudge and punisher of wicked doings, and yet they properly haue regarde vnto his mercifull kindnes: for as much as he is described to them to be considered such a one as is louing and mercifull, farre from wrath, of much goodnes, gentle vnto all, powring forth his mercy vpon all his workes.

*Though faith do belecue vvhatsoeuer God speaketh yet it principally respecteth the promise of saluation freely offered in the Gospell.*

Rom. 10. 8.

Rom. 1. 6. & 16. 17.

2. Cor. 5. 18.

Psal. 86. 5. & 103. 8. 1. 5.

30 Neither yet doe I regarde the barkings of Pighiur, or such other dogges, when they find fault with this restraint, as though in diuiding faith it did take holde but of one peece thereof. I graunt (as I haue already said) that the generall obiect of faith (as they tearme it) is the truth of God, whether hee threaten or put vs in hope of fauour. Wherefore the Apostle ascribeth this to faith, that Noe feared the destruction of the worlde, when it was noryer scene. If the feare of a punishment shortly to come, was the worke of faith, then ought not the threatnings to bee excluded out of the definition of faith. This is indeede true. But the cauillers doe vniuistly accuse vs, as though we denied that faith hath respect to all the partes of the worde of G O D. For our meaning is onely to shewe those two thinges, first, that faith neuer stedfastly standeth vntill it come to free promise: and then that wee are no otherwise by it to be reconciled to God, but be-

*The reason why the promise of mercie in Christ is put not for the onely, yet for the principall obiect of faith.*  
Heb. 11.



cause it coupleth vs to Christ. Both those points are worthy to bee noted. We seeke such a faith, which may make difference between the children of God & the rebroate, betwene the faithfull & the vnbeleuing. If a man do beleue that God both iustly commaundeth all that he commaundeth, and truly threatneth, shall he be therefore called faithfull? Nothing lesse. Therefore there can be no stedfast stay of faith, vnlesse it be grounded vpon the mercy of God. But now to what end do we dispute of faith? Is it not that we may learne the way of saluation? But how doth faith bring saluation but in respect that it graffeth vs into the bodie of Christ? Therefore there is no inconuenience, if in the definition wee doe enforce the principall effect thereof, and do ioine vnto the generall name, in steade of a difference that mark that seuereth the faithfull frō the vnbeleuing. Finallie, the malicious haue nothing to find fault withal in this doctin, but they must wrap vp Paul with vs in y<sup>e</sup> same blame, which calet the gospel properly the word of faith.

Rom. 10 8.

*The consideration  
of the power of  
God and of the  
workes which  
he hath doone  
confirmeth vs in  
faith: yet al vani-  
sheth except  
we relye vpon  
his worde.  
Psal. 9. 11.  
Psal. 109. 43.  
Rom. 4. 21.*

¶ But hereupon againe wee gather that which we haue before declared, that faith doth no lesse neede the worde than the fruit doth neede the liuelie roote of the tree, because no other (as *Dauid* testifieth) can trust in the Lorde, but they that knowe his name. But this knowledge is not according to euerie mans imagination, but so far as God himselve is witnesse of his owne goodnes. Which the same Prophet confirmeth in an other place, saying: Thy saluation is according to thy worde. Againe, I haue trusted in thy worde, saue me. Where is to bee noted the relation of faith to the worde, and then how saluation followeth. And yet in the meane time we do not exclude the power of God, with beholding wherof, vnlesse faith sustein it selfe, it can neuer giue vnto God his due honor. *Paul* seemeth to rehearse a certaine slender and common thing of *Abraham*, that hee beleued that God which had promised him the blessed seede, was able to performe it. Againe in another place, speaking of himselfe: I know whom I haue beleued, and I am sure that he is able to keepe that which I haue left with him vntil that day. But if a man wey with himselfe how many doubtings of the power of God doe oftentimes creepe into mans minde, he shall wel perceiue that they which do highlie esteeme it as it is worthy, haue not a little profited in faith. We all will confesse that God is able to doe whatsoeuer he will, but when euen the least tentation throweth vs downe with feare, and amaseth vs with horror, thereby appeareth plainly, that we diminish the estimation of Gods power, when we prefer aboue it those thinges, y<sup>e</sup> Sathan threatneth against Gods promises. This is the reason why *Esa*, meaning to print into the harts of the people y<sup>e</sup> assurednes of saluation, doth so honorably intreat of the infinite power of God. It seemeth oft that so soone as he hath begonne to speake of the hope of pardon and reconciliation, he by and by turneth to another thing, and wandreth about in long and superfluous circumstances, rehearsing how meruellously the Lorde gouerneth the frame of Heauen and earth and the whole order of nature, yet is heere nothing that serueth not firly for the circumstance of the matter that hee speake of. For vnlesse the power of God whereby he is able to do all thinges be presently set before our eyes, our eares will hardly heare the word, or will not esteeme it so much as it is worth. Beside that, heere is declared his

effect

2. Tim. 1. 18.



effectuall power, because godlinesse (as wee haue already shewed in another place) doth alway apply the power of God to vse and worke, specially it setteth before it selfe those workes of God, whereby hee hath testified himselfe to be a father. Hereupon commeth that in the scriptures is so often mention made of the redemption, whereby the Israelites might haue learned that God which was once the author of saluation, will be an euermolting preseruer thereof. And *Dauid* putteth vs in mind by his owne example, that those benefites which God hath particularly bestowed vpon euery man, doe afterward auail to the confirmation of his faith. Yea when God seemeth to haue forsake vs, it behoueth vs to stretch our wits further, that his auncient benefites may recomfort vs, as it is said in another Psalm, I haue bene mindfull of olde dayes. I haue studied vpon all thy workes. &c. Againe, I will remember the workes of the Lorde, and his meruelles from the beginning. But because without the word all quickly vanisheth away that wee conceiue of the power of God and of his workes, therefore we doe not without cause affirme that there is no faith, vnlesse God giue light vnto it with testimony of his grace. But here a question might be moued, what is to be thought of *Sara* and *Rebecca*, both which beeing moued as it seemeth with zeale of faith, passed beyonde the bondes of the worde. *Sara*, when the feruently desired the promised issue, gaue her bondmaide to her husbande. It cannot be denied but that she many wayes sinned: but nowe I touch onely this fault, that being caried away with her zeale, shee did not retrain her selfe within the boundes of Gods worde, yet it is certaine that that desire proceeded of faith. *Rebecca* being certified by the Oracle of God of the election of her sonne *Iacob*, procured his blessing by euill crafty meanes: shee deceiued her husband the witnesse & minister of the grace of God: shee compelled her sonne to lye: shee by diuers guiles and deceits corrupted the trueth of God: Finally in making a scorne of his promise, shee did as much as in her lay, destroy it. And yet this act, howe much soeuer it was euill, and worthy of blame, was not without faith, for it was necessarie that shee shoulde ouercome many offences, that she might so earnestly endeouour to attaine that which without hope of earthly profite was full of great troubles and daungers. As we may not say that the holy Patriarch *Isaac* was altogether without faith, because he being by the same oracle of God admonished of the honour transferred to the yonger sonne, yet ceased not to be more fauourably bent to his first begotten sonne *Esaue*. Truly these examples doe teach, that oftentimes errors are mingled with faith, but yet so that faith if it bee a true faith, hath alway the vpper hand. For as the particular errour of *Rebecca* did not make voide the effect of the blessing, so neither did it make voyde her Faith which generally reigned in her minde, and was the beginning and cause of that dooing. Neuertheless therein *Rebecca* vttered howe ready mans minde is to fall so soone as hee giueth him selfe, neuer so little libertie. But though mans default and weaknesse doth darken faith, yet it doeth not quenche it: in the meane time it putteth vs in minde, howe carefully wee ought to hang vpon the mouth of GOD, and also confirmeth that which wee haue taught, that Faith vanisheth away, vnlesse it bee vpholden by the Worde: as the mindes both of *Sara*, and *Isaac* and *Rebecca*

Psal. 111.43.

Psal. 111.11.

Gen. 15.

Gen. 26.

had become *vaine* in their crooked wandrings out of the way, vnlesse they had beene by Gods secrete bridle holden in obedience of the word.

*Faith embraceth no promise but in Christ by whom the thing promised is deriued fro God to vs.*  
Rom. 1. 17.  
2. Cor. 1. 20.

32. Again, not without cause wee include all the promises in Christe, forasmuch as in the knowledge of him the Apostle includeth all the Gospel: and in another place he teacheth, that all the promises of God are in him, yea and Amen. The reason whereof is ready to be shewed. For if God promise any thing, he therein sheweth his good will: so that there is no promise of his, that is not a testimony of his loue. Neither make it any matter that the wicked when they haue great and continuall benefites of Gods liberalitie heaped vpon them, doe thereby wrap them selues in so much the more greuous iudgement. For sith they doe neither thinke nor acknowledge that those things come vnto them from the hande of God, for if they acknowledge it, they do not with them selues consider his goodness, therefore they can not thereby bee better taught of his mercy than brut beasts, which according to the measure of their estate, doe receiue the same fruite of Gods liberalitie, and yet they perceiue it not. Neither doeth it any more make against vs, that many times in refusing the promises appointed for them, they doe by that occasion procure to them selues the greater vengeance. For although the effectuall working of the promises doe then only appear, when they haue found faith with vs, yet the force and naturall propertie of them is neuer extinguished by our vnbeleefe or vnthankfulnesse. Therefore when the Lorde by his promises doth prouoke man not onelie to receiue, but also to thinke vpon the fruites of his bountifullnesse, he doth therewithall declare vnto him his loue. Whereupon we must returne to this point, that euery promise is a testifying of Gods loue toward vs. But it is out of question, y<sup>e</sup> no mā is leued of God but in Christ, he is the beloued sonne, in whom the loue of the father abideth and resteth, & then from him powreth it selfe abroade vnto vs: as *Paul* teacheth, that wee haue obtained fauor in the beloued one. Therefore it must needs be deriued and come vnto vs by meane of him. For this cause the Apostle in another place calleth him our peace: in another place he setteth him out as a bond, whereby God is with fatherly naturall kindnes bound vnto vs. It followeth then y<sup>e</sup> wee must cast our eyes vpon him, so oft as any promise is offered vs. And that *Paul* teacheth no absurdity, y<sup>e</sup> al Gods promises whatsoever they be, are confirmed and fulfilled in him. There be certaine examples y<sup>e</sup> make for the contrarie, For it is not likely that *Naaman* the Syrian, when hee required of the Prophet the manner how to worship god aright, was instructed concerning the Mediator: yet his godlinesse is praised. *Cornelius* a Gentile and a Romaine, could scarcely vnderstand that which was known not to all the Iewes, yea and that verie darkly: yet his almes and prayers were acceptable to God, and the sacrifice of *Naama*, by the prophets answer allowed. Which thing neither of them could obtaine but by faith. Likewise it may be said of the Eunuche to whom *Philip* was carried, which if he had not had some faith, would not haue taken vpon him the trauel & expenses of so long a iourney, to worship. Yet we see, when *Philip* examined him, howe hee bewraied his ignorance of the Mediator. And truly I grant that their faith was partly vnexpressed, not only concerning Christs person, but also concerning his

Matth. 3. 17.

Ephc. 1. 7.

Ephc. 2. 14.

Rom. 8. 3. & 15. 8.

Acts 10. 3.

Acts 8.

2. Kings 5. 17.

2. Reg. 5. 17.

Acts 8. 13.

his power & the office committed vnto him of the father. Yet in the meane time it is certain, that they were instructed in such principles, as gaue them some tast of Christ, although but very small. Neither ought this to seeme strange. For neither would y<sup>e</sup> Eunuch haue come in hant to Ierusalem from a faire contry to worship an vnkown God, neither did Cornelius when he had once embraced the Iewish religion spend so much time, without being acquainted with the first grounds of true doctrine. As for Naaman, it had bene to sond an absurditie for *Elixens* when hee taught him of small things, to haue said nothing of the principall point. Therefore although there were among them a dark knowledge of Christ, yet it is not likely that there was no knowledge becauie they did vse them selues in the sacrifices of the law, which must haue bene discerned by the very ende of them, that is Christe, from the false sacrifices of the Gentiles.

33 But this bare & outward declaration of the worde of God, ought to haue largely sufficed to make it to be beleueed, if our owne blindness & stubbornesse did not withstand it. But our mind hath such an inclination to vanitye, y<sup>e</sup> it can neuer cleaue fast vnto the truth of God, & hath such a dalnes, y<sup>e</sup> it is alway blind & cannot see the light thereof. Therefore there is nothing auailably done by the worde without the enlightning of the holy Ghost. Whereby also appeareth, that faith is farre aboue mans vnderstanding. Neither shal it be sufficient that the minde be lightened with the spirite of God, vnlesse the heart bee also strengthened & stablished with his power. Wherein the schoolemen do altogether erre, which in considering offaith do only take hold of a bare & simple assent by knowledge, leauing out y<sup>e</sup> confidence & assurednesse of the heart. Therefore faith is both waies a singular gift of God, both y<sup>e</sup> the mind of man is clesed to tast the trueth of God, & that his heart is stablished therein. For the holy Ghost not only is the beginner of faith, but also by degrees encrease it, vntill by it he bring vs to the heauenly kingdom. That good thing (saith *Paul*) which was committed to thy keeping, keepe in the holy Ghost which dwelleth in vs. But howe *Paul* saith that the holy Ghost is giuen by the hearing offaith, we may easily dissolue it. If there had bene but one onely gift of the holy Ghost, then it had bene an absurditie for him to call the holy Ghoste the effect offaith, which is the author & cause offaith. But when he maketh report of the gifts wherewith God garnitheth his Church, & by encreaseinges of faith bringeth it to perfection, it is no maruail if he ascribe those things to faith which maketh vs fit to receiue them. This is reckened a most strange conclusion, when it is said, that no man but he to whome it is giuen, can beleue in Christ. But that is partly becauie they do not cōsider either how secret & high the heauenly wisdom is, or how great mans dulnesse is in conceiuing the mysteries of God: and partly becauie they looke not vnto that assured & stedfast constantnesse of heart, that is to say, the cheefe part offaith.

34 But if (as *Paul* preacheth) no man is witnesse of the will of man, but the spirit of man that is within him, then how should man be sure of the will of God? And if the truth of God be vncertaine among vs, in those things y<sup>e</sup> we presently behold with our eye, how should it be assured and stedfast among vs there where the Lord promiseth such things as neither eye seeth,

*The outward declaration of the word without an inward enlightning by the spirit doth not suffice: either it breeds or increaseth faith in vs.*

2. Tim. i. 14.  
Gal. 3. 2.

1. Cor. 2. 11.  
*Our blindness before the spirit: open our eyes and the clearnesse of our minds as yet.*



## Cap. 2. Of the manner how to receiue

nor wit comprehendeth? But herein mans sharpnes of vnderstanding is so ouerthrowne and faileth, that the first degree of profiting in Gods schole, is to forsake his own wit. For by it as by a veile cast before vs, we are hindered that we cannot attain the misteries of God, which are not disclosed but to litle ones. For neither doth flesh, & blood disclose, nor natural man perceiue those things that are of the spirit, but rather to him the learning of God is foolishnesse, because it is spiritually to be iudged. Therefore heerein the help of the holy Ghoste is necessarie, or rather herein his force only reigneth. There is no man that knoweth the minde of God, or hath bin his counsellor: but the holy spirit searcheth out all things, euen the deepe secretes of God, by whom it is brought to passe, that we know the minde of Christ. No man (saith he) can come to me: vnlesse my father that sent mee, draw him. Euery one therefore that hath heard and learned of my father, commeth. Not that any man hath seene the father, but hee that is sent of God. Euen as therefore we cannot come vnto Christ, but being drawne by the spirit of God: so when we be drawne, wee are lifted vp in wit and mind aboue our vnderstanding. For the soule enlightened by him, taketh as it were a newe sharpnesse of vnderstanding, wherewith it may beholde heauenly misteries, with brightnesse whereof it was before dazeled in it selfe. And so mans vnderstanding receiuing brightnesse by the light of the holy Ghost, doeth neuer till then truely begin to taste of those things that belong to the kingdome of God, beeing before altogether vnfauorice & without iudgement of taste to take assay of them. Therefore when Christe did notably set out vnto two of his disciples the misteries of his kingdome, yet he nothing preuailed, vntill he opened their senses that they might vnderstand the Scriptures. When the Apostles were so taught by his godly mouth, yet the Spirit of Truth must be sent vnto them, to poure into their mindes the same doctrine which they had heard with their eares. The woord of God is like vnto the Sunne that shineth vnto all them to whom it is preached, but to no profite among blinde men. But wee are all in this behalfe blinde by nature, therefore it cannot pearce into our mind but by the inward master the holy ghost, making by his enlightning an entrie for it.

35 In another place, when we had to entreate of the corruption of nature, we haue more largely shewed how vnfit men are to beleeue. Therefore I will not wearie the readers with repeating the same again. Let this be sufficient that the spirit of faith is called of Paul faith it self, which the spirit giueth vs, but not which we haue naturally. Therefore he prayeth that God fulfill in the Theſſalonians all his good pleasure, and the worke of faith in power. Wherein calling faith the worke of God, and giuing it that title for a name of addition, and calling it by figure of apposition Gods good pleasure, he denieth that it is of mans own motion: and not contented therewith he addeth further, y it is a declaratiō of Gods power: writing to the Corinthians, where he saith, that faith hangeth not vpon the wisdom of men, but is grounded vpon the power of the holy Ghost. He speaketh in deed of outward miracles: but because y reprobate are blind at the beholding of them, he comprehendeth also that inwarde seale, whereof he maketh mention

Matth. 11. 15.  
Luke 10. 21.  
Matth. 16. 17.  
1. Cor. 2. 14.  
Rom. 11. 34.  
1. Cor. 2. 16.  
Iohn 6. 43.

Luc. 24. 27. & 45  
Iohn 16. 15.

*The light of  
faith is the gift of  
God not bestowed  
indifferently  
vpon all men.*  
2. Cor. 4. 13.  
2. Theſſ. 1. 11.

in an other place. And God, the more gloriously to set forth his liberality in so noble a gift, vouchsafeth not to graunt it to all vniuersally without difference, but by singular priuiledge giueth it to whom he wil. For prooffe whereof we haue alleadged testimonies before. Of which *Augustine* being a faithfull expositor, crieth out that it would please the Sauour to teach him, and that the verie beleuing it selfe, is of gift and not of deserving. No man (saith he) commeth to mee, vnlesse my father draw him, and to whom it is giuen of my father. It is maruellous that two doe heare, the one despiseth, the other ascendeth vp. Let him that despiseth, impute it vnto himselfe: lette him that ascendeth, not arrogantly asigne it to himselfe. In an other place. Why is it giuen to one and not to an other? It grieueth me not to say it, this is the depth of the crosse. Out of I wote not what depth of the iudgements of God which we maie not search, proceedeth all that we can. What I can, I see: whereby I can, I see not, sauing that I see thus farre, that it is of God. But why him, and not him? That is much to me. It is a bottomlesse depth, it is the depth of the crosse. I maie crie out with wondering, but not shew it in disputing. Finally, the summe commeth to this, that Christ when hee enlighteneth vs vnto faith by the power of his Spirite, doeth therewith all graffe vs into his bodie, that wee maie be made partakers of al good things.

36 Now it remaineth that that which the minde hath receiued, may be further conueied into the heart. For the word of God is not throughly receiued by faith, if it swimme in the top of the braine, but when it hath taken root in the bottom of the heart that it may be an inuincible defence to beare & repulse al the engines of tentations. Now if it be true, that the true vnderstanding of the minde is the enlightning thereof, then in such confirmation of the heart, his power much more evidently appeareth, euen by so much as the distrustfulnesse of the heart is greater than the blindness of the wit: & as it is harder to haue the minde furnished with assurednes, than the wit to bee instructed with thinking. Therefore the Spirite performeth the office of a seale, to seale vp in our hearts those same promises, the assurance whereof it first imprinted in our wits, and serueth for an earnest to confirme and stablish them. Sith ye beleued (saith the Apostle) yee are sealed vp with the holie Spirite of promise, which is the earnest of our inheritance. See you not how he teacheth that by the spirite the hearts of the faithfull are grauen as with a seale? and how for the same reason he calleth him the Spirite of promise, because he ratifieth the Gospell vnto vs? Likewise to the *Corinthians* he saith: God which annointed vs, which hath also sealed vs, and giuen the earnest of his Spirit in our heartes. And in an other place when he speaketh of confidence and boldenesse of hoping well, hee maketh the pledge of the Spirite the foundation thereof.

37 Neither yet haue I forgotten that which I saide before, the remembrance whereof experience continually reneweth, that is, that faith is tossed with diuerse doubtings, so that the minds of the godly are seldo quiet, or at least do not alway enioy a peaceable state: but with whatsoeuer engin they be shaken, either they rise vp out of the verie gulf of temptations, or doe abide fast in their standing. Truelie this assurednesse onelic nourisheth and

*We haue not faith as soone as the truth is conueied in our minde, except the spirit seale it also to our heart.*

*Ephc. i. 13.*

*2. Cor. i. 21.  
& 5. 5.*

*The assurednesse of our faith is not extinguished when it is distressed.*

## Cap. 2. Of the manner how to receivee

Psal. 46. 3.

defendeth faith, when we holde fast that which is saide in the Psalme. The Lord is our protection, our helpe in trouble, therefore we wil not feare, when the earth shall tremble, and the mountaines shal leape into the heart of the sea. Also this most sweete quietnesse is spoken of in another place: I laie downe and slept, and rose againe, because the Lorde hath sustained me, it is not meant therby that *David* was alway with one vndisturbed course framed to a merrie cheerefulnesse: but in respect that he tasted the grace of God, according to his proportion of faith, therefore he glorieth that he without feare despiseth al that euer might disquiet the peace of his mind. Therefore the Scripture meaning to exhort vs to faith, biddeth vs to be quiet. In *Esaie* it is laide: In hope end silence shall be your strength, In the Psalme: Holde thee still in the Lord, and waite for him. Wherwith agreeth that saying of the Apoistle to the Hebrues: Pacience is needful, &c.

Esaie 30. 15.

Psal. 37. 7.

Heb. 10. 36.

*The certaintie  
of grace which  
we haue by faith  
is more than morall  
or coniecturall.*

38 Hereby we may indge how pestilent is that doctrine of the Schoolemen, that we can no otherwise determine of the grace of God towards vs, than by morall coniecture as euerie man thinketh himself worthy of it. Trulie if we shal weigh by our works how God is minded toward vs, I grāt that we can attaine it with any coniecture, bee it neuer so slender: but sith faith ought to haue relation to a simple and free promise, there is left no cause of doubting. For with what confidence (I beseech you) shall wee be armed, if we saie that God is fauourable vnto vs vpon this condition, so that the purenesse of our life doe deserue it? But because I haue appointed one place properly for the discussing hereof, therefore I will speake no more of them at this present, specially forasmuch as it is plaine enough, that there is nothing more contrarie to faith, than either coniecture or any thing were vnto doubting. And they do very ill writhe to this purpose that testimony of the preacher which they haue oft in their mouthes: No man knoweth whether he be worthy of hatred or loue. For to (speake nothing how this place is in the common translatiō corruptly turned) yet very children can not be ignorant what *Salomon* meaneth by such woordes: that is, that if anie man will iudge by the present state of thinges, whom God hateth, or whom God loueth, he laboreth in vaine, & troubleth himselfe to no profit for his paines: sith all thinges happen alike, both to the righteous and the wicked, to him that offereth sacrifices and him that offereth none. Whereupon followeth, that God doth not alway witnesse his loue to them to whom he maketh all thinges happen prosperously, nor doeth alwayes vtter the hatred to them whom hee punisheth. And that he doth to condemne the vanitie of mans wit, sith it is so dull in thinges most needfull to be knowne: as hee had writen a litle before, that it cannot bee discerned what the soule of a man differeth from the soule of a beast, because it seemeth to die in like manner. If anie man will gather therof, that the opiniō that we hold of the immortality of soules, standeth vpon coniecture: may he not worthily be counted a mad man? Are they then in their right wits which gather that there is no certaintie of Gods grace, because wee can conceiue none by the carnal beholding of present thinges?

*It is no pre-  
sumption to  
know the loue of*

39 But they alludge that it is a point of rash presumption, to take vpon vs an vndoubted knowledge of Gods will. I woulde indeede graunt it

vnro



vnto them, if we did take so much vpon vs, that we would make the incomprehensible secret purpose of God subiect to the slenderesse of our witte. But when we simply saie with *Paul*, that we haue receiued not the spirit of this world, but the Spirit that is of God, by whose teaching wee may know those things that are giuen vs of God, what can they barke against it, but they must slanderously speake against the Spirit of God? But if it be a horrible robbrie of God to accuse the reuelation that cometh from him, either to be lying, or vnassured or vndoubtfull, what do we offend in affirming that it is assured? But they saie, that this also is not without great presumptuousnesse, that we dare to glorie of the Spirit of Christ. Who would think that their dulnesse were so great that would be counted masters of this world, that they so fowly stumble in the first principles of religion? Surely I would not thinke it credible, vnlesse their owne writings that are abroad did testify it. *Paul* pronounceth that they onelie are the children of God, that are moued with his spirit: and these men would haue them that bee the children of God, to be moued with their owne spirit, and to be without the Spirit of God. *Paul* teacheth that we call God our Father, as the holy Ghost ministreth that worde vnto vs, which onelie can beare witnesse to our spirit that we are the children of God: These men, although they forbid vs not to call vpon God, yet doe take awaie his Spirit, by whose guiding wee should haue bene rightly called vpon. *Paul* denieth that they are the seruants of Christ, that are not moued with the Spirit of Christ: these men saie a Christianitie that needeth not the Spirit of Christ. *Paul* maketh no hope of the blessed resurrection, vnlesse wee feele the holie Ghost abiding in vs: they forge a hope without anie such feeling. But peradventure they will answere, that they do not denie that we ought to be endued with it, but that it is a point of modestie & humilitie not to acknowledge it. What meaneth he then, when he biddeth the Corinthians to trie whether they be in the faith, to proue themselves whether they haue Christ, whome vnlesse a man do acknowledge to be dwelling in him, he is a reprobate? But by the Spirit that God hath giuen vs (saith *Iohn*) we know that hee abideth in vs. And what do we elsse but call the promises of Christ in doubt, when we wil be counted the seruants of God without his spirit, which hee hath openly declared, that hee would poure out vpon all his? Beside that, wee doe wrong to the holy Ghost, which doe separate from him faith that is his peculiar worke. Sith these are the first lessons of godlie religion, it is a token of miserable blindnesse, to haue Christians noted of arrogancie, that dare glorie of the presence of the holie Ghost, without which glorying Christianity it selfe doth not stand. But they declare by their example how truely Christ saide, that his Spirit is vnknown to the worlde, & is onely known of them with whom he abideth.

40 And because they will not goe about to ouerthrow the stedfastnesse of faith with digging onely of one mine, they assure it also otherwise. For they say, that although according to our present state of righteousnesse, we maie gather a iudgement of the grace of God, yet the knowledge of perseverance to the end abideth in suspense. A goodlie confidence of saluation forsooth is left vnto vs, if wee iudge by morall coniecture, that for a present moment

*Go towards me  
and his spirit  
which is in vs.  
1. Cor. 2. 12.*

Rom. 8. 14.

Rom. 8. 16.

Rom. 8. 11.

2. Cor. 13. 5.

1. Iohn 3. 24.

Elsay 3. 43.

Iohn 14. 17.

*Not onely our  
present but our  
future estate by  
faith certaine.*

## Cap. 2.

Rom. 8. 38.

moment we be in fauour, and what shal become of vs to morow we cannot tel. The Apostle teacheth farre otherwise: I am surely perswaded (saith hee) that neither Angels, nor powers, nor principalities, neither death, nor life, neither present things nor things to come, shal seuer vs from the loue wherewith the Lord embraceth vs in Christ. They seeke to escape with a trifling solution, prating that the Apostle had that by speciall reuelation. But they are holden too hard to slip away so. For there he entreateth of those good things y<sup>e</sup> commonly come by faith to the faithfull, not those that he himselve specially selet. But the same *Paul* in another place putteth vs in feare with mention of our weakenesse & vntedfastnesse: Let him that standeth (saith he) beware that he fal not. It is true, but not such a feare whereby we should be ouerthrowen, but wherby we may learne to humble our selues vnder the mightie hand of God, as *Peter* expoundeth it. Then how against order and trueth is it to limit the assurednesse of faith to a moment of time, whose proprietie is to passe beyond the spaces of this life, and extend further to immortallitie to come? Sith therefore the faithfull do impute it to the grace of God, that being lightened with his spirit they do by faith enioy the beholding of the heavenly life: so far is such glorying from presumptuousnes, that if any man be ashamed to confesse it, he doth therein more bewray his extreme vnthankfulnes, in vnkindly hiding Gods goodnes, than he doeth declare his modestie or submission.

1. Cor. 10. 12.

1. Pet. 5. 6.

*The Apostles  
definition of faith  
who termeth it a  
substance of things  
hoped for and a  
certaintie of  
things vnseene.  
Heb. 11. 1.*

41 Because it seemed that the nature of faith could not otherwise better or more plainly be declared than by the substance of the promise vpon which it resteth as vpon her proper foundation, so that if the promise be taken away, faith by and by falleth downe or rather vanisheth awaie: therefore we tooke our definition from thence, which yet varieth not from that definition, or rather description of the Apostle, that he applieth to his discourse, where he saith that faith is a substance of things to bee hoped for, & a certaintie of things that are not seene. For by this worde *Hypostasis* substance (for that terme he vseth (he meaneth as it were, an vpholding stay, wherupon the godly mind leaneth & resteth. As if he should say that faith is a certaine & assured possession of those things y<sup>e</sup> are promised vs of god, vnlesse a man had rather to take *Hypostasis* for affiance, which I mislike not, albeit I follow that which is more commonlie receiued. Again, to signifie that euē to the last day whē the bookes shalbe opened, they are higher thā those things that may bee perceiued with our senses, or seene with our eyes, or handeled with our hands, and that the same are no otherwise possessed by vs, but if we go beyond the capacity of our owne wit, & bend our vnderstanding about al things that are in the world, yea and climbe about our selues, he hath therefore added that this assurednes of possession, is of things that lie in hope, and therefore are not seene. For plaine appearance (as *Paul* writeth) is not hope, neither hope we for those things that we see. And when hee calleth it a certaintie or prooffe (or as *Augustine* hath oft translated it) a coniunction of things not present: for in Greeke it is *Elenchos*, he saith as much as if he did say, that it is an euident shewing of things not appearing, a seeing of things not seene, a plainnesse of darke things: a presence of things absent, an open shewing of hidden things. For the mysteries of God,

Dan. 7. 10.

Rom. 8. 24.  
August. Hom. in  
Iohan. 79. 95. De  
peccat. merit. &  
pemisli. 2. ca. 31.

such

such as they be that pertaine to our saluation, cannot be sene in themselves & in their owne nature as they call it: but we behold them only in his word, of whose truth we ought to be so fully perswaded, that we ought to hold all that he speaketh as it were already done & fulfilled. But how can the minde lift vp it self to receiue such a tast of Gods goodnesse, but that it must needs be therewith wholly kindled to loue God againe? For that flowing plentie of sweetnes which God hath laide vp in store, for them that feare him, can not be truelie known, but that it must therewithall vehemently moue affection: & whose affection it once moueth, it vtterly rauisheth & carieth him beyonde himselfe. Therefore it is no marueile, if into a peruerse & crooked heart neuer entreth this affection, by which being conueied vp into y<sup>e</sup> verie heauen, we are suffred to come to the most secretly hidden treasures of god, & the most sacred priuy places of his kingdome, which may not bee defiled with the entrance of an vncleane heart. For that which the Schoolemen reache, that charitie is before faith and hope, is a meere madnesse. For it is faith onelie that first engendreth charitie in vs. Howe muche more rightly doth Bernard teach: I beleue (saith hee) that the testimonie of conscience, which Paul calleth the glorie of the godlie, consisteth in three things. For first of al it is necessarie to beleue y<sup>e</sup> thou canst not haue forgiuenes of sins, but by the pardon of God: then y<sup>e</sup> thou canst haue no good work at al, vnlesse he also giue it: last of al y<sup>e</sup> thou canst by no works deserue eternal life, vnlesse it also be giuen freely. A litle after he addeth y<sup>e</sup> these things suffice nor, but y<sup>e</sup> there is a certeine beginning of faith, because in beleuing that sins cannot be forgiuen but of God, we ought also to beleue that they are not forgiuen vs, til also we be perswaded by the testimonie of the holy Ghost, that saluation is laid vp in store for vs: because God forgiueth sinnes, he himselfe giueth merits, & he himselfe also giueth rewards, that wee may not stay still in this beginning. But these & other things shalbe to be entreated of in places fit for them. Now let it onely suffice to know what faith is.

42 Now whersoever this liuely faith shalbe, it cannot be possible but that it hath with it the hope of eternal saluation: as an vndiuidable companion: or rather that it engendreth or bringeth it forth out of it selfe, which hope being taken awaie, how eloquently, gloriously soeuer we talk of faith, yet we are conuicted to haue no faith at al. For if faith (as is aboue said) be an assured perswasion of Gods truth, that it cannot lie vnto vs nor deceiue vs, nor become voide, then they that haue conceiued this assurednesse, truelie doe therewithall looke for a time to come that God shall performe his promises, which in their perswasion cannot be but true: so that brieflie, hope is nothing else, but a looking for those things which faith hath beleued to be truelie promised of God. So faith beleueth y<sup>e</sup> God is true, hope looketh for the performance of his truth in conuenient time. Faith beleueth that he is our Father, hope looketh for him to shewe himselfe suche a one towarde vs. Faith beleueth that eternall life is giuen vs, hope looketh that it be one day reueiled. Faith is the foundation whereupon hope resteth, hope nourisheth & sustaineth faith. For as no-man can looke for anie thing at Gods hande, but he that hath first believed his promises: so againe the weaknesse of our faith must with patient hope and expectation bee sustained and cherished, that

Lib. 3. Sen. diff.  
25. & sapius.  
Ser. 1. in An-  
nuntiatione,  
2. Cor. 1. 12.

Hope an vndiuid-  
able companion  
of faith.



## Cap. 2. Of the maner how to receiue

Rom. 8. 24.

that it fall not as fainting for wearinesse. For which reason *Paul* doeth well place our saluation in hope. For hope, while it in silence loketh for the Lord, restraineth faith that it fall not headlong with too must hast hope strēgtheneth faith, that it wauer not in Gods promises, nor beginne to doubt of the trueth of them: hope refresheth faith that it waxe not wearie: Hope stretcheth faith to the vttermost bounde, that it faint not in the mid course, nor in the verie beginning. Finally, hope by continually renewing and restoring, it maketh it now and then to rise vp fresher than it selfe to continuance. But how many waies the helps of hope are necessarie to the strēgthening of faith, shall better appeare, if wee consider with howe manie sorts of temptations they are assailed and shaken, that haue embraced the word of God. First, the Lord in differring his promises doeth oftentimes holde our mindes longer in suspense than we would wish: here it is the office of hope to performe, that which the Prophet commandeth, that though his promises doe tarie, yet we should waite still for them. Sometime he suffereth vs not onelie to faint, but also seemeth to be highly displeased: here it is much more necessarie to haue hope to help: vs, that according to the saying of an other Prophet, wee maie still looke for the Lorde that hath hidden his face from *Iacob*. There rise vp all scornes (as *Peter* saith) that aske: where is his promise or his comming? for as much as since the fathers slept, all things so continue from the beginning of the creation. Yea the flesh & the world do whisper the same thing in our eares. Here must faith stayed with sufferance of hope be holden fast fixed in beholding of eternitie that it may account a thousand yeres like as one day.

Heb. 2. 3.

Esay 8. 17.  
2. Pet. 3. 4.

Psal. 90. 4.

*The coniunction  
of faith and hope  
causeth many  
things to be spoken  
of the one which  
properly agree  
vnto the other.  
2. Pet. 3. 8.  
2. Pet. 1. 5.  
Phil. 1. 20.*

Gal. 5. 5.

43 For this conioyning and alliance the Scripture sometimes confoundeth the names of Faith and Hope. For when *Peter* teacheth that we are by the power of God preserued through faith, vnto the disclosing of saluation, he giueth that vnto faith which did more fitly agree with hope, and not without cause, forasmuch as we haue already taught, that hope is nothing else but the nourishment & strength of faith. Sometimes they are ioyned together: as in the same Epistle. That your faith & hope should be in God. But *Paul* to the Philippians out of faith deriueth expectation, because in patiently hoping, we holde our desires in suspense, til Gods conuenient oportunitie be opened. Al which matter we may better vnderstand by the tenth chapter to the Hebrues, which I haue already alleaged. *Paul* in an other place, although he speake vnproperly, yet meaneth the same thing in these words: We looke in the spirit through faith for hope of righteousness, euen because we embracing the testimonie of the Gospell concerning his free loue, do looke for the time when God shal openlie shew that which is nowe hidden vnder hope. And now it is plaine how foolishly *Peter Lombard* layeth two foundations of hope that is the grace of God, and the deferring of workes. Hope can haue no other marke to be directed vnto, but faith: & we haue already declared that faith hath one only mark the mercie of God, to which it ought to looke (as I may so speake) with both eies. But it is good to heare what a liuely reason he bringeth. If (saith he) thou darest hope for any thing without deferrings, y shall not be worthie to be called hope, but presumption. Who (gentle reader) wil not worthily abhorre such beasties, that

say,

say, it is a rash and presumptuous deede, if a man haue confidence that God is true of his worde? For where the Lorde willeth vs to looke for all thinges at his goodnesse, they saie it is presumption to leane and rest vpon it. A maister meete for such scholers as he founde in the mad schoole of filthie bablers. But as for vs, when we see that we are commanded by the oracles of God to conceiue a hope of saluation, let vs gladly presume so much vpon his trueth, as trusting vpon his onlie mercie, casting away the confidence of workes, to be bolde to hope well. Hee will not deceiue that saide: Be it vnto you according to your faith.

Math. 9. 29.

### The iij. Chapter.

*That we are regenerate by faith Wherein is entreated of Repentance.*

**A**lbeit wee haue alreadie partly taught how faith possesseth Christ, and how by it wee enioy his benefites: neuertheless this were yet darke, vnlesse we did also make declaration of the effectes that we feele thereby. Not without cause it is saide, that the sum of the Gospell standeth in repentance and in forgiveness of sinnes. Therefore leauing out these two pointes, whatsoeuer we shall saie of faith, shall bee but a hungry & vnperfect, yea and in maner vnprofitable disputation of faith. Now forasmuch as Christ doth giue both vnto vs, and wee obtaine both by faith, that is to say, both newnesse of life and free reconciliation; reason and order of teaching requireth, that in this place I beginne to speake of both. Our next passage from faith shalbe to Repentance, because when this article is well perceiued, it shal the better appeare how man is iustified by only faith and meere pardon, and yet how real holines of life (as I may so call it) is not seuered from free imputation of righteousness. Now it ought to be out of questiō, that Repentance doth not only immediatly follow faith, but also spring out of it. For whereas pardon & forgiveness is therefore offered by the preaching of the Gospell, that the sinner being deliuered from the tyranny of Satan, from the yoke of sinne, and from miserable bondage of vices, may passe into the kingdome of God, truly no man can embrace the grace of the Gospell, but hee must returne from the errorrs of his former life into the right way, and apply all his study to the meditation of repentance. As for them that thinke that repentance doth rather go before faith than flow or spring forth of it, as a fruite out of a tree, they neuer knew the force thereof, and are moued with too weake an argument to thinke so.

*Out of faith  
repentance springeth.*

2 Christ (say they) and John in their preachings doe first exhort the people to repentance, & then they afterward saie that the kingdom of heauen is at hande. Such commaundement to preach, the Apostles received, such order Paul followed, as Luke reporteth. But while they superstitiously sticke vpon the ioyning together of syllables, they marke not in what meaning the wordes hang together. For whē the Lord Christ & John do preach in this manner: Repent yee, for the kingdome of heauen is come neere at hand: doe they not fetch the cause of repentance from very grace and promise of saluation? Therefore their wordes are asmuch in effect as if they had saide: because the kingdome of heauen is come neere at hand, therefore

*Their grounds  
weake who  
thinke that  
repentance goeth  
before faith.  
Matth. 3. 2.  
Marth 3. 7.  
A. 20. 21.*

repent



repent yee. For *Matthew*, when hee hath shewed that *John* so preached faith that in him was fulfilled the prophetic of *Esaie*, concerning the voice crying in the wilderness, Prepare the waie of the Lorde, make streight the pathes of our God, But in the Prophet that voice is commanded to begin at comfort and glad tydings. Yet when we refer the beginning of repentance to faith, we do not dreame a certaine meane space of time, wherein it bringeth it out, but we meane to shew that a man cannot earnestly applie himselfe to repentance, vnlesse hee know himselfe to bee of God. But no man is trulie perswaded that he is of God, but he that hath first receiued his grace. But these things shall be more plainly discussed in the processe following. Peraduenture this deceiued them, that many are first by terrors of conscience tamed, or framed to obedience, before that they haue throughly digested, yea before they haue tasted the knowledge of grace. And this is the feare at the beginning, which some account among vertues, because they see that it is neere to true and iust obedience. But our question is not here how diuersly Christ draweth vs vnto him, or prepareth vs to the endeavour of godlinesse: only this I say, that there can be no vprightnesse found where reigneth not the Spirit which Christ receiued to communicate the same to his members. Then according to that saying of the Psalme: With thee is mercifulnesse, that thou maiest bee feared, no man shall euer reuerentlie feare God, but hee that trusteth that God is mercifull vnto him: no man will willingly prepare himselfe to the keeping of the law, but he that is perswaded that his seruices please him: which tenderesse in pardoning and bearing with faultes, is a signe of fatherly fauour. Which is also shewed by that exhortation of *Osee*, Come let vs returne to the Lord, because he hath plucked vs and he will heale vs: hee hath stricken vs, and he wil cure vs, because the hope of pardon is vsed as a pricke to make them not to lie dull in their sinnes. But their doting error is without all colour of reason, which to begin at repentance do appoint certaine daies to their new conuertes, during the which they must exercise themselues in penance: & when those daies are once past, they admit them to the communion of the grace of the Gospell. I speake of manie of the Anabaptistes, speciallie those that maruelously reioyce to be counted spiritual, and their companions the Iesuites, & such other dregs. Such fruits forsooth that spirit of giddines bringeth forth, to determine repentance within compasse of a few daies, which a Christian man ought to extend in continuance throughout his whole life.

Repentance rightly  
saide to consist of  
two parts, Mor-  
tification & Vi-  
uification: so that  
Mortification be  
taken not for the  
cherefulness which  
the soule receiveth  
when it recou-  
ereth out of feare  
& trouble, but for  
the purpose and  
desire which it  
hath to leade a  
new life.

3 But certaine learned men, euē long before these times, meaning to speake simply & sincerely of repentance, according to the truth of scripture, haue said that it consisteth of two parts, mortification, and viuificatiō. Mortification they expound to bee a sorow of the soule and feare conceiued of the acknowledging of sinne, and of the feeling of the iudgement of God. For when a man is once brought into knowledge of sinne, then hee trulie beginneth to hate and abhorre sinne: then he heartily misliketh himselfe, confesseth himselfe to bee miserable and lost, and wisheth himselfe to bee another man. Further, when hee is touched with some feeling of the iudgement of God (for the one immediatly followeth vppon the other) then he lieth stricken and ouerthrowen, then he trembleth, humbled & cast

downe,

Esay 40.3.

Psal. 130.4.

Osee. 6.2.



downe, then hee is discouraged and despayreth. This is the first part of repentance, which they haue commonly called contrition. Viuification they expound to bee the comfort that groweth of faith, when a man ouerthrowne with conscience of sinne, and stricken with feare of God, looking afterwarde vnto the goodnes of God, vnto the mercy, fauour and saluation, that is through Christ, raiseth vp himself, taketh breath againe, recouereth courage, and returneth as it were frō death to life. And these words, if they haue a right exposition, do aptly enough expresse the nature of repētance. But where they take Viuification for the cheerfulness, which the mind receiue being brought into quietnesse from trouble and feare, therein I agree not with them: forasmuch as it rather signifieth a desire to liue holily & godlie which groweth of regeneration, as if it were saide, that man dieth to himselfe, to begin to liue to God.

4 Some other, because they sawe this word diuersly taken in Scripture, haue made two sortes of repentance: and because they shoulde make them differently known by some marke, they haue called the one Repentance of the Law, by which the sinner wounded with the searing iron of sinne, & worne away with feare of the wrath of God, sticketh fast in that trouble & cannot wind himselfe out of it. The other Repentance they call of the Gospell, by which the sinner is indeede greuously vexed with himselfe, but he riseth vp higher and taketh holde of Christ, the salue of his sore, the comfort of his feare, the haue of his miserie. Of the repentance of the lawe they put those examples: *Cain, Saul, and Iudas*. Whose repentance when the Scripture rehearseth vnto vs, it meaneth that they acknowledging the greuousnesse of their sinne, were afraide of the wrath of God, but in thinking vpon God onelie as a reuenger and iudge, they fainted in that feeling. Therefore their repentance was nothing else but a certaine entrie of hell, whereinto they being entred into this present life, beganne already to suffer punishment, from the face of the wrath of Gods Maiestie. The repentance of the Gospell, wee see in all them, that beeing galled with the spurre of sinne in themselves, but recomfited and refreshed with confidence of the mercie of God, are turned vnto the Lorde. *Ezechias* was stricken with feare, when he receiued the message of death: but he prayed weeping, and looking vnto the goodnes of God, hee tooke againe good confidence vnto him. The *Niniuites* were troubled with the horrible threatening of destruction. But they clothed themselves in sackcloth and ashes & praied, hoping that the Lord might be turned to the & turned frō the furor of his wrath. *Dauid* confessed y he had too much sinned in numbring y people: but he saide further, Lorde take away the wickednesse of thy seruant. Hee acknowledged his offence of adulterie, when *Nathan* rebuked him, & did cast himselfe downe before the Lorde, but therewithall he also looked for pardon. Such was the repentance of them that at the preaching of *Peter* were pricked in their heart, but trusting vpon the goodnes of God, they said furthermore: Ye men and brethren, what shall we do? And such was the repentance of *Peter* himselfe, which wept indeede bitterly, but he ceased not to hope well.

5 Although al these thinges be true, yet the very name of repentance

*Two kindes of  
repentance the  
one of the Lawe,  
& the other of the  
Gospell.*

*Gen. 4. 12.  
1. Kings 15. 30.  
Matth. 27. 4.*

*4. Reg. 20.  
Esd. 38.  
Ion. 3. 5.*

*2. Reg. 2.  
2. Reg. 12. 13.  
& 6.  
Act. 2. 37.*

### Cap. 3. Of the maner how to receiue

The definition  
of repentance.  
Acts. 20. 21.

(so far as I can learne by the Scriptures) is otherwise to be taken. For where they comprehend faith vnder repētaunce, it disagreeeth with that which Paul saith in the Actes, that hee testified to the *Iewes* and *Gentiles* repentance vnto God and faith in Iesus Christ, where he reckoneth repentance & faith as two diuerse things. What then? Can true repentaunce stande without faith? No: But though they cannot bee seuered, yet they must bee distinguished. As faith is not without hope, and yet faith and hope are diuerse thinges: so repentaunce and faith, although they hang together with one perpetuall bonde, yet they rather would bee conioyned than confounded. And truly I am not ignoraunt, that vnder the name of repentance is comprehended the whole turning vnto God, whereof faith is not the least part: but in what meaning it is so comprehended, shall most easily appeare when the force and nature thereof shall bee declared. The name of repentaunce in Hebrew is deriued of conuerting or returning, in Greeke of changing of the minde or purpose, and the thing it selfe doeth not ill agree with eyther deriuations, whereof the summe is, that we departing from our selues should turne vnto God, and putting off our olde minde, shoulde put on a newe. Wherefore in my iudgement, repentaunce maie thus not amisse be defined: that it is a true turning of our life vnto God, proceeding from a pure and earnest feare of God, which consisteth in the mortifying of the flesh and of the olde man, and in the quickening of the spirite. In this sense are to bee taken all the preachings wherein either the Prophets in olde time, or the Apostles afterwarde exhorted the men of their time to repentance. For this onelie thing they traueiled to perswade, that confounded with their owne sinnes, and pricked with feare of the Lordes iudgement, they shoulde fall downe and bee humbled before him, against whom they had offended, and with true amendement returne into his right way. Therefore these woordes, To bee turned or returne vnto the Lorde, To repent, or doe penance, are among them vsed without difference in all one signification. And therefore also the holy historie saith, that men repent after the Lorde, when they that liued wantonly in their owne lustes, not regarding him, doe beginne to follow his woorde, and are readie at their capitaines commaundement to goe whither hee calleth them. And *Iohn* and *Paul* vsed these woordes, to bring forth fruites woorthie of repentaunce, for, to lead such a life as may represent and testifie such an amendement in all their doings.

Mat. 3. 2.  
1. Sam. 7.

Luc. 3. 8.  
Rom. 6. 4.  
Acts. 26. 20.

The turning of  
our liues vnto  
God doth note an  
alteration not on-  
ly of our out-  
ward actions,  
but also and that  
especially of our  
soules.  
Ezec. 18. 31.

6 But before wee goe anie further, It shall bee profitable that we doe more plainely set out at large the definition that wee haue made. Wherein there bee chiefly three pointes to bee considered. First when we call it a turning of life vnto God, wee require a transforming, not onelie in outward workes, but also in the soule it selfe, which when it hath put off her oldnesse, then beginneth to bring forth the fruites of workes agreeable to her renewing. Which when the Prophet goeth about to expresse, hee commaundeth them whom hee calleth to repentaunce, to make them a newe hearte. Therefore *Moses* oftentimes meaning to shew howe the *Israelites* might repent, and so be rightly turned vnto the Lord, teacheth that it bee done with all their heart, and with all their soule (which manner of speak-  
king

king we see often repeated of the Prophetes) and naming it the circumcising of the heart, hee shaketh awaie all inwarde affections. But there is no place whereby a man may better perceiue what is the naturall propriety of repentance than the fourth Chapter of *Ieremie*. If thou returne to me, O *Israel*, (saith the Lord) returne to me, plow vp your arable land and sowe not vpon thorns. Be circumcised to the Lord, and take away the vncircumcised skinnies of your heartes. See how hee pronounceth that they shal nothing preuaile in taking vpon them the following of righteousnesse, vnles wickednes be first plucked out of the bottome of their heartes. And to moue them thoroughly, hee warneth them that they haue to do with God, with whom there is nothing gotten by dalying, because he hateth a double heart. Therefore *Esaie* laugheth to scorne the foolish endeuours of hypocrits, which did in deede busily goe about an outward repentance in ceremonies, but in the meane time they had no care to loose the bundles of wickednes wherewith they held poore men fast tied. Where also he very well sheweth in what duties vnfaide repentance properly standeth.

*Iere. 4. 3.*  
*Esa. 65. 2. 6.*

7 The second point was, that we taught that repentance procedeth of an earnest feare of God. For, before that the minde of a sinner be enclined to repentance, it must be stirred vp with thinking vpon the iudgement of God. But when this thought is once thoroughly settled, that God wil one day go vp into his iudgement seate, to require an account of all sayings and doings: it will not suffer the silly man to rest, nor to take breath one minute of time, but continually stirreth him vp to thinke vpon a newe trade of life, wherby he may safely appeare at that iudgement. Therefore oftentimes the Scripture, when it exhorteth to repentance maketh mention of the iudgement: as in *Ieremie* least peraduenture my wrath go out as fire, and there be none to quench it, because of the naughtines of your workes. In *Pauls* sermon to the Athenians: And wheras hitherto God hath borne with y times of this ignorance, now he giueth warning to men, that all men euery where may repent them, because he hath appointed the daie wherein he wil iudge the worlde in equitie. And in manie other places. Sometime it declareth by the punishments already extended, that God is a iudge, that sinners should thinke with themselves, that worse things hang ouer them if they doe not repent in time. You haue an example thereof in the 29. of *Exodus*. But because the turning beginneth at the abhorring & hatred of sin, therefore the Apostle maketh sorowfulness, such as is according to God, the cause of repentance. And he calleth sorowfulness according to God, when we are not onlie afraid of punishment, but do hate & abhorre sin it selfe, forasmuch as we vnderstand y it displeaseth God. And no maruel. For vnlesse we be sharply pricked, the slouthfulness of our flesh could not be corrected, yea prickings would not suffice for the dulnes & slouthfulness therof, vnles God in stretching out his rodde should pearce more deeply. This is also an obstinacie which must be beaten downe as it were with beeries. Therefore the perversnes of our nature enforceth God to the seuerity that he vseth in threatning, because he should in vaine call vs alluringly with faire speech while we lie a slepe. I recite not the testimonies y commonlie offer themselves to be found. The feare of God is in an other manner also the beginning of repentance.

*The beginning  
of our conversion  
vnto God is feare*

*Ier. 4. 3.*  
*Act. 17. 30.*

*2. Cor. 7. 10.*



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For though mans life were absolutely furnished with all points of vertues, if it be not applied to the worshipping of God, it may in deed be praised of the world, but in heauen it shalbe meere abhominatiō, forasmuch as the chief part of our righteousnesse is to giue God his due right and honour, whereof he is wickedly robbed, when we bend not our selues to yeelde vs subiect to his gouernement.

*Repentance  
consisteth in the  
mortifying of the  
flesh and the quick-  
ning of the  
spirit.*  
Esa. 34. 15.  
Esa. 1. 16.

Rom. 8. 4.

8 Thirdly, it remaineth that we declare what is meant by this that wee saie, that Repentance consisteth in two partes, that is to say, mortifying of the flesh, and quickning of the spirite. The Prophets do plainly expresse it, although somewhat simply and grossly according to the capacity of the carnall people, when they saie: Cease from euil and doe goodnes. Againe: Bee washed, be cleane, take away the euill of your works from mine eies: Cease to doe peruersly, learne to doe well, seeke iudgement, helpe the oppressed, &c. For when they call men awaie from wickednes, they require the death of the whole flesh, which is stuffed full of wickednes and peruersenesse. It is in deede an vnease and hard thing to put off our selues, and to depart from our naturall dispositiō. Neither can it be thought that the flesh is thoroughly dead, vnlesse all that wee haue of our selues be abolished. But forasmuch as all the affection of the flesh is enemie against God, the first entrie to the obeying of his law, is the forsaking of our owne nature. Afterward they expresse the renewing by the fruits that follow thereof, as righteousnesse, iudgement and mercie. For it were not enough to do those duties rightly, vnlesse the minde it selfe and the heart haue first put on the affection of righteousnes, iudgement and mercie. That is done when the spirit of God hath so focked in new thoughts and affections, our soules first washed with his holines, that they may rightly be counted newe. And truely as we are naturally turned awaie from God, so vnlesse the forsaking of our selues do goe before, we can neuer go toward that which is right. Therefore we are so oft commaunded to put off the olde man, to forsake the worlde and flesh, to bid our lustes farewell, & to be renewed in the spirit of our minde. Moreover the very name of mortification doth put vs in mind how hard it is to forget our former nature: because we therby gather that we are not otherwise framed to y<sup>e</sup> feare of God, nor do learne the principles of godlines, but when we are violently slaine with the word of the Spirit, and so brought to nought euen as though God should pronounce; that to haue vs to be accounted among his childre there needeth a death of all our common nature.

*True repentance  
is nothing else but  
regeneration  
whereby Christ  
restoreth vs vnto  
the righteousnesse  
of God from  
whence by sinne  
we were fallen.*  
Rom. 6. 6.  
2. Cor. 3. 18.  
Eph. 4. 23.

9 Both these thinges do happen vnto vs by the partaking of Christ. For if we do truly cōmunicate of his death, by y<sup>e</sup> power thereof our old man is crucified, and the body of sin dieth, y<sup>e</sup> the corruption of our former nature maie liue no more. If we be partakers of his resurrectiō, by it we are raised vp into a newnes of life, that may agree with the righteousnes of God. In one word I expounde repentance to bee regeneration, which hath no other marke whereunto it is directed, but that the image of God which was by Adams offence sowly defaced and in a maner vterly blotted out, may be renewed in vs So the Apostle teacheth, when he saith: but we representing the glorie of God with vncouered face are trāsformed into the same image, out of glory into glory, as by the spirit of the Lord. Againe: Be ye renewed in the spirit of  
your

your minde and put on the new man, which is created according to God in righteousness and holiness of truth. Again in another place: putting on the new man, which is renewed after the knowledge and image of him that created him. Therefore by this regeneration wee bee by the benefit of Christ restored into the righteousness of God, fro which we were fallē by Adam. After which maner it pleaseth the Lord wholly to restore al those who he adopteth into the inheritance of life. And this restoring is fulfilled not in one moment, or one daie, or one year, but by continuall, yea and sometimes slowe proceedinges God taketh away the corruptions of the flesh in his elect, cleanse them from filthines, and consecrate them for temples to himselfe, renewing all their senses to true purenes, that they may exercise themselves all their life in repentance, and know that this war hath no end but in death. And so much the greater is the lewdnes of that filthy railer & apostata *Siaphilus*, which foolishly saith that I confound the state of this present life with the heauenlie glorie, when I expound by *Paul* the image of God to be holiness and true righteousness. As though when anie thing is defined, we should not seeke the whole fulnes & perfection of it. And yet we denie not place for increases: but I say that how nere any man approacheth to the likenes of God, so much the image of God shineth in him. That the faithfull may attaine hereunto, God assigneth them the race of repentance wherein to run al their life long.

10 The children of God therefore are so deliuered by regeneration from the bondage of sin, not that hauing now obtained the full possession of libertie, they should feelee no more trouble by their flesh, but that they should haue remaining a continuall matter of strife, wherwith they may be exercised, and not only be exercised, but also may better learne their own weaknesses. And in this point all writers of sound iudgment agree together, that there remaineth in man regenerate a feeling of euil, from whence continually spring desires that allure & stir him to sin. They confesse also that the holy ones are stil so holden intangled with that disease of lusting, that they cannot withstand but that sometime they are tickled and stirred either to lust or to couetousnesse, or to ambitio or to other vices. Neither is it needful to labour much in searching what the olde writers haue thought herein, forasmuch as onlie *Augustine* may be sufficient for it, which hath faithfullie and with great diligence gathered all their iudgements. Therefore ler the readers gather out of him, such certaintie as they shal desire to learn of the opinion of antiquitie. But there may seme to be this difference betweene him & vs, that he when he graunteth that the faithful so long as they dwell in a mortall body are so holden bouid with lusts, that they cannot but lust, yet dareth not cal that disease sin, but being content to expresse it by the name of weaknes, he teacheth y then only it becometh sin, when either work or consent is added to cōcēt or receiuing. y is, whe wil yeldeth to y first desire: but we account the very same for sin, y mā is tickled with any desire at al against the law of God, yea we affirme that the very corruption that ingēdreth such desires in vs, is sin. We teach therefore that there is alwaie sin in the holie ones vntil they be vnclothed of the mortall bodie, because there remaineth in their flesh y peruerfnesse of lusting that fighteth against vprightnes.

*In the regenerate there remaineth stil concupiscence, which concupiscence is sinne and not weakenesse only as S. Augustine termeth it.*

*Lib. ad Boni. 4. Li. 1. & 2. contra Iulianum.*



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Ser. 6. de verbis  
Apost.

And yet he doth not alway forbear to vse the name of Sinne, as when hee saith: This *Paul* calleth by the name of sinne, from whence spring all finnes vnto a fleshly concupiscence; This as much as pertaineth to the holie ones, looseth the kingdome in earth, and perisheth in heauen. By which wordes he confesseth, that the faithfull are guilty of sinne, inasmuch as they are subiect to the lustes of the flesh.

*How Christ is  
said to purge his  
Church from sinne  
and sinne to re-  
maine in euerie  
member of his  
Church so purged.  
Ephes. 5. 26.*

Rom. 6. 6.

11 But this that is saide, that God purgeth his Church from all sinne, that he promisseth that grace of deliuerance by baptisme, and fulfilleth it in his elect, we referre rather to the guiltinesse of sinne, than to the very matter of sinne. God truly performeth this, by regenerating them that be his, that in them that kingdome of sinne is abolished (for the holy Ghost min- streth them strength, whereby they get the ypper hande and are conqu- rours in the battel) but it ceaseth onely to reigne & not so to dwel in them. Therefore we so say, that the olde man is crucified, and the lawe of sinne a- bolished in the children of God, that yet there remaine some leauinges, not to haue dominion in them, but to humble them by knowledge in con- science of their owne weakenes. And wee confesse that the same are not imputed, as if they were not: but wee affirme that this commeth to passe by the mercie of God, that the holie ones are deliuered from this guilti- nesse, which otherwise should iustlie bee reckoned sinners and guiltie be- fore God. And this sentence it shall not bee harde for vs to confirme, for as- much as there are euident testimonies of the Scripture vpon their matter. For what would we haue more plaine, than that which *Paul* crieth out to the Romanes chapter 7? First both wee haue in an other place shewed, and *Augustine* proueth by strong reasons, that *Paul* there speaketh in the per- son of a man regenerate. I speake not of this, that hee vseth these wordes Euill and Sinne, that they which will speake against vs maie not cauill against those wordes, but who canne denie, that a striuing against the lawe of GOD is euill, who can denie a withstanding of lustice to bee sinne? Finally, who will not graunt that there is a fault, where is a spirituall miserie? But all these things are reported of this disease by *Paul*. Againe, wee haue an assured demonstration by the Lawe, by which this whole que- stion may easily be discussed. For wee are commaunded to loue God with all our heart, with all our soule, with all our powers. Sith all the partes of our soule ought to be so occupied with the loue of God, it is certaine, that they satisfie not the commaundement that conceiue in their heart any desire be- it neuer so little, or suffer anie such thought at all to enter into their minde, as may withdraw them from the loue of God into vanitie? For what are not these the powers of the soule, to be affected with sodaine motions, to com- prehend with wit, to conceiue with minde? I therefore, when these do open a way for vaine or corrupt thoughts to enter into them, doe they not shew that they are euen so much voide of the loue of God? Wherefore, who so con- fesseth not that all the lust of the flesh are finnes, and that the same disease of lusting, which they cal a feeding, is the wel spring of sinne, he must needs denie that the transgression of the law is sinne.

*Our naturall  
desires are corrupt  
not in that they  
are naturall but  
in that they are  
inordinate.*

12 If any man thinke it an absurditie, that all the desires wherewith man is naturallie moued in affection, are vniuersally condemned, where-



as they be put into man by God the author of nature. We answer, that wee do not condemne those desires that God hath so engrauen into the minde of man at the first creation, that they cannot be rooted out without destroying the very nature of man, but only outrageous & vnbrideled motions that fight against the ordinance of God. But now sith by reason of the peruerfenes of nature all her powers are infected & corrupted, that in all her doings appeareth a continual disorder & intemperance, because the desires cannot be seuered from such intemperance: therefore we say that they are corrupt. Or (if you like to haue the whole summe in fewer wordes) wee teach that all the desires of men are euil: & we accuse them to be guiltie of sin, not in that that they are naturall, but for that they are inordinate: and we call them inordinate, because no pure or cleane thing can come out of a corrupt & vncleane nature. And *Augustine* doth not so much varie from this doctrine as

Ad Bonif.

13 We wil alleadge some other sentences, whereby shal better appeare what he thought. In the second booke against *Iulian*: This lawe of sinne is both released by the spirituall regeneration, & abideth in the mortall flesh, released herein, because the guiltines is taken away in the sacramēt whereby the faithfull are regenerate: & it abideth, because it worketh the desires against which the faithfull do fight. Againe, Therefore the law of sin (which was also in the members of so great an Apostle) is released in baptisme, but not ended. Againe. The law of sinne (of which yet remaining the guiltinesse, is in baptisme discharged) *Ambrose* called wickednes: because it is wickednes for the flesh to lust against the Spirit. Againe. Sinne is dead in respect of guiltines wherin it held vs, & euen being dead, it stil rebelleth til it be healed with perfection of burial. And yet plainer in the fifth booke. As the blindness of heart is both a sinne, whereby man beleueith not in God: and also a punishment of sinne, whereby a proud heart is chastised with worthie correction: and the cause of sinne when any thing is committed by the error of a blinde heart: so the lust of flesh against which a good spirit lusteth, is both sin, because there is in it disobedience against the government of the mind: and also the punishment of sinne, because it is giuen for recompence to the desertings of the disobedient: and the cause of sinne in man, when he consenteth by defection, or in man, when he is borne by infection. Heere without any doubtful speech he calleth it sinne, because when error was once ouerthrowen, and the trueth confirmed, he lesse feared slanderous reports. As in the 41. Homely vpon *Iohn*, where doubleste he speaketh according to the true meaning of his minde, he saith: If in the flesh thou serue the law of sinne, do that which the Apostle himselfe saith: let not sinne reigne in your mortall bodie to obeie the desires thereof. Hee saith not, let it not be, but let it not reigne. So long as thou liuest, sinne must needes bee in thy members at least, let reigne be taken from it. Let not that be done which it commandeth. They that defende that lust is no sinne, are wont to obiect that

Concupiscence acknowledged by  
S. Augustine and  
S. Ambrose to be  
sinne: whereunto  
S. Iames is not repugnant when  
he saith that concupiscence after it  
hath conceived  
doth bring forth  
sinne.

Rom. 6. 12.

James 2.

saying of *James*: Lust, after that it hath conceiued, bringeth forth sinne. But this is easily confuted. For vnlesse wee thinke that hee speaketh of onely ill workes or actiual sinnes, euil will it selfe, shall not bee accounted sinne. But where he calleth mischieuous deeds & wicked offences the offspring of sin, & giueth vnto them the name of sinne, it doth not by and by follow thereof, but that to lust, is an euil thing and damnable before God.

*The phrentique imagination of Anabaptists teaching that men regenerate should haue no care to bridle a.g. disordered desire in them selfes, but onely follow the conduct of the spirit v which can not lead them into any euil: so that whatsoeuer they doe in this their state of imagined innocencie it is spiritual & good.*

14 Certaine Anabaptistes in this age, deuise I wote not what phrantike intemperance in steede of spirituall regeneration: saying that the children of God restored into the state of innocencie, now ought no more to be carefull for bridling of the lust of the flesh: that the Spirit is to be followed for their guide, vnder whose guiding they neuer goe out of the waie. It were incredible that mans minde coulde fall to so great madnesse, vnlesse they did openly & proudly babble abroad this doctrine. Truly it is monstrous. But it is meere y such should suffer the punishment of such blasphemous boldnes, that so haue perswaded their mind to turne the trueth of God into a lie. Shal all the choise of honestie & dishonestie, right & wrong, good and euill, vertue & vice, be taken away? Such difference (saie they) commeth of the cursednes of old *Adam*, from which wee are exempred by Christ. So nowe there shalbe no difference betwene fornication & chastitie, plaine dealing & subtiltie, trueth & lying, iustice & extortion. Take awaie vaine feare, saie they, the Spirit wil commaund thee no euil thing, so that thou boldly and without feare yeld thee to the guiding thereof. Who can choose but be astonished at these monstrous things? Yet it is a common learning among them, which blinded with madnesse of lustes, haue put off all common reason, but what Christ (I beseech you) do they frame vnto vs, and what spirit do they belch out? For we reknowlege one Christ, & his only Spirit whom the Prophets haue commended, whom the Gospell giuen vs doeth preach, of whom wee there heare no such thing. That Spirit is no patrone of manslaughter, whoredom, drunkennes, pride, contention, couetousnesse, & guile: but the author of loue, chastitie, sobrietie, modestie, peace, temperance and trueth. It is not a giddie spirit, & runneth headlong without consideration through right & wrong, but is full of wisdom, & vnderstanding, that discerneth rightly betwene iust & vniust. It stirreth not vnto dissolute & vnbridled licenciousnesse, but maketh difference betwene lawfull and vnlawfull, and teacheth to keepe measure and temperance: but why do we labour any longer in confusing this beastly rage? To Christians the Spirit of the Lorde is not a troublesome phantasie, which either themselues haue brought forth in a dreame, or haue receiued being forged of other: but they reuerentlie seeke the knowledge of him at the Scriptures, where these two things bee taught of him: First that he is giuen vs vnto sanctification, that hee might bring vs into the obedience of Gods wil, being purged from vncleannesse & desiliings, which obedience cannot stand, vnlesse lusts be tamed & subdued, wherunto these men would giue the bridle at libertie. Secondly wee are taught that wee are so cleansed by his sanctification, that wee are stil besieged with many vices & much weakenesse, so long as we are enclosed in the burden of our body, whereby it commeth to passe, that beeing farre distant from perfection, we haue neede alway to encrease somewhat, and being en-

tangled



tangled in vices, we haue neede daily to wraastle with them. Whereupō also followeth, that shaking of sloth and carelesnesse, we must watch with heedful mindes, that we be not compassed vnware with the snares of our flesh. Vnlesse peradventure we thinke that we haue proceeded further than the Apostle, which yet was wearied of the Angell of Satan, that his strength might be made perfe with weaknes: & which did vnfaignedly represent in his flesh that diuision of the flesh, and of the spirite.

15 But whereas the Apostle in describing of repentance rekeneth seuen either causes or effectes or parts thereof, he doeth that of a very good cause: and these they be: endeouour or carefulnesse, excusing, indignation, feare, desire, zeale, punishment. Neither ought it to seeme any aburditie, y I dare not certainly determine whether they ought to be counted causes or effectes. For both may be defended in disputation. They may be also called affectiones ioyned with repentance: but because, leauing out those questions, we may vnderstand what *Paul* meaneth, we shall bee content with a simple declaration of them. He saith therefore, that of the heauinesse which is according to God, ariseth carefulnes. For he y is touched with an earnest feeling of displeasure because he hath sinned against his God, is therewithall stirred vp to diligence & heedfulness, to winde himselfe clearly out of the snares of the diuel, to take better heede of his snares, to fall no more from the gouernance of the holy ghost, not to be oppressed with securitie. Next is Excusing, which in this place signifieth not the defence, whereby a sinner to escape the iudgement of God, either doeth denie that he hath offended, or diminisheth the hainousnes of his fault, but a purgation which standeth rather in crauing of pardon, than in defence of his cause. Like as the children that are not reprobate when they acknowledge and confesse their faultes, do yet vse entreating, and that it may take place, they protest by all means that they cā, that they haue not cast away the reuerence that they owe to their parents. Finally, they so excuse them, as they goe not about to prooue themselves righteous and innocent, but onely that they may obtaine pardon. Then followeth indignation thereby the sinner fretteth inwardlie with himselfe, quarrelleth with himselfe, is angrie with himselfe, when he recordeth his owne peruerfnesse & his owne vnthankfulness to God. By the name of feare, hee meaneth that trembling that is stricken into our mindes so oft as we thinke both what we haue deserued, and how horrible is the seueritie of Gods wrath against sinners. For wee must needs then be vexed with a mercurious vnquietnesse, which both instructeth vs to humilitie, and maketh vs more ware against the time to come. Nowe if out of feare doe spring that carefulnesse, whereof he had spoken before, then wee see with what linking they hang together. It seemeth to mee that he hath vsed this worde. Desire for diligence in our dutie and readie chearfulness to obey, whereunto the acknowledging of our owne faultes ought cheefely to prouoke vs. And thereunto also belongeth zeale, which hee ioyneth immediately next vnto it. For it signifieth a fearfulness, wherewith we bee kindled when we be spurred forward with these pricking thoughts: what haue I done? whither had I throwne my self headlong, if the mercy of God did not help me? The last of all is punishment, for the more rigorous that wee bee

2. Cor. 12. 15.  
Rom. 7. 6.

1. Cor. 7. 11.  
*Seuen either of  
fects causes or pro-  
perties of repen-  
tance reckoned up  
by the Apostle.*



to our selues, & the straightlyer that we examine our owne finnes, so much the more we ought to trust that God is fauourable and mercifull vnto vs. And truly it is not possible, but that the soule being stricken with horror of the iudgement of God must needs do some execution in the punishing of it selfe. Truly the godly do feele what punishments are shame, confusion, mourning, loathing of themselves, & other affections that spring out of earnest acknowledging of finnes. But let vs remember that there is a measure to be kept, that sorrow do not swallow vs vp, because nothing more readilye happeneth to feareful consciences than falling to dispaire. And also by that craftie meane whome soeuer Satan findeth ouerthrowen with dreade of God, hee more and more drowneth them in y<sup>e</sup> gulfes of sorrowe, that they may neuer rise vp againe. Truly the feare can not be too greate which endeth with humilitie, and departeth not from hope of pardon. But alway (as the Apostle teacheth) the sinner must beware, that while he moue himself to the loathing of himself, he dispaire not, oppressed with too great fear, for so doe we flee away from God which calleth vs to him by repentance. Vpon which point this lesson of Bernard is very profitable: Sorrowe for finnes is necessary, if it bee not continuall. I counsell you sometime to returne your fault from greuous and painfull remembrance of your owne wayes, and to climbe vp to the plaine grounde of chearefull remembrance of benefites of God. Let vs mingle hony with wormewood, that the hollesome bitternesse may bring vs health, when it shall be drunke tempered with sweetenesse. And if yee thinke of your selues in humilitie, thinke also of the Lorde in goodnesse.

Heb. 12. 3.

Sermone 11.  
in Cant.

*The fruires of  
repentance, pur-  
ging of the heart,  
outward amend-  
ment of life and  
manners. Besides  
which there are  
also certayne ex-  
ternall exercises  
seruing as a humble  
or to declare that  
we are humbled,  
wherein the olde  
writers haue  
as vnto vnages gone  
beyond measure.*

16 Now it may be also perceiued what be the fruits of repentance, euen the duties of godlinesse toward God, and of charitie toward men, & therewithall a holnes & purenesse in all our life. Finally, the more earnestly that any man examineth his life by the rule of Gods lawe, so much the surer tokens he sheweth of his repentaunce. Therefore the holy ghost oftentimes, when hee exhorteth vs to repentance, calleth vs sometime to all the commandements of the law, sometime to the duties of the second table. Albeit in other places after that he hath condemned vncleannesse in the very fountaine of the heart, he descendeth afterward to outward testimonies y<sup>e</sup> do set out true repentance, of which thing I wil hereafter set before the readers eyes a table in the description of a Christian life. I will not gather testimonies out of the prophets, wherein they partly scorn at their follies that go about to appease God with ceremonies, & do shew that they be meere mockeries, and partly do teach that outward vprightnesse of life is not the principall part of repentance, because God looketh vpon the heart: who so euer is euen meanly exercised in the scripture, shall perceiue of him selfe without any other mans putting in minde, that when we haue to doe with God, we labour in vaine, vnlesse wee beginne at the inward affection of the heart. And the place of *Isaiah* shall not a litle helpe to the vnderstanding of the rest, where hee saith: Teare your hearts and not your garments. Also both those pointes are expressed in these wordes of *Iames*: Yee wicked doers, cleanse your handes: yee double men, purge your heartes. Whereindeede there is an addition ioyned to the first part, but after is shewed the

Isaiah 2. 13.

Iac. 4. 8.

the verie fountain and beginning that they must wipe away their secret filthines, that there may be an altar set vp to God in the very heart. Beside this there are also certaine outward exercises, which we vse priuatly as remedies to humble our selues or to tame our flesh, & publikely for the declaration of repentance. And they proceed from that punishment of which *Paul* speaketh, for these are the properties of an afflicted minde, to bee in lorthsomnesse, mourning and weeping, to flee gorgeousnesse & al trimming, and to forsake all delights. Then hee that feelth how great an euill is the rebellion of the flesh, seeketh all remedies to bridle it. Moreover hee that well bethinketh him how grieuous a thing it is to haue offended the iustice of God, cannot rest vntill he haue in his own humilitie giuen glory to God. Such exercises the old writers do oftentimes rehearse, when they speake of the fruites of repentance. But albeit they doe not place the whole force of repentance in them, yet the readers shal pardon me, if I speak what I think: it seemeth vnto me that they stand to much vpon them. And if any man will wisely wey it, I trust he will agree with mee, that they haue two waies gone beyond measure. For when they so much enforced, & with immeasurable commendations aduanced that bodily discipline, this in deede they obtained, that the people did the more earnestly embrace it, but they in a manner darkened that, which ought to haue bene of much greater importance. Secondly, in giuing punishments they were somewhat more rigorous then ecclesiasticall mildnesse may beare, as we shal haue occasion to shewe in another place.

17 But because many when they heare weeping, fasting & ashes spoken of, both often in other places & specially in *Iosh.*, they measure the cheefe part of repentance by fasting & weeping: therefore their errour is to be taken away. That which is there spoken of the turning of the whole heart to the Lord, of cutting their hearts and not their garments, is properly belonging to repentaunce: but weeping & fasting are not ioyned as continual or necessarie effectes thereof, but are spoken of in respect of a speciall circumstance. Because he had prophesied, that there haged ouer the Iewes a most greuous destruction, therefore he counselleth them to preuent the wrath of God, not onely in repenting, but also in vttering tokens of their sorrow. For as a man standing to be arraigned, vseth humbly to abase himselfe with an ouergrown beard, vncombed haire & blacke apparel, to moue the iudge to pittie: so it behooued them when they stood accused before the iudgement seate of God in piteous aray to beseech him not to extend his rigour. But although ashes and sackcloth did peraduenture more fitly agree with those times: yet it is certaine, that weeping & fasting shold be to a very conuenient good vse among vs, so oft as the Lord seemeth to threaten vs any plague or calamitie. For when he maketh any danger to appear, he doth after a certaine manner giue warning, that he is prepared or armed to reuenge. Therefore the Prophet did well, when he exhorted his countymen to weeping and fasting, that is to the sorrowfull manner of accused men, whose offences he said a litle before, were had in examination. Euen as y Pastors of the Church should not doe ill at this day, if when they see any ruine hanging ouer the neckes of their people, they would cry out vpon them

*The vse of weeping fasting ashes sackcloth & such like outward shinges in the action of repentance.*  
*Iosh. 2. 12.*



them to make haft to fasting and weeping: fo that they would with greater and more inward care and diligence, alway enforce that which is the principall point, that they must cut their hearts and not their garmentes. It is out of doubt, that fasting is not alway ioyned w<sup>th</sup> repentance, but is appointed peculiarly for times of miserable plagues: and therefore Christ ioyneth it with wayling, when he acquiteth the Apostles from neede thereof, vntill the time that being spoiled of his presence, they should be tormented with greefe. I speak of solemne fasting. For the private life of the godly ought to be tempered with honest sparing & sobriety, that in the whole course thereof there may appeare a certaine kind of fasting. But because all this matter shall be to be declared againe in the place where we shal entreat of the discipline of the Church, therefore I doe now the more slenderly touch it.

18 But this one thing I wil ad here by the way: whē the name of repētāce is applied to this outward professiō, then it is vnproperly turned frō the natural meaning which I haue aboue set forth of it. For it is not so much a turning vnto God as a confession of fault, with a beseeching of God not to charge them with the paine & guiltinesse. So to do penance in ashes & sackcloth is nothing else, then to vtter a displeasednes when God is angry with vs for greuous offences. And this is a publike kinde of confession, whereby we condemning our selues before the Angels & the worlde, do preuent the iudgemēt of God. For Paul rebuking their slouthfulnes that tēderly bear w<sup>th</sup> their own faults, saith: if we did iudge our selues, we should not be iudged of God. But it is not alway necessarie to make men openly of counsell and witnessses of our repentaunce: but to confesse priuately to God is a part of true repentance which cannot be omitted. For there is nothing more vnreasonable than to looke to haue God to pardon vs the sinnes in which we flatter our selues & do hide them by hypocrisy, least hee should bring them to light. And it behooueth vs not onely to confesse those sinnes which we daily commit, but more greuous offences ought to draw vs further, and to call againe into our remembrance thinges that seeme long ago buried. Which lesson *Dauid* giueth vs by his example. For beeing touched with shame of his newly committed fault, he examineth him selfe euen to the time when he was in his mothers wombe, & confesseth that euen then he was corrupted & infected with the filthinesse of the flesh. And this he doth not to diminish the hainousnes of his fault, as many hide them selues in the multitude, & seeke to escape punishment by wrapping other with thē. But *Dauid* doth farre otherwise which with simple plainnesse enforceth his fault in saying, that being corrupt from his first infancy, he hath not ceased to heape euils vpon euils. Also in another place he likewise so examineth his passed life, that he craueth the mercy of God for the sinns of his youth. And truly then only shall wee proue our drouinesse to bee shaken away from vs, if groning vnder our burden and bewailing our euils, we aske releefe of God. It is moreover to be noted, that the repentance which we are commaunded continually to apply, differeth from that repentaunce, that listeth vp as it were from death, them that either haue filthily fallen, or with vnbridled licentiousnesse haue throwen forth themselues to sinne, or after a certaine manner of rebellious reuolting, haue shaken off the yoke

Mat. 9. 15.

*The name of repentance vnproperly giuen to the outward testification of our penitence: which justification by mouth or otherwise although God doe not alwaies require, yet he doeth exact alwaies an vnfained sorrow for sinnes committed, and for more grievous offences more than an ordinarie doing of penance.*

Mat. 11. 21.

Luc. 10. 13.

1. Cor. 11. 3.

Psal. 51. 7.

Psal 25. 9.



yoke of God. For the Scripture oftentimes, when it exhorteth to repentance meaneth thereby as it were a passage or rising againe from death into life: and when it rehearseth that the people did penance, it meaneth that they were turned from their idolatry and other grosse offences. And in like manner *Paul* threatneth mourning vnto sinners that haue not done penance for thir wantonnesse, fornication and vnchastity. This difference is to be diligently marked, least while we heare y<sup>e</sup> few are called to penance, a more than carelesse assurednesse should creepe vpon vs, as though the mortifying of the fleshe did no more belong vnto vs, the care whereof, the corrupt desires that alway tickle vs, and the vices that commonly bud vp in vs, do not suffer vs to release. Therefore the speciall repentaunce which is required but of some, whome the Deuil hath violently carried away from the feare of God, and fast bound with damnable snares, taketh not away the ordinary repentance which the corruptnesse of nature compelleth vs to apply throughout all the whole course of our life.

19 Nowe if that be true, which is moste evidently certaine, that all the summe of the Gospell is contained in these two principall pointes, Repentance and forgiuenes of sinnes: do we not see, that the Lord doth therfore freely iustify them that be his, that hee may also by the sanctification of his Spirit restore them into true righteousness? *Iohn* the Angel sent before the face of Christ to prepare his waies, preached: Repent ye, for the kingdome of heauen is come neere at hande. In calling them to repentaunce, hee did put them in mind to acknowledge themselues sinners, & al that was theirs, to be damnable before the Lorde, that they might with all their hearts desire the mortifying of their flesh and a newe regeneration in the Spirite. In telling them of the kingdome of God, he called them to faith. For by the kingdome of God which he taught to be at hand, he meant forgiuenesse of sinnes, saluation, and life, and all that euer we get in Christe. Wherefore in the other Euangelistes it is writren, *Iohn* came preaching the baptisme of repentaunce vnto forgiuenesse of sinnes. And what is that els, but that they being oppressed and wearied with the burden of sinnes, should turne to the Lorde, and conceiue good hope of forgiuenesse and saluation? So Christ also beganne his preachings: The kingdome of God is come neere at hand: repent yee and beleue the Gospell. First he declareth that the treasures of Gods mercy are opened in him, and then hee requireth repentaunce, and last of all confidence in the promises of God. Therefore when he meant breefly to comprehend the whole summe of the Gospell, he saide that he must suffer and rise againe from the dead, and that repentance and forgiuenesse of sins must be preached in his name. The Apostles also preached the same after his resurrection, that he was raised vp by God, to giue to Israel repentance and forgiuenesse of sinnes. Repentance is preached in the name of Christ, when men doe heare by the doctrine of the Gospell that all their thoughts, their affections, and their endeuours are corrupt & faulty, and that therefore it is necessary that they bee borne againe if they will enter into the kingdome of God. Forgiuenesse of sinnes is preached when men are taught y<sup>e</sup> Christ is made to them redemption, righteousness, saluation and life: in whose name they are freely accounted righteous

2. Cor. 12. 21.

How repen-  
tance & forgiue-  
nesse of sinnes con-  
taine the substance  
of the Gospell.Matth. 11. 10.  
Matth. 3. 2.Matth. 1. 4.  
Luke 3. 3.

Marke 1. 15.

Luke 24. 26.

Rom. 1. 30.

and

and innocent in the sight of God, whereas both these graces are received by faith, as I haue in another place declared: yet because the goodnes of God whereby sinnes are forgiven, is the proper object of faith, therefore it shall be good that it be diligently distinguished from repentance.

*As repentance  
openeth vs the  
doores vnto Christ,  
so Christianitie  
must leade vs on  
in the way of  
continuall repen-  
ting or amending  
our liues,  
Esa. 61. 1.  
Matth. 11. 5.  
Luke 4. 18.  
Mat. 9. 14.  
Act. 3. 26. &  
5. 31.  
Esa. 56. 1. &  
59. 20. & 55. 6.  
Act. 2. 38.*

*Id cum alib.  
in Phaedone  
multis disputat.*

*Repentance the  
gift of God:  
vvhich gift being  
denied vnto some  
kinde of sinners  
the Nouatians  
tooke thereby occa-  
sion to exclude all  
from it that sinne  
after grace once  
received.  
A. 3. 16.  
2. Tim. 2. 25.*

20 Nowe as the hatred of sinne, which is the beginning of repentance, openeth vs the first enterie vnto Christ, which sheweth himselfe to none but to miserable and afflicted sinners, which grone, labor, are laden, are hungry and thirstie, and pine away with sorow and miserie: so must wee endeavour toward repentance, throughout al our life apply it, and follow it to the end, if we will abide in Christ. For he came to call sinners, but to repentance: he was sent to blesse the vnworthy, but so that euery one should turne himselfe from his wickednesse. The Scripture is full of such sayings. Wherefore when God offereth forgiveness of sinnes, he likewise weth to require on our part repentance, secretly declaring thereby, that his mercy ought to be to men a cause to repent them, Doe (saith he) judgement and righteousness, because saluation is come neere at hande. Again, there shall come to Sion a redeemer, & to them that in *Iacob* repent from their sinnes. Again, Seeke the Lord while he may be found: call vpon him while he is neere. Let y wicked leaue his way & the wickednes of his thoughts, & be turned to y Lorde, and he shall haue mercy on him. Again. Turne ye and repent, that your sinnes may be done away. Where yet is to be noted, that this condition is not so annexed as though our repentance were a foundation to deserue pardon, but rather (because the Lord hath determined to haue mercy vpon men to this end that they should repent) hee teacheth men whither they shal trauel if they wil obtain grace. Therefore so long as we shall dwell in the prison of our body, we must continually wraffle with the vices of our corrupt flesh, yea with our own naturall soule. *Plato* saith in certain places, that the life of a Philosopher is a meditatio of death, but we may more truly say, that the life of a Christian man is a perpetuall studie and exercise of mortifying the flesh, til it being vtterly slaine, the spirite of God get the dominion in vs. Therefore I think that he hath much profited, that hath learned much to mislike him selfe: not that he should sticke fast in that mire & goe no further, but rather that he should hast and long toward God, that being grafted into the death and life of Christ, he should study vpon a continuall repentance: as truly they cannot otherwise do, that haue a natural hatred of sinne: for no man euer hated sinne, vnlesse hee were first in loue with righteousness. This doctrine, as it was moste simple of all other, so I thought it best to agree with the truth of the scripture.

21 Now that Repentance is a singular gift of God, I thinke it be so well knowne by the doctrine aboue taught, that I need not to repete a long discourse to proue it againe. Therefore the Church prayseth and hath in admiration the benefite of God, that he hath giuen the Gentiles repentance vnto saluation. And *Paul* commaunding *Timothie* to bee patient and milde toward the vnbeleeuers, saith: If at any time GOD giue them repentance that they may repent fro the snares of the deuil. God in deede affirmeth that hee willeth the conuersion of all men, & directeth his exhortations generally to al men; but the effectual working thereof hangeth vpon the Spirit

Spirit of regeneration, Because it were more easy to create vs men, than  
 of our owne power to put on a better nature. Therefore in the whole course  
 of regeneration we are not without cause called, the worke of God crea- Ephes. 2. 10.  
 ted to good woorkes, which hee hath prepared that wee shoulde walke in  
 them. Whomsoever the Lordes will is to deliuer from death, those he quick-  
 eneth with the spirit of regeneration: not that repentance is properly the  
 cause of saluation; but because it is already seene that it is vnseparable fro  
 faith and from the mercy of God: sith (as *Esay* testifieth) that there is a Esa. 59. 2a.  
 redeemer come to him, and to those that in *Iacob* are returned from their  
 wickednesse. This truly standeth stedfastly determined, that where so-  
 euer liueth the feare of God, there the spirit hath wrought vnto the sal-  
 uation of man. Therefore, in *Esay*, when the faithfull complaine and la- Esa. 63. 17.  
 ment that they are forsaken of God, they reckon this as a token of beeing  
 reprobates, that their harts were hardened by God. The Apostle also mean-  
 ing to exclude apostataes from hope of saluation, appointeth this reason, Heb. 6. 6.  
 that it is impossible for them to be renewed vnto repentance: because God  
 in renewing them whome he will not haue perish, sheweth a token of his  
 fatherly sauour, and in a manner draweth them vnto him with the beames  
 of his cheerefull and merie countenance: on the other side with hardning  
 them, he thundreth against the reprobate, whose wickednesse is vnardo-  
 nable. Which kinde of vengeance the Apostle threatneth to wilfull apo-  
 stataes, which when they depart from the faith of the Gospell, doe make Heb. 10. 29.  
 a scorne of God, reprochfully despise his grace, and defile and tread vnder  
 feet the blood of Christ, yea as much as in them is they crucify him againe.  
 For he doeth not (as some fondly rigorous men would haue it) cut off hope  
 of pardon from all wilfull sinnes: but teacheth that apostasie is vnworthie of  
 all excuse: so that it is no maruell that God doth punish a contempt of  
 him selfe so full of sacriledge, with vnapeasable rigor. For he saith that it Heb. 6. 4.  
 is impossible, that they which haue once bene enlightened, haue tasted of  
 the heauenly gift, haue bene made partakers of the holy Ghost, haue ta-  
 sted of the good woorde of God, and the powers of the worlde to come, if  
 they fall, shoulde bee renewed to repentance, crucifying againe of newe,  
 and making a scorne of the sonne of God. Again in another place: If (saith Heb. 10. 25.  
 hee) wee willingly sinne after knowledge of the truth receiued, there re-  
 maineth no more sacrifice for sinnes, but a certaine dreadfull expectation  
 of iudgement, &c. These also be the places, out of the wrong vnderstan-  
 ding whereof, the Nouatians in old time haue gathered matter to play the  
 mad men: with whose rigorousnesse certaine good men beeing offended,  
 beleueed this to be a counterfaite Epistle in the Apostles name, which yet  
 in all partes do truly sauour of an Apostolike spirit. But because wee con-  
 tend with none but with them that allowe it, it is easy to shewe, how these  
 sentences doe nothing maintaine their error. First it is necessarie that the  
 Apostle agree with his master, which affirmeth that all sinne and blasphe-  
 my shall be forgiven, except the sinne against the holie Ghost, which is not  
 forgiven neither in this world nor in the world to come. It is certaine (I  
 say) that the Apostle was contented with this exception, vnlesse wee will  
 make him an aduersarie to the grace of Christ. Whereupon followeth, that  
 par-



## Cap. 3. Of the maner how to receiue

pardon is denied to no speciall offences, but onely to one, which proceeding of a desperate rage, cannot be ascribed to weaknes, and openly sheweth that a man is possessed of the deuill.

The definition  
of sinne against  
the holie Ghost:  
which sinne pro-  
ceedeth not of  
ignorance but of  
malice.

Matth. 12. 32.  
Marke 3. 29.  
Luke 12. 10.

Actes 6. 10.

Matth. 9. 43.  
& 12. 24.

1. Tim. 1. 13.

22 But to discusse this, it behooueth to enquire what is that same so horrible offence, that shall haue no forgienesse. Whereas *Augustine* in one place defineth it an obstinate stiffenes euen vnto death, with despaire of pardon, that doeth not well agree with the very woordes of Christ, that it shall not be forgiven in this worlde. For either that is spoken in vain, or it may be committed in this life. But if *Augustines* definition be true, then it is not committed, vnlesse it continue euen vnto death. Whereas some other say that he sinneth against the holy ghost, that enuieth the grace bestowed vpon his brother: I see not from whence that is fetched. But let vs bring a true definition, which being once proued with sure testimonies, shall easily by it selfe ouerthrowe all the rest. I say therefore, that they sinne against the holy Ghost, which of set purpose resist the trueth of God, with brightness whereof they are so dazeled, that they cannot pretende ignorance: which they doe onely to this end to resist. For Christ meaning to expound that which he had saide, immediatly addeth: He y speaketh a word against the sonne of man, it shall be forgiven him: but he that blasphemeth against the holy Ghost, shall not be forgiven. And *Mathew* for the blasphemy against the holy Spirite, putteth the Spirite of blasphemy. But howe can a man speake a reproche against the Sonne, but it is also spoken against the holy Ghost? They that stumble vnto the trueth of God, not knowing it, which do ignorantly speake euill of Christ, hauing yet this mind, that they would not extinguish the trueth of God disclosed vnto them, or once with one worde offend him, whom they had knowne to be the Lordes anointed: these men sinne against the father and the sonne. So there are many at this day, that doe moste hatefully detest the doctrine of the Gospel, which if they did know it to be the doctrine of y gospel, they would be ready to worship with al their heart. But they whose conscience is conuincied, that it is the worde of God which they forsake and fight against, and yet cease not to fight against it, they are said to blaspheme the holy ghost: forasmuch as they wrastle against the enlightning that is the worke of the holy ghost. Such were many of the Iewes, which when they coule not resist the Spirite that spake by *Stephen*, yet endeouored to resist. It is no doubt but that many of them were carried vnto it with zeale of the lawe, but it appeareth that there were some other that of malicious wickednes did rage against God himselfe, that is to say against the doctrine, which they were not ignorant to bee of God. And such were those Pharisees, against whom the Lord inueieth, which to ouerthrow the power of the holy Ghoste, defamed him with the name of *Beelzebub*. This therefore is the spirite of blasphemy, when mans boldnesse of set purpose, leapeth forth to reproch of the name of God. Which *Paul* signifieth when he saith, that he obtained mercy, because he had ignorantly committed those things through vnbeleefe, for which otherwise he had bin vnworthy of Gods fauour. If ignorance ioined with vnbeleefe was the cause that he obtained pardon, thereupō followeth, that there is no place for pardon, where knowledge is ioyned to vnbeleefe.

23 But if thou marke it well, thou shalt perceiue that the Apostle speaketh

keth not of one or other particular fal, but of the vniuersal departing wher-  
 by the reprobate doe forsake saluation. And it is no maruell, that they wh<sup>o</sup>  
*Iohn* in his canonickall Epistle affirmeth not to haue bene of the elect, from 2. Ioh. 1. 19.  
 whome they went out, doe feele God vnappeasable. For hee directeth his  
 speech against them, that imagined, that they might return to the Christi-  
 an religion, although they had once departed from it: and calling them frō  
 this false and pestilent opinion, he saith that which is most true, that there  
 is no way of returne open for them to the communion of Christe, that wri-  
 tingly and willingly haue cast it away: but they cast it not away, that onely  
 in dissolute licentiousnesse of life transgresse the word of the Lord, but they  
 that offer purpose cast away his whole doctrine. Therefore the deceite is in  
 these wordes of falling and sinning. Because the Nouatians expound Fall-  
 ing to be, if a man being taught by the lawe of the Lorde, that he ought not  
 to steale or to commit fornication, absteineth not from stealing or fornica-  
 cation, But cōtrariwise I affirme, that there is a secrete comparison of con-  
 traries, wherein ought to bee repeted all thinges contrarie to that which  
 was first spoken, so that here is expressed not any particular fault, but the  
 whole turning away from God, and (as I may so call it) the Apostasie of the  
 whole mán. Therefore when he saith, they which haue fallen after that they Heb. 6. 4.  
 haue once bene enlightened, and haue tasted the heauenly gift, and beene  
 made partakers of the holy ghost, and also tasted the good worde of God  
 and the powers of the world to come: it is to be vnderstanded of them, that  
 with aduised vngodlinesse haue choked the light of the holy spirite, haue  
 spit out againe the taste of the heauenly gift, haue enstranged them selues  
 from the sanctification of the holy Ghost, haue troden vnder foote the  
 worde of God and the powers of the world to come. And the more to ex-  
 presse that aduised purpose of wickednesse, in another place afterward hee  
 addeth this word by name Wilfully. For when he saith, that there is left no  
 sacrifice for them, y<sup>e</sup> sinne willingly after knowledge of the truth receiued,  
 he doth not deny, y<sup>e</sup> Christ is a continuall sacrifice to purge the iniquities  
 of the holy ones (which he expressely crieth out almost in the whole Epistle,  
 where hee declareth the priesthood of Christe) but he saith, that there re-  
 maineth no other when that is once forsaken: and it is forsaken, when the  
 trueth of the Gospell is of set purpose renounced. Heb. 10. 16.

24 But whereas some doe thinke it too harde and too far from the ten-  
 der mercifulnesse of God, that any are put away that flee to beseeching  
 the Lordes mercy: that is easily aunswered. For he doeth not say, that par-  
 don is denied them if they turne to the Lorde: but he vtterly denieth, that  
 they can rise vnto repentance, because they are by the iust iudgement of  
 God stricken with eternall blindnesse for their vnthankfulnes. And it ma-  
 keth nothing to the contrarie that afterwarde he applieth to this purpose  
 the example of *Esaú*, which in vaine attempted with howling & weeping to  
 recouer his right of the first begotten. And no more doth that threatening  
 of the Prophet, when they crie, I will not heare. For in such Phrases of  
 speache is meant neither the true conuersion, nor calling vpon GOD, but  
 that carefulesse of the wicked wherewith being bound, they are compelled  
 in extremitie to looke vnto that which before they carelessly neglected,  
 that

*To them that  
 sinne against the  
 holy Ghost pardon  
 is not denied if  
 they repent but re-  
 pentance because  
 they are unwor-  
 thie of pardons.*  
 Zach. 7. 13.

Ezec. 18. 21.

that there is no good thing for them but in the Lords help But this they do not so much cal vpon, as they mourne that it is taken from them. Therefore the Prophet meaneth nothing else by crying, and the Apostle nothing else by weeping, but that horrible torment which by desperation fretteth and vexeth the wicked. This it is good to marke diligently, for else God should disagree with himselfe, which crieth by the Prophet that he will be mercifull so soone as the sinner turneth. And as I haue already saide, it is certain that the mind of man is not turned to better, but by Gods grace preuenting it. Also his promise concerning calling vpon him, will neuer deceiue. But that blinde torment wherewith the reprobate are diuersly drawn, when they see that they must needes seeke God, that they may find remedy for their euils, and yet doe flee from his presence, is vnproperly called Conuersion and prayer.

*Although God  
for common exam-  
ples sake doe some-  
times remitt some  
temporal punishments  
vpon a counterfeite  
repentance as in  
Achab, yet his  
wrath without  
heartie conuersion  
is not turned a-  
way.*

1. Reg. 28. 19.

Gen. 27. 18.

Psal. 78. 36.

25 But a question is mooued, whereas the Apostle denieth that God is appeased with fained repentance, howe *Achab* obtained pardon and turned away the punishment pronounced vpon him, whome yet it appeareth by the rest of the course of his life to haue bene onely stricken amaled with fouden feare. He did indeede put on sackcloth, scattered ashes vpon him, lay vpon the ground, and (as it is testified of him) hee was humbled before GOD: but it was not enough to cut his garmentes when his heart remained thicke and swollen with malice. Yet we see howe God is turned to mercy. I aunswere that so sometime hypocrites are spared for a time, but yet so that euer the wrath of God lieth vpon them, and that is done not so much for their sakes, as for common example. For whereas *Achab* had his punishment mitigate vnto him, what profite got hee thereby, but that he shoulde not feele it aliue in earth? Therefore the course of GOD although it were hidden, yet had a fast abiding place in his house, and hee himselfe went into eternall destruction. This same is to bee seene in *Esay*. For though hee had a repulse, yet a temporall blessing was graunted him at his weeping. But because the spirituall inheritaunce, by the Oracle of God coulde not rest but with one of the brethren, when *Iacob* was chosen and *Esau* refused that putting away did exclude the mercy of GOD: this comfort was left him as to a beastly man, that hee shoulde be fatte with the fat of the earth and the dewe of Heauen. And this is it that I said euen nowe, that it ought to bee referred to the example of the other, that wee should learne the more chearefully to applie our mindes and endeouours to repentance, because it is not to be doubted that when we are truly & hartily turned, God will bee ready to forgie vs, whose mercifullnesse extendeth it selfe euen to the vnworthy, so long as they shewe any greefe at all. And therewithall wee bee also taught, howe terrible iudgement is prepared for all the obstinate, which nowe make it a sport with no lesse shamelesse face than yron heart to despise and set nought by the threatenings of God. After this manner hee oftentimes reached out his hande to the children of Israell, to releue their miseries, although their crimes were counterfait, and their heartes double and false, as him selfe in the Psalme complaineth, that they by and by returned to their nature, and so minded with so friendly gentle dealing to bring them to earnest conuersion, or to make



make them vnexcusable Yet in releasing punishmentes for a time, he doth not binde himselfe to a perpetual lawe thereby, but rather riseth sometimes more rigorously against Hypocrites, and doubleth their pains, that thereby may appear how much faining displeaseth him. But (as I haue said) he sheweth some examples of his readines to giue pardon, by which the godly may be encouraged to amendment of life, & their pride may be the more greedously condemned, that stubbornely kick against the pricke.

### The iiij. Chapter.

*That all that the Sophisters babble in their Schooles of Penance, is far from the purenesse of the Gospell. Where is entreated of Confession and satisfaction.*

NOWE I come to discusse those things, which y<sup>e</sup> Schoole Sophisters haue taught of repentance. Which I will runne ouer in as fewe wordes as may bee, because I minde not to goe through all, least this booke, which I labour to drawe into a short abridgement, should growe to a huge greatness. And the Sophisters haue entangled it in so many volumes, beeing a matter otherwise not verie hard, that a man shall hardly finde how to get out, if he once fall into their degrees. First, in defining it, they shewe that they neuer vnderstood what repentance was. For they take holde of certaine sayings of the olde writers, which doe nothing at all expresse that nature of repentance, as that to repent is to weepe for sinnes passed, and not to commit sinnes to bee wept for: Againe, that it is to lament euils passed, and not to commit againe other euils to be lamented. Againe: that it is a certaine sorrowfull reuenge, punishing in him selfe that which he is sorry to haue committed. Againe: that it is a sorrowe of heart, and bitternesse of soule, for the euils that a man hath committed or to which he hath consented. But, to graunt these thinges well saide of the fathers (which a contentious man might easily enough deny) yet they were not spoken to this entent to describe repentance, but onely to exhort them to whom they wrote, that they should not fall againe into the same offences, out of which they had bene drawn. But if we list to turne all such titles of commendation into definitions, then other may also be adioyned as rightfully as they. As this of *Chrysostome*, Repentance is a medicine that destroyeth sinne, a gift giuen from heauen, a maruellous vertue, a grace surmounting the force of the lawe. Yea and the doctrine which they afterwarde teache, is somewhat worse than these definitions. For they sticke so earnestly in outward exercises, that a man can gather nothing els out of infinit volumes, but that repentance is a discipline and rigorousnesse that serueth partly to tame the flesh, and partly to chastice and punish vices: but they keepe marvellous silence of the inward renewing of the minde that draweth with it correction of life. There is in deede much talk: among them of Contrition and Attrition, they torment soules with many doubts, and do thrust into them much trouble and carefullnesse: but when they seeme to haue thoroughly wounded the harts, they heale the bitternesse with a light sprinkling of ceremonies.

*The schooformers errour both in defining & deuising repentance.*

The first is out of Gregorie, & is rehearsed lib. 4. Sent. Dist. 14. cap. 1.

The 2. out of Amb. & refer. illic, & in Decr. Dist. 3. de penitent. c. Pœnit. priore.

The 3. out of August. refert. ca Dist. c. Pœn. post.

The 4. out of Amb. refert. Dist. 1. Pœni. c. Vera pœnit.

Lib.4. Sen. 6.  
ca.1. de Pœnit.  
disti.1.c.perfe-  
ctæ pœnitentia.

And when they haue thus curiously defined repentance, they diuide it into contrition of heart, confession of mouth, and satisfaction of worke, no more logically than they defined it, although they would seeme to haue wasted all their age in framing off syllogismes. But if a man will goe about to proue by the definition (which kinde of argument is of force amōg logicians) that a man may weepe for his sinnes passed, & commit no more to be wept for, that he may bewaile his euils passed, and commit no more to be bewailed, and that he may punish himselfe for that which he was sorry to haue committed, &c. although hee doe not confesse with his mouth: howe will they maintaine their diuision? For if that true penitent man doe not confesse, then repentance may be without confession. But if they answer, that this diuision is referred to repentance, in respect y it is a sacrament, or is meant of the whole perfection of repētañce, which they comprehend not in their definitions, then is there no cause to blame mee, but let them lay the fault in themselves that make not a purer and plainer definition, I truly (according to my grossenesse) when any thing is disputed of, doe referre all things to the verie definition, which is the stay and ground of the whole disputation. But admit that to be their masterlike licence. Nowe let vs particularly consider all the partes in order. Whereas I do negligently leape ouer as trifles those things that they with great grauity of countenance do publish for mysteries, I do it not vnwittingly, (neither were it verie painfull for me to confute al that they think themselves to haue deeply & subtly disputed) but I would think it against conscience to weary the readers with such trifles without any profit. Truly it is easy to knowe by the questions which they moue and tesse, and wherewith they miserably encomber themselves, that they prate of thinges that they knowe not. As for example: whether the repentance of our sinne please God, when obstinacy endureth in other. Again: whether the punishmentes layd vpon man by God, do auail to satisfaction. Again: whether repentance may be oftentimes reiterate for deadly sinnes: where they fowly and wickedly define, that penance is daily done but for veniall sinnes. Likewise they very much torment themselves with a grosse error, vpon the saying of Hierome, that repentance is a second board after shipwracke. Wherein they shew that they neuer waked frō their brutish dulnes, to feele so much as a farre off the thousandth part of their faultes.

*3 We should neuer attaine to any quietnes of minde if that which the Schoolemen haue taught concerning contrition were true.*

2. But I would the readers should note, that here is not a quarell about y shadow of an asse, but the moste earnest matter of all other is intreated of, that is to say, forgiveness of sinnes. For whereas they require three things to repentance, contrition of heart, confession of mouth, and satisfaction of worke: they doe therewithall teach that those three thinges are necessary to the obtaining of forgiveness of sinnes. But if it behooue vs to knowe any thing at all in all our religion, this truly behooueth vs moste of all, I meane to vnderstande and knowe well by what meane, with what lawe, vpon what condition, with what easinesse or hardnesse the forgiveness of sinnes is obtained. If this knowlege stande not plaine and certaine, the conscience shall haue no rest at all, no peace with God, no confidence or assurednes, but continually trembleth, wauereth, is troubled, is tormēted

is vexed, horribly dreadeth, hateth and fleeth the sight of God. But if the forgiveness of sinnes hang vpon those conditions to which they doe binde it, then nothing is more miserable, nothing in more lamentable case than wee. They make Contrition the firste parte of obtaining pardon, and they require that to bee a true Contrition, that is to say perfect and full: but in the meane time they do not determine when a man may be assured, that he hath to the full measure perfectly perfourmed this contrition. Truly I graunt that euery man ought diligently and earnestly to enforce himselfe, with bitterly weeping for his sinnes, to whet him selfe more and more to a loathing and hatred of them. For this is a sorrow not to be repented, that breedeth repentance vnto saluation. But when there is such a bitternesse of sorrow required as may proportionally answere the greatnesse of the fault, and such as may in balance counterpaise with the trust of pardon, here the poore consciences are meruellously tormented & troubled, when they see them selues charged with a due contrition of sins, and doe not so attaine the measure of that due, that they can determine with themselves, y they haue duly performed so much as they duly ought. If they say that wee must doe as much as lieth in vs, then come we still to the same point that we were at before: for howe dare any man assure himselfe that he hath imploied all his force to bewaile his sinnes? So when the consciences hauing long wraisted with themselves, and long beene exercised with battels, doe at length finde no haue to rest in, yet somewhat to ease themselves, they enforce themselves to a sorrowe, and wring out teares to make perfect their contrition.

3 But if they say that I slander them: Let them come forth and shew any one man, that by such doctrine of contrition hath not either bene driven to dispaire, or hath not set for his defence a counterfainting of sorrowe in steede of true sorrowe, against the iudgement of God. Wee haue also our selues saide in one place, that forgiveness of sins neuer commeth without repentance, because none but the afflicted & wounded with conscience of sinnes, can sincerely call vpon the mercy of God: but wee haue therewithall further saide, that repentance is not the cause of the forgiveness of sinnes. As for those tormentes of soules, which they say must be perfourmed of duetie, we haue taken them away: wee haue taught the sinner not to looke vpon his owne contrition nor his own teares, but to fasten both his eyes vpon the onely mercy of God. Wee haue onely put him in minde that Christ called the labouring and loden, when hee was sent to publish glad tidings to the poore, to heale the contrite in heart, to preache remission to captiues, to deliuer prisoners, and to comfort them y mourne. From which should be excluded both the Pharisees, y filled with their own righteousnesse, doe not acknowledge their owne pouerty, and also the despisers that carelesse of Gods wrath doe seeke no remedy for their euilles. For such doe not labour, nor are loden, nor contrite in heart, nor bond, nor captiue. But there is greate difference betweene teaching a man to deserue forgiveness of sinnes with due and full contrition, which the sinner can neuer perfourme: and instructing him to hunger & thirste for the mercie of GOD, that by the acknowledging of his owne miserie, by his owne

*The pardon of our sinnes doeth not depend vpon the measure of our contrition.*

Matt. 11. 28.

Esay. 61.

Luke. 4. 18.



vnquietnesse, wearinesse and captiuitie, it may bee shewed him, where hee ought to seeke for releefe, rest and libertie: and finallie, he may bee taught in the humbling of himselfe, to giue glorie to God.

The grounds of  
Popish confession.

4 Concerning confession, there hath bene alwaies greate strife betwene the Canonistes and the Scholediuines: while the one sorte affirme, that confession is commaunded by the speciall commaundement of God, & the other sort deny it and say, that it is commaunded onlie by the Ecclesiasticall constitutions. But in this contention hath appeared the notable shamelesnesse of the diuines, that haue corrupted and violentlie wrested as manie places of scripture, as they alleadged for their purpose. And when they sawe that they could not so obtaine y<sup>e</sup> which they required, they which would be thought more suttile than the rest escaped away with this shift, y<sup>e</sup> confession came from the lawe of God, in respect of the substance of it, but afterward receiued forme of the lawe Positiue. Even as the foolishlest sort among the lawyers doe say, that Citations came from the law of God, because it is saide: *Adam* where art thou? And likewise Exceptions, because *Adam* answered as it were by way of exception saying: The wife that thou gauest me. &c. But that both citations and exceptions receiued form giuen them by the Ciuill lawe. But let vs see by what arguments they prooue this confession, either Formed or Vnformed to bee the commaundement of God: The Lorde (say they) sent the leprous men to the Priests, But what? Sent he them to confession? Who euer hard it spoken, that the Leuiticall priestes were appointed to heare confessions? Therefore they flie to Allegories, And say: it was commaunded by the Lawe of *Moses*, that the priestes shoulde discern betweene leprosie and leprosie: sinne is a spirituall leprosie: therefore it is the priestes office to pronounce vpon it. Before that I answer them, I aske this by the way, If this place make them iudges of the spirituall leprosie? why do they draw to them the knowledge of naturall and fleshly leprosy? This forsooth is not to mocke with the Scriptures. The lawe giueth to the Leuiticall Priestes the knowledge of the Leprosie, therefore let vs take it vpon vs. Sinne is a spirituall leprosie, therefore let vs also be examiners of sinne. Nowe I answer: sith the priestthoode is remooued, it is necessarie that the Lawe be remooued also. All priestthoodes are remooued to Christ, and fulfilled and ended in him, therefore to him onely all the right and honour of priestthoode is also removed. If they loue so well to followe allegories, let him set Christ before them for the onely priest, and heape vpon his iudgement seate the free iurisdiction of all thinges: this we can easily bee contented to suffer. Moreouer their allegorie is verie vnfit, that setteth among the ceremonies that lawe which is inuicely polutike. Why then did Christ send the leprous men to the Priestes? That the Priestes shoulde not caull that hee did breake the lawe that commaunded the man healed of the leprosy, to be shewed before the Priest and purged with offering of sacrifice, therefore hee commaunded the leprous men being cleansed, to doe that which belonged to the lawe. Goe (saith he) and shewe your selues to the Priest, and offer the gift that *Moses* hath commaunded in the Lawe that it shoulde bee for a witnesse vnto them, And truly this miracle should haue bene a witnesse vnto them, for they

Gen. 3. 9.

Mat. 8. 4.

Luke. 15.

Deut. 17. 8.

Heb. 7. 11.

they had pronounced them leprous, & now they pronounce them healed. Are they not whether they will or no compelled to become witnesses of Christs miracles? Christ leaueth to them his miracle to be examined, they cannot deny it. But because they still dally with it, therefore this worke is for a witness vnto them. So in another place: This Gospel shalbe preached in all the worlde, for a witness to all nations. Again: Ye shalbe led before kings & gouernors, for a witness to them, that is: that in the iudgement of God they may be more strongly conuincied. But if they had rather follow *Chrysostome*, he also teacheth that Christ did this for y<sup>e</sup> Iewes sake, that he should not be accounted a breaker of the lawe. Albeit in so cleare a matter I am ashamed to alleage the witness of any man: whereas Christ pronounceeth that he leaueth the right of the lawe whole to the priestes as to the professed enemies of the Gospell, which were alway bent to carpe against it, if their mouth had not bene stopped. Wherefore that the popish sacrificing priests may stil keepe this profession, let them openly take parts with them which must of necessity be restrained by force, that they speake not ill against Christ. For this nothing belongeth to his true ministers.

5 They bring their second argument out of the same fountaine, that is from an allegorie, as though allegories were of great force to confirme any doctrine. But let them be of force, if I do not proue that I can make a fairer shewe of them for my side, then they can for theirs. They say, The Lorde commaunded his Disciples, that when *Lazarus* was raised vp, they shoulde vnbind & loose him from his bondes. Heere first they lie: for it is no where read that the Lorde said this to the disciples: and it is much more likely that he saide to the Iewes that stood by him, that the miracle might bee made the more euident without suspition of fraud, & his power appeare the greater, that without any touching, with his onely word he raised vp dead men. For thus I expound it: that the Lorde, to take away all wrongfull opinion fro the Iewes, willed them to roll away the stone, to feele the sincke, to behold assured tokens of death, to see him rising by the only power of his word, and them first to feele him liuing. And this is the iudgement of *Chrysostome*. But let vs graunt that this was spoken to the Disciples: what will they get thereby? That the Lorde gaue his Apostles power to loose. But howe much more fitly and more handsomly might these things be applied by way of allegorie, to say that by this signe the Lorde meant to instruct his faithful, to loose them that he had raised vp: that is, that they should not call into remembrance those sinnes that he had forgotten: that they should not condemn them for sinners whome hee had acquitted: that they should not reproch men with those things that he had forgiven: that they should not be rigorous to punish, & lightly offended, where he is merciful & easily entreated to spare? Truly, nothing ought to moue vs more to readinesse to forgive, than the example of the Iudge that threatneth that he will bee vnapeasable to them that be too rigorous & vngentle. Nowe let them goe and boast of their allegories.

6 But nowe they ioine more neere hande with vs, when they fight (as they thinke) with open sentences. They that came to *Johns* baptisme, did confesse their sinnes, and *Iames* willeth that we confesse our sinnes one to another.

Matth. 24. 14.  
Mat. 10. 18.

Hom. 12. de  
m. liere Chan-  
nanaa.

*Christs coman-  
ding to loose the  
bondes from La-  
zarus vbi. m. he  
raised out of the  
grauē fruenclly  
alleged to proue  
auricular confes-  
sion.*  
Ioh. 1. 44.

Ser. contra  
Iudas, Gentiles  
& heretic.

*Auricular con-  
fession weakly  
proued either by  
their acknowledged-  
ging of their sins  
whom Ioh. n. did  
baptize, or by S.  
Iames his exhorting  
men to make their  
mutuall confes-  
sion.*

another. No maruile if they that would bee baptised did confesse their sinnes, for it was said before that *John* preached the baptisme of repentance, and baptised in water vnto repentance. Whom should he then haue baptized, but them that had confessed theselues sinners? Baptisme is a token of the forgiveness of sinnes: and who should be admitted to this token but sinners, & they that acknowledge them selues to bee such? Therefore they confessed their sins, that they might be baptized. And not without a cause doth *Iames* bid vs confesse one to another. But if they did marke what followeth next after, they would vnderstande, that this also maketh little for them. Confesse (saith hee) one to another your sinnes, & pray one for another. He ioyneth together mutual confession & mutuall prayer. If wee must confesse to priestes only, then must we also pray for priestes only. Yea, What and if it might follow of the wordes of *Iames* that onely priestes might confesse: for when he willet that we should confesse one to another, hee speaketh onely to them that may heare the confessions of other: his word is in Greeke *Altelous*, mutually, interchangeably, by turnes, or (if they so like best to terme it) by way of reciprocation one to another. But so interchangeably none can confesse, but they that are meete to heare confessions. Which prerogatiue sith they vouchsaue to graunt only to priestes, we do also put ouer the office of confessing to them only. Therefore away with such triflings, & let vs take the very meaning of the Apostle which is simple & plaine: y is, that we should lay our weaknesse one in anothers bosom to receiue mutual counsell, mutuall compassion, & mutuall comfort one of another: then that we being naturally priuy to the weaknes of our brethren, should pray for them to the Lord. Why do they then alleadge *Iames* against vs; which do so earnestly require the confession of the mercy of God: but no man can confesse Gods mercy, vnlesse he haue first confessed his owne miserie. Yea we rather pronounce him accursed that doeth not before God, before his Angels, before the Church, yea and before all men confesse himselfe a sinner. For the Lord hath concluded all vnder sinnes, that all mouthes might be stopped, and all flesh humbled before God, and hee onely iustified and exalted.

Gal. 3. 22.  
Rom. 3. 2

*Auricular confession a meere humane constitution not grounded upon any diuine Law.*

This was the  
183. Pope.

7 But I maruile with what face they dare affirme, that the confession whereof they speake, is of the lawe of God: the vse whereof wee graunt in deede to be verie auncient, but such as wee are able to proue in old time to haue bene at liberty. Truly euen their owne cronicles declare, that there was no certaine Lawe or constitution of it before the times of *Innocent* the hird. Surely, if they had had a more auncient lawe, they would rather haue taken hold thereof, than haue bin contented with the decree of the counsell of *Lazerane*, and so made themselves to bee laughed at, euen of children. In other things they stick not to make forged decrees, which they father vpon the most auncient Councils, that they may with very reuerence of antiquitie dazle the eyes of the simple. In this point, it came not in their minde to thrust in such a false pack. Therefore by their own witnesse, there are not yet passed three hundred yeares since *Innocent* the third laid y snare vpon men, & charged them with necessity of Confession. But, to speake nothing of the time: the verie barbarousnesse of the wordes minisheth the credite of that law.



lawe. For where these good fathers commaund euerie one of both kindes, male and female, once euery yeare to confesse al his sins to his owne priest, pleasant men doe merily take exception, that in this commaundement are contained onelie *Hermaphrodites*, and saie that it belongeth not to such a one as is either male or female onlie. Since that time, a more grosse beastlines hath bewraied it self in their scholers, y<sup>e</sup> can not expound what is meant by his own priest. Whatsoeuer al the Popes hyred bablers do prate, we hold both that Christ was neuer the author of this lawe that compelleth men to reckon vp their sinnes, & also that there passed a thousand & two hundred yeares from the resurrection of Christ before that anie such law was made. And so, that this tyrannie was then first brought in, when all godlinesse & learning being destroyed, the visors of Pastors had without choise taken al licentiousnesse vpon them. Moreouer there are euident testimonies both in histories and other auncient writers, which teach that this confessiō was a politike discipline redeemed by the Bishops, nor a lawe made by Christ or his Apostles. I wil alleadge but one out of manie, which shal be a plain proof thereof. *Sozomenus* reporteth that this constitutiō of bishops was diligently kept in all the West churches, but specially at Rome. Whereby hee sheweth that it was no vniuersall ordinance of all Churches. But he saith that there was one of the priestes peculiarly appointed to serue for this office. Whereby he doth sufficiently confute that which these men do falsly say of the keies giuen for this vse vniuersally to the whole order of priestshood. For it was not the common office of all priests, but the special dutie of some one that was chosen thereunto by the bishop. The same is he, whom at this day in all cathedral Churches they call Penitentiare, the examiner of heinous offences, and such whereof the punishment pertaineth to good example. Then he saith immediatly after, that this was also the manner at Constantinople, till a certaine woman faining that she came to confession, was found so to haue coloured vnder that pretence the vnholiest company that she vsed with a certaine Deacon. For this act, *Nectarius* a man notable in holinesse and learning, bishop of that Church, tooke away that custome of confessing. Here, here let these asses lift vp their eares. If auricular confession were the lawe of God, how durst *Nectarius* repell and destroy it? Will they accuse for an heretike and schismaticke *Nectarius* a holie man of God, allowed by the consenting voyces of all the olde fathers? But by the same sentence they must condemne the Church of Constantinople, in which *Sozomenus* affirmeth that the manner of confessing was not only let slip for a time, but also discontinued euen till within time of his remembrance. Yea let them condemne of apostasie not only the church of Constantinople, but also al the East Churches which haue neglected that law, which (if they say true) is inuiolable and commanded to all Christians.

8 This abrogation *Chrysostome*, which was also bishop of Constantinople, doth in so manie places evidently testifie, that it is maruell that these dare mutter to the contrarie. Tell (saith he) thy sins that thou maiest do the auwaie, if thou be ashamed to tel any man the sins that thou hast done, tel the daily in thy soule. I do not say, Confesse them to thy fellow seruant, that may reproch thee: tell them to God that taketh care of them: Confesse thy sins

Tripart. hist.  
lib. 9.

In the Church  
of Constantinople  
auricular confession  
taken by S.  
*Chrysostome* for so  
such thing, as  
whereunto al men  
should stand bound.  
Hom. 2. in.  
vpon Psal. 50.

Ser. de Pœnit. vpon thy bed, that there thy conscience may daile recognise her euils. A  
& confess. gaine: But now it is not necessary to confesse when witnesses be present: let  
Hom. 5. de in- the examination of thy sinnes be done with thy thought: let this iudgement  
comprehens. Dei be without witness: let onlie God see thee confessing. Again: I do not lead  
natura. contra thee into a stage of thy fellow seruants, I do not compel thee to disclose thy  
Anomæos. sinnes to men, rehearse & vtter thy conscience before God. Shew thy wounds  
Homi. 4. de La- to the Lord the best surgion, and aske salue of him. Shew to him that wil re-  
zaro. proch thee with nothing, but will most gently heale thee. Again: Tell not  
man, least hee reproch thee, for neither is it to bee confessed to thy fellow  
seruant, that may vtter it abroad, but to the Lord. To the Lord shew thy  
wounds which hath care of thee, that is both gentle and a Phisition. After-  
ward he bringeth in God speaking thus: I compel thee not to come into the  
mids of a stage, and call manie witnesses, tel thy sinne to me alone priuately,  
that I may heale thy sore. Shall wee say that *Chrysostome* did so rashly, when  
he wrote this and other like things, that he would deliuer mens consciences  
from these bonds wherwith they be bound by the law of God: nor so. But he  
dare not require that as of necessitie, which hee doth not vnderstand to be  
commaunded by the word of God.

The Scripture  
requireth confessi-  
on of sinnes, but  
vnto God.

9 But that the matter may be made the plainer & easier, first we wil faith-  
fully rehearse, what kind of confession is taught by the word of God: & then  
we will also declare their inuentions, but not all (for who could drawe drie  
such an infinite sea?) but onlie those wherein they comprehend the sum of  
their secret confession. Here I am loth to rehearse how oft the old transla-  
tor hath giuen in translation this word Confes in steed of Praise: which the  
grossest vnlearned men commonly know: sauing that it is good to haue their  
presumptuousnesse bewraied, that do giue away that which was written of  
the praises of God, to their owne tyrannicall commaundement. To proue  
that confession auaileth to cheare the mindes they thrust in that place of  
the Psalm: In the voice of reioycing and confession. But if such change maie  
serue, then we shal haue what we list, proued by what we list. But seeing they  
are so become past shame, let the godlie readers remember that by the iust  
vengeance of God they haue bin cast into a reprobate mind, that their pre-  
sumption should be the more detestable. But if we wil rest in the simple do-  
ctrine of y<sup>e</sup> Scripture, we shall not be in danger of any such deceits to beguile  
vs. For therein is appointed one order of confessing, that forasmuch as it is  
the Lord y<sup>e</sup> forgiveth, forgetteth, and putteth away sins, therefore we should  
confesse our sinnes to him for to obtaine pardon, he is the Phisition, there-  
fore let vs shewe our diseases vnto him. It is he y<sup>e</sup> is grieved & offended; ther-  
fore let vs seeke peace at his hand He is the knower of hearts, and priuie to  
all thoughts, therefore let vs make hast to powre out our hearts before him.  
Finally it is he y<sup>e</sup> calleth sinners, therefore let vs not delay to come to him.  
I haue (saith *Dauid*) made my sinne known vnto thee, and haue not hidde  
my vnrighteousnes. I haue said, I wil confesse against me my vnrighteousnes  
to the Lord, & thou hast forgiven the wickednes of my heart. Such is the o-  
ther confession of *Dauid*. Haue mercy vpon mee O God, according to thy  
great mercy. And such is the confession of *Daniel*: We haue sinned, Lord we  
haue done perversly, we haue committed iniquities, and haue bin rebellious  
in

Psa 13. 5.

Psa. 51. 5.

Dan. 9. 5.

in swearing from thy commandements. And such are other cōfessions that are commonly found in the Scripture, the rehearsal whereof would almost fill a great volume. If we confesse our sinnes (saith *Iohn*) the Lord is faithfull to forgie vs our sinnes. To whom should wee confesse? even to him: that is, if we fall downe with a troubled & humbled heart before him, if heartily accusing and condemning our selues before him we pray to be acquitted by his goodnes and mercie.

1. Ioh. 1. 9.

10 He that heartily & before God shall embrace this confession, shall vndoubtedly haue both a tongue readie to confesse, so oft as it shalbe needful for him to publish the mercie of God before men, & not onlie to whisper the secret of his heart to one man, & once & in his eare: but oft & openly, & in the hearing of all the world simply to rehearse both his owne shame and the magnificence & glory of God. After this maner when *Dauid* was rebuked of *Nathan*, he was pricked with the sting of conscience, & confessed his sinne before both God & man. I haue (saith he) sinned to the Lorde, that is to say, now I alleadge nothing for my excuse, I vse no shiftes, but that al men may iudge me a sinner, and that the same thing which I would haue had secret from the Lord, may be also open to men. Therefore a willing confession before men alway followeth the secret confession that is made to God, so oft as it is profitable for the glorie of God or for the hübling of our selues. For this reason the Lorde in old time ordained in the people of *Israel*, that the priest should first speake the words, & the people saying after him should openly confesse their iniquitie in the Church. For he foresaw that this help was necessarie for them that euery man might bee the better brought to a iust reknowledging of himselfe. And meete it is that with the confession of our owne miserie we should among our selues, and before al the worlde glorifie the goodnes and mercie of our God.

*A confession of our sinnes openly as occasion shall require euen vnto men also allowable.*

2. Sa. 12. 13.

Leu. 16. 19.

11 And it is conuenient that this kind of confession be both ordinary in the church, & also extraordinarily vsed in speciall maner, if it happen at any time the people to be guiltie of anie generall fault. Of this second kinde we haue an example in that solemne confession which al the people vsed by the meanes and guiding of *Esdras* & of *Nehemias*. For whereas that long banishment, the destruction of the City & Temple, the dissoluing of religion, was the punishment of the common reuolting of the al: they could not acknowledge the benefit of deliuerance in such sort as was meete, vnlesse they did first condemne themselves. Neither maketh it matter, if in a whole Congregation some few sometime be innocent. For sith they be the members of a feeble and diseased body, they ought not to boast of healthfulnesse. Yea it is not possible but they must also themselves gather some infection & beare part of the blame. Therefore so oft as we be afflicted, either with pestilence or war, or barrennesse or any other plague: if it be our duerie to sicke to mourning, to fasting, and to other signes of guiltines: then confession it self, wherupon all these things doe hang, is not to be neglected. As for the ordinarie confession, beside that it is commended by the Lordes owne mouth, there is no wise man that considering the profit therof, dare disallow it. For where as in all holie assemblies we make our apparance in the sight of God and the Angels: what other beginning maie there bee of our pleading, but our reknow-

*Publique confession of sinnes not onely in particular persons but in generall assemblies also both ordinarie and sometimes extraordinarie allowable and verie needful.*

Neh. 1. 7.



## Cap.4. Of the maner how to receiue

knowledging of vnworthinesse? But that (some man wil saie) is done by euerie prayer. For so oft as we pray for pardon, we thereby confesse our sinnes. I graunt. But if you consider how great is our carelesnesse, or drouinesse, or sluggishnes, you wil graunt me that it should be a profitable ordinance, if by some solemne vse of confession, the Christian common people shoulde bee exercised to humbling themselves. For though the ceremony that the Lord commanded the *Israelites*, was parcel of the nurture of the law, yet in some maner it also belongeth to vs. And truely we see that this vse is in wel ordered Churches profitably obserued, that euerie Sunday the minister shoulde rehearse a forme of confession in the name of himselfe & of all the people, wherein he accuseth all of wickednes, and craueth pardon of the Lorde. Finally, with this keie the gate to praier is opened as well priuately to euerie man, as vniuersally to all men.

*Private confession  
of sinnes for some  
men in some cases  
requisite to be  
made vnto their  
pastors.*

Iac. 5. 16.

Matt. 16. 19.

Mat. 18.

Iohn. 3. 23.

12 Moreover the Scripture alloweth two formes of private confession, one that is made for our owne sake, whereof that saying of *James* is spoken, that we shoulde confesse our sinnes one to another, for his meaning is, that disclosing our wickednesses one to another, we shoulde one helpe another with mutuall counsell and comfort. The other forme that is to be vsed for our neighbours sake, to appease him and reconcile him vnto vs, if hee haue in anie thing beene offended by vs. Now in the first kinde of confession, although *James* in this hath assigned no man by name, into whose bosome we should vnloade our selues, leaueth vs a free choise, to confesse to him y shall seeme meetest vnto vs of all the flocke of the Church: yet we ought principally to choose the Pastors, because they are for the most part in comparison of the other to be iudged meetest. I saie that they are meetest in comparison of the rest, because the Lord appointeth them by the verie calling of their ministry, at whose mouth we should be instructed to subdue & correct our sinnes, and also may receiue comfort by trust of pardon. For as the office of mutuall admonishment and reproving is committed to al men, yet it is specially enioyned to the ministers. So when as wee all ought to comfort & confirme one another in confidence of Gods mercie: yet wee see that the ministers, to assure our consciences of the forgiuenesse of sinnes, are ordeined as it were witnesses and pledges thereof, in so much that they be saide to forgiue sinnes and loose soules. When thou hearest this to bee ascribed vnto them, thinke that it is for thy profite. Therefore let euerie one of the faithfull remember this to be his dutie, if he be priuately so vexed & troubled with the feeling of sinnes that he cannot winde out himselfe without help of another, not to neglect the remedie that the Lord hath offered him: that is, for his reliefe to vse the priuate confession to his owne Pastor: and for his comfort to craue the priuate helpe of him, whose duty it is both publicquely and priuately to comfort the people of God with the doctrine of the Gospel. But alwaie this moderation is to be vsed, where God appointeth no certainty, nor to binde consciences with a certaine yoke. Heerevpon followeth that such Confession ought to be free: not to bee required of all men, but to bee commended to those onelie that shal vnderstande themselves to haue need of it. Then that euē they that vse it for their need, shoulde not bee compelled by anie commaundement, or trained by anie

deceit,

deceit, to reckon vp all their sinnes, but so farre as they shall thinke it be-  
houldful for them, that they may receiue sound fruit of comfort. Faithful Pa-  
stors ought not only to leaue this libertie to the churches, but also to main-  
taine it, and stoutly stand in defence of it, if they will haue tyrannie absent  
from their ministerie and superstition from the people.

13 Of the oher sort of confession Christ speaketh in *Matthewe*. If thou  
offer thy gift at the altar, and there remembrest that thy brother hath anie  
thing against thee, leaue thy gift there, and go, & first be reconciled to thy  
brother, and then come and offer thy gift. For so charity y<sup>e</sup> hath bin appaired  
by our fault, is to be repaired by acknowledging and crauing pardon of the  
offence that wee haue committed. Vnder this kind is contained their con-  
fession that haue sinned euen to the offending of the whole Church. For if  
Christ maketh so great a matter of the priuate offence of one man, to forbid  
from holie mysteries al them that haue sinned against their brother, til they  
be with iust amends reconciled: how much greater reason is it, that he that  
hath offended the church with any euil example, should recouer the fauour  
of the church with acknowledging his fault? So was the Corinthian recei-  
ued againe to the cōmunion, when he had yelded himselfe obedient to cor-  
rection. Also this forme of confession was vsed in the old church, as *Cyprian*  
maketh mention. They do penance (saith he) in due time, & then they come  
to confession, and by laying on of the hāds of the bishop & the Cleargy, they  
receiue leaue to come to the communion. Any other order or forme of con-  
fessing, the Scripture vtterly knoweth not, & it is not our dutie to bind con-  
sciences with new bonds, whom Christ most sharply forbiddeth vs to bring  
in bondage. In the meane time I do so much not speake against it that the  
sheep should present themselves to their shepheard when they meane to be  
partakers of the holy supper, that I would most gladlie haue it every where  
observed. For both they that haue an encombred conscience, may from  
thence receiue singular profit, & they that are to be admonished do by that  
meane prepare place for admonishment, but so alway that tyrannie and su-  
perstition be away.

14 In these three kindes of confession, the power of the keyes hath place:  
that is, either when the whole church with solempne reknowledging of their  
faultes craueth pardon: or when a priuate man, y<sup>e</sup> by any notable fault hath  
bred common offence, doth declare his repentance: or when he that for the  
vnquietnesse of his conscience, doth neede helpe of the minister discloseth  
his weaknes vnto him. But there are diuerse waies of taking awaie offence,  
because although thereby also the peace of conscience is provided for, yet  
the principal end is, that hatred should be taken awaie, & mens mindes knit  
together with a bond of peace. But this vse that I haue spoken of, is not to be  
despised, that we maie the more willingly confesse our sinnes. For when the  
whole church standeth as it were before the iudgement seate of God, con-  
fesseth it selfe guiltie, and hath one only refuge vnto the mercie of God: it is  
no slender or light comfort to haue there present Christes embassādor, ha-  
uing cōmandement of reconciliation, of whom it may heare absolutiō pro-  
nounced vnto it. Here the profitableness of the keyes is worthily commēded,  
whē this embassage is performed rightlie, & with such order & religiousnes

*Particular men  
bound to confesse  
their faultes vnto  
men against v. 1. 3.  
they haue offend-  
ed.  
Mat. 5. 23.*

*2. Cor. 2. 6.*

*A commenda-  
ble kinde of abso-  
lution correspon-  
dents to the former  
kindes of confessa-  
on,*

as becometh it. Likewise when he that had in a manner estranged himselfe from the Church, receiueth pardon and is restored into brotherly vnities: how great a benefit is it that he vnderstandeth himselfe to be forgiven by them, to whom Christ hath saide: To whomsoever ye forgive sinnes in earth, they shalbe forgiven in heauen. And of no lesse effectualnes and profit is priuate absolution, when it is asked by them that haue neede of speciall remedie to relieue their weaknesse. For it happeneth oftentimes, that he which heareth the generall promises that are directed to the whole congregation of the faithful, remaineth neuer theles in some doubt, & hath stil an vnquier mind, as though he had not yet obtained pardon; & the same mā, if he haue disclosed to his person the secret fore of his mind, and heareth peculiarly directed to himselfe that saying of the Gospel, Thy sins are forgiven thee, be of good hope, stablisheth his minde vnto assurednesse & is deliuered from that trembling, wherewith he was before tormented. But whē we speake of the keyes, we must take heed that we dreame not of a certain power secured from the preaching of the Gospel. In another place we shal haue occasion more fully to declare this matter againe, where we shal entreat of the government of the church: and there shal we see that al the power to binde and to loose, which Christ hath giuen to his Church, is bound to the worde. But this is most true in the mysterie of the keyes, the whole force whereof standeth in this, that the grace of the Gospel be publicly & priuately sealed vp in the heartes of the faithful, by them whom the Lord hath ordained: which can not be done but by onlie preaching.

Mat. 18. 12.  
Iohn. 20. 23.

Mat. 9. 2.

*The keyes vnder-  
with the Church  
of Rome suppose  
her priestes autho-  
rity to binde and  
loose after confe-  
ssion made.*

*C. Omnis. vtrius-  
que sexus. De  
summa trinitate  
& fide cath.*

*It is a decree of  
Pope Innocen-  
tius, in the coun-  
sel of Laterane,  
and is recited.  
Lib. 4. Sentē. 14.  
cap. 2. li. 4. Sent.  
dist. 19. ca. 2.  
Matth. 18. 19.*

*Esa. 43. 11.  
and 25.*

15 But what say the Romish diuines? They decree that euerie one of either kinde, so soone as they come to the yeeres of discretion, must yearly once at the least confesse al their sins to their owne priest: and that their sin is not forgiven, vnlesse they haue firmly conceived an intent to confesse it: which intent if they performe not when occasion is offred that they may do it, there is now no more entrie open for them into Paradise. And y the priest hath y power of the keyes, wherwith he may loose and bind a sinner: because the word of Christ is not in vain. Whatsoever ye bind, &c. About this power they stourelly fight among themselues. Some saie that there is but one keie in substance, that is the power to bind and loose, and as for knowledge, that it is in deed requisite for a good vse, but that it is onelie as an accessarie & is not essentially ioyned with the other. Some other, because they saw this to be too much an vnbridled licence, haue reckoned vp two keyes, discretiō & power. Other again, whē they saw the leud boldnes of priests to be restrained by this moderation, haue forged other keyes, that is to saie, authoritie, of discerning which they should vse in giuing determinate sentence: & power, which they shold practise in executing of their sentence: & y knowledge standeth by as a counseller. But they dare not simplie expound this binding and loosing to bee to forgive and put awaie sinnes, because they heare the Lorde crying out in the Prophet: It is I, and none other but I: it is I, it is I that put awaie thy sinnes, O *Jfrail*. But they saie it is the priestes office to pronounce who be bound or loosed, and to declare whose sins are forgiven or retained: and that he doth declare it, either by confession when he absolueth and retaineth sinnes, or by sentence when he excommunicateth & receiueth



receiueth againe to partaking of the Sacraments. Finally, when they vnderstand that they be not yet out of this doubt, but that it still maie be obiected against them, that oftentimes their priestes do binde and loose men vnworthie, which are not therfore bound or loosed in heauen: then (which is their last refuge) they answere that the giuing of the keies, must be construed with a limitation, that is to saie, that Christ hath promised, that before his iudgment seat such sentence of the Priest shalbe allowed as hath bin iustly pronounced, according as the deservings of him that is bound or loosed, did require. Moreouer, they saie, that these keies are giuen by Christ to all Priests, and are deliuered to them by their Bishoppes, at the time of their promoting to priesthood: but the free vse of them, remaineth onelie with such as doe exercise Ecclesiasticall offices: and that the excommunicate and suspended Priestes haue in deede the keies, but rustie and bound vp. And they that saie these things may wel seeme modest and sober in comparision of the rest, which vpon a newe anuiel haue forged new keies with which they saie the treasure of the Church is locked vp. These keies we shall hereafter trie in place fit for it.

16 Now I will in few wordes answere to euerie one of these particularly. But at this present I speake not by what right or what wrong they binde the soules of the faithfull with their lawes, forasmuch as wee will consider that when place serueth. But where they charge men with a lawe of reckoning vp all their sinnes: where they say that sinne is not forgiven but vpon condition, if there be an intent conceiued to confesse it: where they babble that there remaineth no entrie into Paradise, if occasion of confessing bee neglected: this is in no wise to bee suffered. Must all sinnes be reckoned vp? But *David*, (Who as I thinke) had wel studied vpon the confession of his sinnes, yet cried out: who shall vnderstand his errors? Lord cleanse me from my secret sinnes. And in an other place. My iniquities haue passed about my head, & like a weightie burden haue waxed heauie about my strength. Truly he vnderstood how great was the bottomlesse depth of our sinnes: how many were the sorts of our mischieuous doings, how many heads this monster *Hydra* did beare, and how long a taile she drew after her. Therefore he went not about to reckon vp a register of them, but out of the depth of euils, he cried vnto the Lord: I am ouerwhelmed, I am buried and choked, the gates of hels haue compassed me, let thy hand drawe mee out which am drowned in the great pit, and am fainting and readie to die. Who now may thinke vpon the numbring of his sinnes, when he seeth that *David* can make no number of his?

17 With this butcherie, the soules that haue bin touched with anie feeling of God, haue bene more cruelly vexed. First they called themselues to account: then they diuided sinnes into armes, into boowes, into branches, and into twigges, according to these mens rules: then they weighed the qualities, quantities, and circumstances. And so the matter went a litle forward. But when they had proceeded a litle further, than was on ech side skie, and on ech side sea, no haue, no safe roade: he mo that they had passed ouer, the greater heape alway did thrust it selfe into their sight, yea they rose vp as high mountains, & there appeared no hope, not so much as after long

*A tyrannie is impose vpon men a lawe binding them to reckon vp all their sinnes.*

*Psal. 19. 13.*

*Psal. 38. 5.*

*The miserie wherewith their soules were vexed which had a care & did make a conscience of confessing in such sort as the Church of Rome required.*

long compassings, any waie to escape. And so they did sticke fast betweene the sacrifice and the stone, & at last was found no other issue but desperatiō. Then these cruel butchers, to ease the wounds that themselves had made, laid certaine gentle plaisters, that euery man shold do as much as he could. But new cares again roise vp, yea new tormēts did slea the silly soules, as to thinke: I haue not employed time enough, I haue not endeuoured my selfe with such diligēce as I ought, I haue passed ouer many things by negligēce, & the forgetfulness commeth by negligence is not excusable. Then were there ministred other plaisters to assuage such paines, as, Repent thee of thy negligēce: if it be not altogether carelesse, it shalbe pardoned. But al these things can not close vp the wound, and are not so much easment of the euil, as poysō couered with honie, that they shoulde not with their bitterness offend the first tast but enter into the bowels before that they be perceiued. Therefore this terrible saying alway calleth vpon them & soundeth in their eares: Confesse all thy sinnes. And this horror can not be appeased but by assured comfort. Here let the readers consider, how possible it is to bring into account all the doings of a whole yeere, and to gather together what sins they haue done euery day: forasmuch as experience proueth to euery man, that when at euening he shall reckon vp the faultes but of one daie, his memory is confounded therewith, so great a multitude & diuersitie presenteth it self. For I speake not of grosse & blockish hypocrits that thinke they haue done sufficiently, if they haue noted three or foure of the greatest sins: but I speake of the true woorthippers of God, which when they see themselves oppressed with the examination that they haue made, do adde also this saying of *Iohn*: If our owne heart do accuse vs, God is greater than our heart: & so they quake for feare at the sight of that iudge, whose knowledge far surmounteth our vnderstanding.

1. Ioh. 3. 20.

*The confessing  
of all our sinnes  
a thing impossi-  
ble, neither is  
the confessing of  
them if it were  
possible so necessa-  
rie that without  
it all men are ex-  
cluded heauen.*

18 But whereas a great part of the world rested them vpon such flatteries, wherewith so deadly a poysō was tempered, this came not so to passe, because they beleued that God was satisfied, or because they themselves were fully satisfied: but that the anchor cast as it were in the mid sea, should rest a litle from sailing, or as a wayfaring man weary and fainting, should lie downe in the way. I labour not much in prouing this. For euerie man maie be witnesse to himselfe, I will in a short summe shew, what manner of law this was. First simplie it is impossible, and therefore it can doe nothing but destroye, damne, confound, and cast in ruine & desperation. And then when it hath ledde sinners from the true feeling of their sinnes, it maketh them hypocrites and ignorant of God and themselves. For while they are wholly busied in reckoning vp of their sinnes, in the meane time they forget the secret sinke of vices, their hidden iniquities, and inward filthines, by knowledge wherof they should chiefly haue weighed their miserie. But this was a most certaine rule of confession, to acknowledge and confesse the bottomlesse depth of our euill to bee so great as passeth our vnderstanding. After this rule we see that the Publicanes confession was made. Lorde be mercifull to me a sinner: as if he should saie: All that euer I am, I am altogether a sinner, and I can not attaine with witte or expresse with tongue the greatnesse of my sinnes: let the bottomlesse depth of thy mercie swallow vp the bottom-

bottomlesse depth of my sin. But then thou wilt saie, what? are not all our sinnes to bee confessed? is no confession acceptable to God, but that which is knitte vp in these two wordes, I am a sinner? No, but rather wee must endeavour our selues as much as in vs lieth, to poure out our heart before the Lorde, and not onelie in one worde confesse our selues sinners, but also truely and heartily acknowledge our selues to bee such: and with all our thought recorde, howe great and diuerse is our filth of sinnes, not onlie that wee bee vnclene, but what, howe great, and in howe manie partes is our vnclannesse: not onelie that we be debtors, but with how great debtes we be loden, and how many waies charged: not onelie that wee bee wounded, but also with how manie and deadlie strokes wee bee wounded. With this reknowledging when the sinner hath wholly powred out himselfe before God, let him earnestly & sincerely thinke, that yet there remaine moe sins, & that the secret corners of their euils are so depe, that they cannot be thoroughly disclosed. And he crieth out with *David*: Who vnderstandeth his errors? Lord cleanse me from my hidden sinnes. Now where they affirme that sinnes are not forgien but with an intent of confessing firmly conceiued, and that the gate of paradise is shut against him that neglecteth occasion offered when he may be confessed, God forbid that we should graunt them that. For there is no other forgienesse of sinnes, than alwaies hath beene. It is not read that all they haue confessed their sinnes in the care of some priest, y<sup>e</sup> we read to haue obtained forgiveness of sins at Christes hand. And truely they could not confesse, where there were neither any priestes confessors, nor anie confessing at al. And in manie ages after, this confession was vnheard of, at which time sinnes were forgien without this condition. But that wee may not neede to dispute longer about this, as about a doubtfull matter, the word of God is plaine, which abideth for euer: Whensoever the sinner repenteth, I will no more remember all his iniquities. He that dare adde any thing to this worde, bindeth not sinnes, but the mercie of God. For whereas they say, that iudgement cannot bee giuen but when the cause is heard, wee haue a solution in readinesse, that they doe presumptuously take that vpon themselves, which haue made themselves iudges. And it is a maruel that they do so boldly frame to themselves such principles, as no man in his right wit will graunt. They boast that the office of Binding & Loosing is committed to them, as though it were a certaine iurisdiction ioyned with Inquisition. Moreouer their whole doctrine crieth out, that this authoritie was vnknowne to the Apostles. Neither doeth it belong to the priest, but to him which desireth absolution, to know certainly whether the sinner be loosed or no: forasmuch as hee that heareth can neuer knowe whether the reckoning be iust and perfect. So shoulde there be no absolution but such as is restrained to his words that is to be iudged. Morcouer the whole order of loosing standeth of faith and repentance, which two thinges are hidden from the knowledge of man, when sentence must be giuen vpon an other man. It followeth therefore that the assurance of binding and loosing is not subiect to the iudgement of an earthly iudge: because the minister of the worde, when hee doeth his office, can not giue absolution but conditionally: but that this is spoken for the sinnes sake,

Psal. 19. 21.

Eze. 18. 21.



Whose sinnes ye forgiue, &c. that they shoulde not doubt that the pardon which is promised by the commaundement and worde of God, shalbe ratified in heauen.

*Auricular confession a meane to make men not ashamed of sinning but bolde so sinne.*

19 Therefore it is no matuell, if wee condemne and desire to haue vterly taken away this Auricular confession, a thing so pestilent and so manie waies hurtfull to the Church: but if it were a thing by it selfe indifferent, yet forasmuch as it is to no vse nor profite, and hath giuen cause to so many wickednesses, sacrileges and errors, who wil not thinke that it ought to bee presently abolished? They doe indeede reckon vp some good vies, which they boast vpon as verie profitable, but these either false or of no value at all. One onely they commend with a singular prerogative, that it ame is a great punishment of him that confesseth, whereby the sinner both is for a time to come made warer, and preuenteth the punishment of God in punishing himselfe. As though wee did not humble a man with shamefastnesse enough when we call him to that high iudgement seate of heauen, I meane to the hearing of God. It is forsooth verie well profited, if for shame of one mans knowledge wee cease to sinne, and bee not ashamed to haue God witnes of our euill conscience. Although the verie same is also most false, for it is to bee seene that by nothing groweth greater confidence or licentiousnesse to sinne, than when men hauing made confession to a priest, thinke they may wipe their mouth and saie, I did it not. And not only they are made all the yeere long the bolder to sinne: but all the rest of the yeere bearing themselues bolde vpon confession, they neuer sigh vnto God, they neuer returne to themselues, but heape sinnes vpon sinnes, till they vomit vp all at once as they thinke. And when they haue once vomited them vp, they thinke them selues discharged of their burden, and that they haue taken away from God the iudgement that they haue giuen to the priest, and that they haue brought God in forgetfulnesse when they haue made the priest priuie. Moreouer who doth merily see the day of confession at hand? Who goeth to confession with a cheerefull heart, and commeth not to it rather aganst his will, and as it were drawing backward, like as if he were taken by the necke and drawen to prison? vnlesse peraduenture it bee the verie priestes, that vse ioyfully to delight themselues with mutuall rehearsals of their doings, as it were with merie tales? I wil not defile much paper with monstrous abominations whereof auricular confession swaime full. Onelie this I saie, If that holy man did not vnwisely, that for one rumor of fornication tooke awaie confession out of the Church, yea out of the remembrance of his flock: then we be thereby put in minde what is needefull to bee done at this daie vpon infinite whoredomes, adulteries, incests, and bawderies.

*Auctoritie granted to binde and loose vnoauthorizing of Popish priests to absolve in such sort as they doe.*

Matt. 18. 18.

20 Where the Confessioners alledge for this purpose the power of the keyes, and doe thereupon set the people and preore of their kingdome, as the prouerbe is: it is to bee seene howe much they ought to auaille. Then (saie they) are the keyes giuen without cause? Is it saide without cause: Whatsoeuer you loose vpon earth, shall bee also loosed in heauen? Doe we then make the worde of Christ voyde? I aunswere there was a weightie cause why the keyes shoulde bee giuen, as both I haue euen now alreadie declar-

declared, and shall more plainly shewe againe when I come to entreate of Excommunication. But what if I do with one sword cut off the hold of all that they require, that is, with saying, that sacrificing priestes are not the vicars nor successors of the Apostles? But this shall also bee to bee intreated of in another place: but now they rayse vp an engine whereby they woulde most of all defende themselues, and thereby maie all their buildinges be ouerthrowen. For Christ did not giue his Apostles the power to binde and loose, before that hee gaue them the holie Ghost. Therefore I saie, that none haue the power of the keies that haue not first receiued the holie Ghost. I denie that anie man can vse the keies, but hauing the holy Ghost going before, and teaching him and informing him what is to bee done. They trisling saie, that they haue the holie Ghost. But indeede they denie it, vnlesse peraduenture they saie (as they doe saie indeede) the holie Ghost to be a vaine thing and a thing of nothing, but therein they shall not be beleued. And by this engine they are vtterly ouerthrowen, that of whatsoeuer dore they boast that they haue the keie, a man maie alway aske them whether they haue the holie Ghost which is the iudge and gouernour of the keies. If they aunswere that they haue, then they may be asked againe, whether the holie Ghost may erre. This they wil not be glad to speake expressly, although they crokely vtter the same by their doctrine. It is therefore to bee gathered, that no priestes haue power of the keyes which doe commonly without consideration loose those thinges that the Lorde woulde haue to bee bounde, and binde those thinges that the Lord commaunded to be loosed.

21 Whereas they see themselues conuincd by most cleere experimentes, that they do without choise loose & bind the worthie and vnworthie, they vsurpe a power without knowledge. And though they dare not denie that knowledge is requisite for a good vse, yet they write that the verie power is giuen to euill disposers of it. But this is the power, whatsoeuer thou bindest or loosest in earth, shall bee bounde or loosed in heauen. Either the promise of Christ must lie, or they that haue this power doe well binde and loose. Neither maie they dallie & saie, that the saying of Christ is limited according to the deseruings of him that is bound or loosed. And wee also confesse, that none can bee bounde or loosed, but they that are worthie to bee bound or loosed. But the messengers of the Gospell and the Church haue the worde, by which they measure this worthinesse, in this worde the messengers of the Gospell, may promise to all men forgiveness of sinnes in Christ by faith, they maie proclaime damnation into all and vpon all that embrace not Christ. In this worde the Church pronounceth that fornicators, adulterers, theeuers, manslayers, couetous men, vnjust men, haue no parte in the kingdome of God, and bindeth such with most sure bondes. With the same worde the Church looseth them whom it comforteth beeing repentant. But what power shall this bee, not to know what is to bee bounde or loosed, and not to bee able to binde or loose without knowledge? Why then doe they saie that they loose by authoritie giuen vnto them, when the loosing is vncertaine? What haue wee to do with this imaginariue power, if there be no vse of it? But I haue it already

*The abuse of  
binding & loosing  
without know-  
ledge.*

*1. Cor. 6. 9.*

die proued that either there is no vse of it, or so vncertaine an vse as maie be accounted for none at al. For whereas they confesse that there is a great part of Priestes that doe not rightlie vse the keyes, and that the power without lawfull vse is of no effect. Who shall assure mee that he of whom I am loosed is a good vsr of the keyes? if hee be an euill vsr of it, what hath hee else but such a voide disposing of them, as to saie, what is to be bound or loosed in thee I know not, forasmuch as I lacke the right vse of the keyes, but if thou deserue I loose thee. But so much might doe, I will not saie a laie man (for they could not beare that with patient eares) but a Turke or a Diuell. For it is asmuch as to saie, I haue not the worde of God the sure rule of loosing, but there is power giuen mee to loose thee, if thy deseruings be so. We see therefore what they meant, when they defined the keyes to bee the authoritie of discerning, and power of executing: and that knowledge is adioyned for a counsellor, and like a counsellor serueth for a good vse: vn- doubtedly euen they desired to raigne at their owne will, licentiouslly without God and his word.

*The vncertain-  
ries and absurdi-  
ties of popish ab-  
solution.*

22 If anie man take exception and saie, that the lawfull ministers of Christ shall be no lesse doubtfull in their office, because the absolution that hangeth vpon faith shall alwaie remaine doubtfull: and then that sinners shall haue either none or a colde comfort, because the minister himselfe which is no competent iudge of their faith, cannot be assured of their absolution: wee haue answere thereunto in readinesse. For they saie that no sinnes are forgiven by the priest, but such whereof himselfe hath beene the hearer: so by their opinion, the forgiveness hangeth vpon the iudgement of the priest, & if he doe not wisely discern who be worthie of pardon, the whole doing is voide and of no effect. Finally the power wherof they speak, is a iurisdiction adioyned to examination, wherunto pardon and absolution is restrained. In this point is found no sure ground, but rather it is a bottomlesse depth. For where the confession is not sound, the hope of pardon is also lame, and then the priest himselfe must needs sticke in suspense while hee can not tell, whether the sinner doe faithfully reckon vp all the euill deedes. Finally (such is the ignorance and rudenesse of priestes) the most part are no fitter to doe this office, than a thoomaker to plowe the ground, and the rest in a manner all ought worthily to suspect themselves. Here vpon therefore riseth the perplexitie and doubtfulnesse of the Popes absolution, because they will haue it grounded vpon the person of the priest, & not only that, but also vpon knowledge, that he may iudge only of things informed, examined and proued. Nowe if a man shoulde aske of these good doctors, whether a sinner be reconciled to God, when some sinnes are forgiven: I see not what they haue to answere, but that they shall bee compelled to confesse that all is vnprofitable, that the priest pronounceth of the forgiveness of those sinnes that he hath heard rehearsed, so long as the other sins are not deliuered fro condemnation. On the behalf of him that confesseth how hurtful carefullnesse holdeth his conscience bound, appeareth hereby that when he resteth vpon the priestes discretion, as they call it, hee can determine nothing certainly by the worde of God. The doctrine that we teach is free and cleere from all these absurdities. For the absolution is condi-



ditionall, that the sinner should trust that God is mercifull vnto him, so that hee sincerely seeke the cleansing of his sinnes in the sacrifice of Christ, & obey the grace offered him. So hee can not erre, which according to the office of a preacher. proclaimeth that which is giuen him in instructions by the worde of God. And the sinner may embrace a sure and cleare absolution, when that simple condition is annexed of the embracing the grace of Christ, according to that generall doctrine of the maister himselve, Bee it done to thee according to thy faith. Which hath beene wickedly despised in the Papacie.

23 How foolishly they confounde those things that the Scripture teacheth of the power of keyes, I haue promised that I will speake in another place, and there shall be a more conuenient place for it, when I come to intreat of the gouernement of the church. But let the readers remember that those things are wrongfully wrested to Auricular and secrete confession, which are spoken by Christ partly of the preaching of the Gospell, and partly of excommunication. Wherefore when they object that the power of loosing is giuen to the Apostles, which priestes may vse in forgiuing sins acknowledged vnto them, it is plaine that they take a false and fonde principle, because the absolution that serueth faith, is nothing else but a witnessse of pardon taken out of the free promise of the Gospell. As for the other confession, that hangeh vpon the discipline of the Church, it pertaineth nothing to secrete sinnes, but rather to example, that common offence of the Church may be taken awaie. But whereas they scrape together here & there testimonies, to proue that it sufficeth not to confesse sins either to God onlie or to his men, vnlesse a priest be the hearer of them, their trauell therein is but leawd, and such as they maie bee ashamed of. For when the auncient fathers counsell sinners to vnburden themselves to their owne pastour, it can not be expounded of particular rehearfall which then was not in vse. Then, Lombard and such like (such was their sinister dealing) seeme of set purpose to haue giuen themselves to fained bookes, by pretence wherof they might deceiue the simple. They doe indeede truely confesse, that because absolution alway accompanieth repentance, therefore there properly remaineth no bond when a man is touched with repentance, although he haue not yet confessed, and therefore that then the priest doeth not so much forgiue sinnes as pronounce and declare them forgiuen. Albeit in the word of declaring they sliely bring in a grosse error, thrusting a ceremonie in steede of doctrine. But whereas they patch vnto it, that he is absolved in the face of the Church that had already obtained pardon before God: they do inconueniently draw to the peculiar vse of euerie particular man, that which wee haue already saide to bee appointed for the common discipline, where the offence of a hainous and notorious fault is to bee taken awaie. But by and by after, they deprauie and corrupt moderation, adding an other manner of forgiuing, with an enioyning of penaltie and satisfaction, wherein they presumptuously claime to their owne sacrifices a power to part that in halves, which G O D hath in all places promised vs whole together. For when hee simple requireth repentance and faith, this partition or exception is a verie robbrie of God. For it is in effect as much

*Things spoken of the Gospell and of excommunication wrested to the maintenance of auricular confession, vaine deuises concerning the absolution of them that confesse, corrupt instructions of penalties & satisfactions laide upon them that are absolved.*

as if the priest taking vpon him the person of a Tribune, shoulde become intercessour to God and woulde not suffer God of his meere liberalitie to receive him into fauour, that hath lien prostrate before the Tribunes seats and there hath bin punished.

*Auricular confession is an humane constitution, established in most corrupt times of the Church, bringing some to despaire and some to be careless, impossible to be renewed or coloured by any shift in the world*

24 The whole summe commeth to this point, that if they will make God the author of this counterfaite confession, therein is their falschode condemned, as I haue proved them false forgers in the fewe places that they alleadge. But sith it is euident that it is a lawe made by men, I say that it is both tyrannical & made iniuriously against God, who binding mens consciences to his worde, will haue them free from the bondage of men. Now when for the obtaining of pardon, there is a necessitie prescribed of that thing which the Lorde woulde to bee free, I say that this is a sacrilege not to be suffered, because there is nothing more properlie belonging to God, than to forgive sinnes, wherein consisteth saluation for vs. Moreover I haue shewed that this tyrannie was first brought in, when the worlde was oppressed with filthie barbarousnesse. I haue also taught that it is a pestilent law, that either throweth downe headlong into desperation the poore soules in whom soeuer abideth a feare of God: or where there reigneth carelesnes, delighteth them with vaine flatteries, & so maketh the duller. Last of all I haue declared, that whatsoeuer mitigations they bring, tend to no other end, but to entangle, darken and depraue pure doctrine, and hide vngodlines with deceitful colours.

*Satisfaction grossly added as a part necessarie in repentance. Lib. 4. Sentent. Distin. 10. ca. 4. c. Non sufficit. de pont. ca. med. eadem dist. ca. nullus, eadem dist.*

25 The third place in Repentance they assigne to satisfaction, whereof all that euer they babble may bee overthrowen with one worde. They saie that it is not enough for him that repenteth, to abstaine from his former euils, and change his behauiour into better, vnlesse he make satisfaction to God for those thinges that hee hath done: And that there be many helpes by which wee maie redeeme sinnes, as weepings, fastings, oblations and the workes of charitie. With these we must winne the Lorde to bee fauorable, with these wee must pay our debtes to the righteousnesse of God, with these wee must make amendes for our defaultes, with these wee must deserue pardon. For although by the largenes of his mercie hee hath forgiven our fault, yet by the discipline of his iustice he reteineth the paine, & that this is the paine that must bee redeemed with satisfactions. But in effect all that they saie commeth to this point, that wee doe indeed of reyne pardon of our sinnes at the mercifullnesse of God, but by meanes of the deseruing of our works, by which the offence of our sinnes may be recompensed, that due satisfaction may bee fully made to Gods righteousnes. Against such I say I set the free forgiveness of sinnes, than which there is nothing more euidently spoken of in the scripture. First, what is forgiveness, but a gift of meere liberalitie? For the creditor is not said to forgive, y<sup>e</sup> acknowledge by acquittance that the mony is paid, but he y<sup>e</sup> without any payment willingly of his owne liberalitie cancelleth the debtors bond Secondly, why is this word, Freely, added, but to take away al opinion of satisfaction? With what confidence therefore doe they yet set vp their satisfaction, that are stricken downe with so mighty a thunderbolt? But what when the Lord crieth out by *Esaie*, It is I, it is I, that doe put away iniquities for mine owne sake, and will

*Esa. 52. 3.  
Rom. 5. 8.  
Col. 2. 14.  
Tit. 3. 5.*

*Esa. 43. 1. 5.*



will not be mindfull of thy finnes: doeth he not openly declare, that he fetcheth the cause and foundation of forgiveness onlie from his own goodnes? Moreover whereas the whole Scripture beareth this witness of Christ, that forgiveness of finnes is to be received by his name, doth it not thereby exclude all other names? How then doe they teach that it is received by the name of satisfactions? Neither can they denie that they giue this to satisfactions, although they saie that the same be vsed as helps by waie of meanes. For whereas the Scripture saith By the name of Christ, it meaneth that we bring nothing, we all adge nothing of our own, but rest vpon the only commendation of Christ. As *Paul*, where hee affirmeth that God is reconciling the world to himselfe in Christ, for his sake not imputing to men their sins, he immediatly sheweth the meane & maner how, because he that was without sinne, was made sinne for vs.

A<sup>c</sup>. 10. 43.

2. Cor. 5. 19.

26 But (such is their perversnesse) they say that both forgiveness of finnes and reconciliation are performed both at one time, when we are in Baptisme received into the fauour of God by Christ: that after baptism we must rise againe by satisfactions, and that the blood of Christ profiteth nothing, but so far as it is distributed by the keyes of the Church. Neither do I speak of a doubtful matter, forasmuch as they haue in most euident writings bewraied their own filthines, & not one or two of them, but all the Schoolemen vniuersally For their master after that he had confessed that Christ had paid the penaltie of finnes vpon the tree, according to the doctrine of *Peter*, immediatly correcteth his saying with adding this exception, that in baptism all temporall penalties of finnes are released, but after baptism they are minished by the helpe of penance, that so the crosse of Christ and our penance maie worke together. But *John* saith farre otherwise, if any sin, wee haue an aduocate with the Father, euen Iesus Christ, which is the propitiation for our finnes, I write vnto you children, because your finnes are forgiven you for his names sake. Truelie, hee speakeah to the faithfull, to whom when he setteth forth Christ to be the propitiation of finnes, he sheweth that there is no other satisfaction, by which God beeing displeased, maie be made fauourable and appeased. He doeth not saie: God was once reconciled vnto you by Christ, nowe seeke you other meanes, but hee maketh him a perpetuall aduocate, alway to restore vs by his intercession into the fauour of his father: a perpetual propitiation, by which our finnes maie be cleansed awaie. For this is euer true that the other *John* saide: Beholde, the Lambe of God; beholde him that taketh awaie the finnes of the world. He taketh them away (saith he) himselfe and none other, that is to say, forasmuch as he alone is the Lambe of God, hee alone also is the oblation for finnes, he alone the propitiation sacrifice, he alone the satisfactiō. For whereas the right and power to forgive belongeth properly to the father, in the respect that he is distinguished from the sonne, as we haue already seene: Christ is here set in another degree, that taking vpon himselfe the paine due vnto vs, hee hath taken away our guiltinesse before the iudgement of God. Whereupon followeth, that we shal no otherwise be partakers of the satisfaction made by Christ, vnlesse the same honour remaine whole with him, which they doe wrongfully take to themselves that goe about to appease

*The faith which holdeth Christ to be the propitiatio for our finnes, can not stand with that doctrine which teacheth satisfaction to be made by vs for sins committed after baptism.*  
Lib. 3. Sentent, dist. 9.  
1. Pet. 2. 24.  
2. Tim. 1. 9.  
1. Iohn. 2.  
2 & 12.

Iohn. 1. 36.



God with their owne recompensings.

*They can not  
peele vnto Christ  
what honor which  
they should nor  
finde that peace  
in their owne con-  
sciences which  
they might vho  
rest any thing vpon  
the force of  
their owne satis-  
factions.*

Esā. 53. 4.  
1. Pet. 2. 24.  
Rom. 8. 3.  
Gal. 3. 13.

27 And heere it is good to consider two things: that Christ may haue his due honour kept vnto him whole and vnminished: and that the consciences being assured of the forgiveness of sinne, may haue peace with God. *Esaie* saith, that the father hath laide the iniquities of vs all vpon his sonne, that we should be healed by his stripes. Which thing *Peter* rehearsing in other wordes saith: that Christ did in his body beare our sins vpon the tree. *Paul* writeth that sinne was condemned in his flesh, when he was made sin for vs. That is to saie, that the force and curse of sinne was slaine in his flesh, when he was giuen to be a sacrifice, vpon which the whole heape of our sins with al their malediction & curse, with the dreadful iudgement of God, and condemnation of death should bee cast. Heere those triflings are in no case to be heard, that after the first purging, euery one of vs doth none other wise feeble the effectualnesse of the passion of Christ, than after the measure of satisfactorie repentance: but so oft as we fall, we bee called backe to the onelie satisfaction of Christ. Nowe set before thee their pestilent follies, as for example: That the grace of God worketh alone in the first forgiveness of sinnes: that if we afterward fall, to the obtaining of a second forgiveness our workes doe worke with it. If these things may haue place, do these things that are here before assigned to Christ remaine safe vnto him? It is a marvellous great difference, between this that our iniquities are laid vpon Christ, that they should be cleansed in him, & this that they are cleansed by our own workes: betwene this that Christ is the procuring of mercy, and this that God must be made mercifull by workes. But if wee speake of pacifying the conscience: what pacification shall this be for a mans conscience, to heare that his sinnes are redeemed by satisfactions? When shall he certainly know the measure of his satisfaction? Therefore he shall alway doubt whether he haue God mercifull or no, hee shall alwaie be vexed, and alway quake for feare. For they that rest vpon light petie satisfactions, doe too contemptuously esteeme the iudgement of God, and doe little consider how great is the grieuousnesse of sinne, as we shall declare in another place. But although we graunt them to redeeme some sinnes with iust satisfaction: yet what wil they doe when they are oppressed with so manie sinnes, for satisfaction whereof an hundred liues although they were wholly applied thereunto cannot suffice? Beside that, all the places wherein the forgiveness of sinnes is affirmed, doe not belong to yonglings, but to the alreadie regenerate children of GOD, and them that haue beene long nourished in the bosome of the Church. That embassage which *Paul* so honourably extol- leth, I beseech you in the name of God, be ye reconciled vnto God, is not directed to strangers, but to them that had beene alreadie regenerate. But he, bidding satisfactions farewell, sendeth them to the crosse of Christ. So when he writeth to the Colossians, that Christ by the blood of the crosse hath pacified all things in heauen or in earth, hee restraineth not this to the onelie moment wherein we are receiued into the Church, but extendeth it to our whole course. Which easily appeareth by the processe of the text, where hee saith, y the faithful haue a redemption by the blood of Christ, that is for- giuenes of sins. Albeit it is superfluous to heape together moe places, that

readily

1. Cor. 5. 20.

Coloss. 1. 20.

readily offer themselves to be founde.

28 Heere they flee to the sanctuary of the foolish distinction, that some finnes are veniall, and some deadly: that for deadly finnes is great satisfaction due, that veniall finnes are purged with more easy remedies, as with saying of the Lordes prayer, with sprinkling of holy water, with absolution at the masse. So they mock & trifle with God. But whereas they alway haue in their mouth venial and deadlie sinne, yet they could neuer discern the one from the other, sauing that they make vngodlines and vncleannes of heart a veniall sinne. But we (as the scripture the rule of right and wrong teacheth vs) doe pronounce, that the reward of sinne is death, and that the soul that sinneth is worthy of death. But that the finnes of the faithfull are veniall, not for that they doe not deserue death, but because by the mercie of God there is no condemnation to them that are in Christ Iesus, because they are not imputed: because they are taken away by pardon. I know howe vniustly they slander this our doctrine. For they say, y it is the Stoicks strange conclusion, concerning the equalitie of finnes. But they shall easilie be convinced by their owne mouth. For I demaund of them, whether among the very same sins that they cōfesse to be deadly, they do not acknowledge one to be greater than another. It doth not therefore immediatly followe, that finnes are equall, because they are altogether deadly. When the scripture definitiuely saith, that the reward of sinne is death, that the obedience of the Lawe is the way of life, and that the transgression of the law is death, they can not escape this sentence. What ende of satisfying then will they find in so great a heap of finnes? If the satisfaction of one day be the satisfaction of one sinne, while they are about that one satisfaction, they wrap themselves in many finnes, sith the iustest man passeth no one day wherein hee falleth not many times. Nowe when they shall prepare themselves to make satisfaction for the finnes, they shall heape vp great numbers, yea rather innumerable. Then the hope of satisfying being cut of, what do they stay vpon? how dare they still thinke of satisfying?

29 They goe about to winde out themselves: but (as the prouerb is) the water still cleaueth vpon them. They forge a distinction of fault and penalty. They confesse that the fault is forgiven by the mercy of God, but that when the fault is forgiven, the penaltie remaineth which the righteousness of God requireth to be paid: and that satisfactions doe properly belong to the release of the penalty. Good God, what a skipping lightnesse is this? now they confesse that the forgiveness of the fault lieth freely open for men which sometime they teach men to deserue with prayers and weepinges, and all other kindes of preparations. But yet still all that is taught vs in the scripture concerning the forgiveness of finnes, doth directly fight against this distinction. Which although I thinke that I haue already more than sufficiently confirmed, yet I will adde some other testimonies wherewith these winding snakes may be holden so fast, that they shall not be able once to folde in the toppe of their taile. This is the newe Testament which the Lorde hath couenanted with vs in his Christ, y he will not remember our iniquities. What he meant by these wordes, we learne by another Prophet, where the Lord saith: If the righteous turne away from his righteousness,

*The idle distinction of finnes venial and deadly finnes.*

Rom. 6. 2.  
Ezcc. 18. 2.  
Rom. 8. 1.

Prou. 24. 16.

*God doeth not remit our finnes and leaue the penalties still vnto us: out our owne satisfaction take them away to be endured.*

Iere. 31. 31.

Ezc. 18. 24.

I will

Esa. 38. 17.

Esa. 44. 23.  
Mich. 7. 19.

Psal. 32. 12.  
Psal. 52. 2.

Esa. 1. 18.

Iere. 50. 20.

Tob. 14. 17.  
Osee. 13. 12.  
Iere. 17. 1.

*Christ in bearing  
our finnes did suf-  
fer, & God in par-  
doning them doth  
remitte the payne  
which we had  
therby deserved.*

1. Pet. 2. 24.  
Esa. 53. 5.  
Rom. 3. 24.  
1. Cor. 1. 30.  
Eph. 1. 7.  
Coloss. 1. 14.

I will not remember all his righteousnesses. If the wicked depart from his wickednesse, I will not remember all his iniquities. Whereas he saith that he will not remember their righteousnesses, this is as much to say, that he will haue no regard of them in respect to reward them. Therefore not to remember finnes, is as much as not to call them to punishment. The same thing is called in another place to cast it behinde his backe, to wipe it away like a cloude, to drowne it in the bottome of the sea, not to impute it and to hide it. By such maners of speech the holy ghost doth plainly expresse his meaning vnto vs, if we would apply vnto him willing eares to learne. Truly, if God do punish finnes, he imputeth them: if he taketh vengeance, he remembreth them: if he call them to iudgement, he doth not hide them: if hee examine them: he doth not cast them behinde his backe: if hee looke vpon them, he hath not wiped them away like a cloude: if he list the, he hath not cast them into the bottome of the sea. And in this manner doth *Augustine* expound it in plaine wordes. If God haue couered finnes, then he would not looke vpon them: if he would not looke vpon them, then he would not marke them: if he would not marke them, then he would not punish them: he would not know them, hee had rather pardon them. Why therefore did he say that finnes were couered, that they shoulde not be seene? What was meant by this that God did see finnes, but that he did punish them? But let vs here alio ouer of another place of the Prophet, vpon what conditions the Lorde forgiueth finnes. If (saith he) your finnes be as scarlet, they shall bee made white as snow: if they be red like crimson, they shall be as wol. And in *Jeremy* wee reade thus: In that day the iniquitie of *Iacob* shall be sought for, and shall not be founde: the sinne of *Iudah*, and it shall not be. Because I will be fauourable to the remnaunts that I shall preserue. Wilt thou briefly vnderstand what is the meaning of those wordes? Weigh on the other side what is meant by these speeches: that the Lord doth bind vp iniquities in a sack, doth gather them into a bundell and lay the vp, and doth graue them with an yron pointell in an Adament stone. If they signify (as it is out of doubt) that vengeance shall be giuen for recompence, then is it also not to be doubted, but that by contrarie sentences the Lord affirmeth, that he remitteth all recompensing of vengeance. Heere I must beseech the Readers not to harken to my glosses, but onely that they will suffer the worde of God to take some place.

30 What, I pray you, had Christ done for vs, if we should stil be compelled to suffer paine for finnes? For when we say that he did beare all our sinns in his body vpon the tree, we mean nothing else thereby, but that he suffered all the pain and punishment that was due vnto our finnes. And the same hath *Esa* more liuely declared where hee saith: the chastisement (or correction) of our peace, was vpon him. What is the correction of our peace but the pain due to sinnes? & which we should haue suffered before that we could be reconciled to God, vnlesse y he had entred into our stead? Lo, thou seest plainly, that Christ suffered the paines of finnes, to deliuer them that be his from them. And so oft as *Paul* maketh mention of the redemption performed by Christ, hee vseth to call it in Greeke *Apolutrosin*, whereby hee meaneth not redemption, as it is commonly taken, but the verie price



price and satisfaction of redemption. After which manner he writeth, that Christ gaue himselfe *Antiluron*, a price of raunsome for vs. What propitiation is there with the Lorde (saith *Augustine*) but sacrifice? And what sacrifice is there, but that which is offered for vs in the death in Christ? But that which is appointed in the law of *Moses* for cleansing the offences of sinnes, ministreth vs a strong battell ramme. For the Lord doth not there appoint this or that manner of satisfiying, but requireth the whole recompence in sacrifices. Whereas yet in other things, he doeth most diligently and in most exact order set out all the ceremonies of expiation. Howe commeth it to passe, that he commaundeth to recompence faultes committed, with no workes at all, but requireth only sacrifices for satisfaction, but because his will is so to declare, that there is onely one kinde of satisfaction, whereby his iudgement is appeased? For the sacrifices that the Israelites did then offer, were not weighed by the worke of men, but were esteemed by their truerth, that is to say, by the onely sacrifice of Christ. But what manner of recompence the Lorde receiueth of vs, *Osee* hath verie well expressed in few wordes. Thou shalt (saith hee) take away iniquitie, O God. Loe, heere is forgiueneffe of sinnes. And we shall pay thee calues of our lippes: Loe, here is satisfaction. I knowe that they yet doe suttly slippe away, when they make distinction betwene euerlasting paine, and temporall paines. But when they teach that temporall paine is any kind of punishment that God taketh as well of the body as of the soule, except onely euerlasting death, this restraining of it doth little helpe them. For the places that we haue aboue recited, doe expresse meane this, that God receiueth vs into fauour with this condition, that in pardoning the fault, he pardoneth all the paine whatsoeuer wee had thereby deserved. And so oft as *Dauid* or the other Prophetes doe craue pardon of sinnes, they do also therewithall pray to be released of the paine. Yea, the verie feeling of Gods iudgement doth driue them thereunto. Againe, when they promise mercy at the Lords hand, they do in manner alwaie of purpose preach of the paines and the forgiueneffe thereof. Truly, when the Lord in *Ezechiel* pronounceth that he will make an end of the exile in Babylon, and that for his owne sake, not for the Jewes sake, he doth sufficientlie shewe that both are of free gift. Finally, if wee be deliuered by Christ from guiltines of fault, the paines that come thereof, must needes cease.

1. Tim. 2. 6.

Osee. 14. 3.

Eze. 36. 22. &amp; 32.

37 But forasmuch as they do also arme themselues with testimonies of Scripture, let vs see what manner of arguments those be that they alleage. *Dauid* (say they) being rebuked by *Nathan* the Prophet of adulterie & manslaughter, received pardon of his sinne, and yet he was afterward punished by the death of his sonne that he had gotten by that adulterie. Wee are taught to redeem with satisfactions such paines as were to be extended after forgiueneffe of the fault. For *Daniel* aduised *Nebuchadnezer* to redeem his sinnes with almes. And *Salomon* writeth that for equitie and godlinesse, iniquities are forgiven. And in an other place, that with charitie the multitude of sinnes is covered. Which sentence *Peter* also confirmeth. Againe, in *Luke* the Lorde saith of the woman that was a sinner, that many sinnes are forgiven her, because shee hath loued much. Howe peruerslie and wrong.

Places of Scripture supposed to  
prove that except  
wee our selues doe  
satisfie God, our  
sinnes are punished  
after they are  
remitted.  
2. Sam. 12. 13.  
Dan. 4. 24.  
Pro. 16. 6. &  
10. 12.  
1. Pet. 4. 8.  
Luke 7. 47.

wronfully they euer wey the doings of God, But if they had marked (as they should not haue oucrpassed it) that there are two kindes of Gods iudgement, they would haue seene in this rebuking of *Dauid*, a farre other maner of punishment, than such as might be thought to tend to reuengement. But because, it not a little behoueth vs al to vnderstand wherunto the chastisements haue respect, wherewith God correcteth vs for our sinnes, and how much they differ from those examples wherwith he pursueth the wicked and reprobate with indignation: therefore I thinke it shall be not beside the purpose to comprehend it shortly in a summe. For the order of plaine teaching, let vs cal the one kinde of iudgement, the iudgement of reuenge, the other of Chastisement. It is to be vnderstanded, that God so punisheth his enemies with the iudgement of reuenge, that he vseth his wrath against them, confoundeth them, destroyeth them, and bringeth them to nought. Therefore let vs take that to be properly the vengeance of God, when his punishing is ioyned with his indignation: with the iudgement of chastisement he dealeth not so cruelly, as to bee angrie: nor punisheth to destroy, nor sendeth downe his lightening to kill. Therefore it is not properly punishment or vengeance, but correction and admonishment. The one is the dooing of a Iudge, the other of a Father. For the iudge when hee punisheth an euil doer, he hath regard to the offence, and punisheth the verie fault: when the father somewhat rigorously correcteth his childe, hee doth it not to be reuenged on him, or to punish him, but rather to teache him, & make him warier in time to come. *Chrysostome* in a certaine place vseth a similitude somewhat differing from this, but yet it commeth to the same point. The sonne (saith he) is beaten, and the seruant also is beaten: but the one is punished as a bondseruant, because he hath offended, and the other is chastised as a free man and as a sonne, needing correction. To the one his correction serueth for prooffe and amendment, to the other for a scourge and punishment.

32 But that we may haue the whole matter shortly & in a ready summe, let this bee the first of two distinctions. Wheresoever punishment is to reuenge, there sheweth it selfe the curse and wrath of God, which hee alway withholdeth from the faithfull. Contrariwise, Chastisement both is a blessing of God, and beareth a testimony of his loue, as the Scripture teacheth. This difference is commouly euery where sufficiently expressed in y word of God. For whatsoever afflictions the wicked suffer in this present life, therein is painted out vnto vs as it were a certaine entrie of hel, fro whence they do already see a farre off their eternall damnation: and they are so far from being amended or taking any profit thereby, that rather by such beginnings they are prepared to the most cruel hel that at length abideth for them. But the Lord chasticing chasticeth his seruants, but he doth not put them to death. Therefore they confesse that to be beaten with his rodde, was good for them vnto true instruction. But as we read euerie where that the holy ones suffer such punishments with quier mind, so they haue alway praied to escape the first kind of scourges. Chastice me *Lorde* (saith *Ieremy*) but in thy iudgement, not in thy wrath, least thou destroy mee. Poure out thy wrath vpon the nations that haue not knowne thee, and vpon the kingdomes

*God punisheth  
his enemies in  
wrath, his chil-  
dren in loue.*

*Iob. 3. 17.  
Prou. 3. 11.  
Heb. 12. 5.*

*Psal. 118. 18.*

*Psal. 119. 17.*

*Iere 10. 14.*

kingdomes that haue not called vpon thy name. And *Dauid* saith: Lorde rebuke mee not in thy wrath, nor correct me in thine anger. And it maketh nothing to the contrarie, that oftentimes it is saide, that the Lorde is angry with them that be his, when he punisheth thier sinnes. As in *Esa. I* will confesse to thee O Lord, because thou hast bene angry with me: thy wrath is turned, & thou hast comforted me. Againe *Abacuc*. Thou that hast bene angry shall remember mercy. And *Michae*: I will beare the wrath of the Lord, because I haue sinned against him. Where hee putteth vs in minde that not onely they that are iustly punished, nothing preuaile with murmuring against him, but also that the faithfull haue a swagement of their sorrowe, in considering the purpose of God. For after the same manner it is saide that he doeth defile his own inheritance, which yet (as we knowe) he wil neuer defile. But that is spoken not in respect of the purpose or meaning of God y<sup>e</sup> punisheth, but of the vehement feeling of sorrowe which they feelee that suffer any of his seuerity whatsoeuer it be. But hee not onely pricketh his faithfull with no small rigour, but sometimes so woundeth them, that they thinke themselues not far from the damnation of hell. So he testifieth that they haue deserued his wrath, and so it behooueth that they shoulde loath themselues in their euils, and be touched with the greater care to appease God, and carefully make hast to craue pardon. But euen in the verie same doing he sheweth a more eident testimonie of his fauourable kindenesse than of his wrath. For the covenant continueth that was made with vs in our true *Salomon*; the trueth wherof he that cannot decerne, hath affirmed, that it shall neuer be made void. If (saith he) his children forsake my law, & walke not in my iudgements: if they defile my statutes, and keepe not my commaundements. I will visite their sinnes with a rodde and with stripes: but I will not take away my mercy from him. Of which mercy to make vs assured, hee saith, that the rodde wherewith hee will correct the posteritie of *Salomon*, shall bee of men, and stripes of the children of men: by which clauses when he meaneth moderation and lenitie, he therewithall secretly declareth, that they cannot but be confounded with extreame and deadly horror, that feelee the hād of God to be against them. How great regard hee hath of this lenity in chastising his Israel, he sheweth in the Prophet: I haue purged thee (saith he) in fire: But not as Siluer, for then thou shouldest haue bene all consumed. Albeit he teacheth that chasticements serue him for to cleanse him, but he further saith, that hee vseth the same so temperatly, that he bee not too much consumed by them. And that is needefull.

For the more that euery man reuerently feareth GOD, and giueth himselfe to followe godlinesse, so much the tenderer hee is to beare his wrath. For the reprobate, although they groane vnder his scourges, yet for that they weigh not the cause, but rather turne their back both to their owne sinnes and to the iudgement of GOD, by that slouthfulnesse they gather a hardnesse: or because they murmure and kicke against him, and doe make an vprore against their iudge, that furious sudden rage astonieth them with madnesse and furor. But the faithfull being admonished by his correction, by & by descend to consider their sinnes, and being stricken with dread and horror, they flee in humble wise to pray to him for pardon; vnlesse the

Lord.



Lorde did assuage these sorrowes wherewith the poore Soules torment themselves, they woulde faint a hundred times euen in small tokens of his wrath.

God punisheth  
the wicked to be  
reounged on them  
for hauing sinned,  
but his children to  
make them care-  
ful not to sinne.

In serm. de pœ-  
nit. & confess.

Esa. 1. 5.

1. Sam. 17. 23.

2. Sam. 12. 18.

1. Cor. 11. 32.

Lib. de peccat  
merito, ac remis.  
2. cap. 33. & 34.

Esa. 40. 2.

33 Then let this be the second distinction, that when the reprobate are stricken with the scourges of God, they doe already after a certaine maner begin to suffer paines by his iudgement, and though they shall not escape unpunished, for that they haue not taken heed to such tokens of the wrath of God, yet they are not punished to this end, to make them come to a better minde: but onely that, to their great hurt, they should prooue God to be a iudge and reuenger. But children are beaten with rods, not that they should thereby bee punished of God for their sinnes, but that they should thereby profite to amendment. Therefore we take it that they rather haue respect to the time to come, then to y<sup>e</sup> time past. This I had rather expresse in *Chrysostomes* wordes than mine owne. For this (saith hee) God doth lay paine vpon vs, not punishing our sinnes past, but correcting vs against time to come. And so saith *Augustine*: That which thou sufferest, that for which thou lamentest, is a medicine to thee and no paine, a chastisement and no damnation. Put not away the scourge, if thou wilt not be put away from the inheritaunce, &c. Knowe ye brethren that all this miserie of mankind when the world groneth is a medicinall sorrowe, and not a penall sentence, &c. These sentences I haue therefore thought good to alleage, that the maner of speech that I haue aboue written, should not seeme to any man new & vnused. And hereunto serue all the complaints full of indignation wherein the Lorde oftentimes doth expostulate of the vnkindnesse of the people, for that they stiffely despised all punishments. In *Esay* hee saith: To what purpose should I strike you any more: from the sole of the foote to y<sup>e</sup> crown of the head, there is no whole place. But because the Prophetes are full of such sayings, it shall be sufficient to haue breely shewed that God doth punish his Church for none other intent, but that it should be tamed and amend. Therefore when he did cast *Saul* out of the kingdome, hee punished him to reuengement: When he tooke from *Dauid* his yong sonne, hee corrected him to amendment. According to this meaning is that to be taken which *Paul* saith, wee are iudged of the Lorde, wee are corrected that wee should not be damned with this world. That is, when we that be the children of God are afflicted with the hand of our heavenly father, this is no pain wherewith wee should be confounded, but only a chastisement wherewith we should be instructed. In which point *Augustine* is plainly on our side. For he teacheth that the pains wherewith men are a like chastised by God, are diuersly to be considered: because to the holy ones they are batels and exercises after the forgiuenesse of their sinnes, to the reprobate they are without forgiuenesse paines of wickednesse. In which place hee rehearseth how paines were laide vppon *Dauid* and other godly men, and saith, that the same tended to this end, that their godlinesse should by such humbling of them, bee exercised and prooued. And where *Esay* saith, that the Iewish people had their iniquitie forgiuen them, because they had receiued full chastisement at the Lords hand: this prooueth not that the pardon of sinnes hangeth vpon the full payment of the paine: but it is in effect as much

asmuch as if he had saide: Because ye haue already suffered paines enough, and by the greivousnesse and multitude thereof haue bene nowe pined away with long mourning and sorrow, therefore it is nowe time that receiuing the tidings of full mercy, your hearts should reioyce and feeble me to be your father. For there God did take vpon him the person of a father, which repenteth him euen of his iust seueritie, when he was compelled sharply to correct his sonne.

34 With these thoughts it is necessarie that the faithfull be furnished in bitterness of afflictions. It is time that the iudgement began at the house of the Lord, in which his name is called vpon. What shoulde the children of God do, if they did beleue the seueritie of God that they feele to be his vengeance? For he that being stricken by the hand of God, imagineth God a punishing iudge, cannot conceiue him but angrie and enemie vnto him, and detesteth the verie scourge of GOD as a curse & damnation. Finally, he can neuer be perswaded that God loueth him, that shall thinke him so minded toward him, that he is stil minded to punish him. But he only profiteth vnder the rod of God, that thinketh him to bee angrie with his sinnes, but mercifull and louing to himselfe. For otherwise that must needs happen, which the Prophet complaineth that he felt, where he saith. Thy wraches, O God haue passed ouer me: thy terrors haue oppressed me. Also that which *Moses* writeth, because we haue fainted in thy wrath: & we haue bene troubled in thy indignation, thou hast set our iniquities in thy sight, and our secretes in the light of thy countenance: because al our dayes are gone away in thy wrath: our yeeres are consumed as the worde that is passed out of a mouth. On the other side *Dauid* saith thus of his fatherly chastisements, to teach that the faithfull are rather holpen than oppressed thereby: Blessed is the man whom thou hast corrected O Lord & hast instructed in thy law, to giue him quiet from euill dayes, while a pit is digged for the sinner. Truly it is a hard tentation, when God sparing the vnbeleeuers and winking at their faultes, seemeth more rigorous against them that be his. Therefore he gaue them a cause of comfort, the admonishment of the law, whereby they shoulde learne, that it is done to prouide for their saluation when they are called again into the way, and the wicked are caried headlong into their errors, whose end is the pit. And it is no difference whether the paine be euerlasting or during for a time. For as well warre, famine, pestilence, & sickness, as the iudgement of eternall death are the curses of God: whē they are laid vpon men to this end, to be instruments of the Lordes wrath and vengeance against the reprobate.

35 Now (as I thinke) all men doe perceiue whereunto tended that chastisement of y<sup>e</sup> Lord vpon *Dauid*: euen to be an instruction that God is grieuously displeased with manslaughter and adulterie, against which he had shewed so great indignation in his beloued and faithfull seruant: that *Dauid* shoulde be taught to be no more so bolde to do the like deede: and not to be a paine whereby he shoulde make a certaine recompence to God. And so is to be iudged of y<sup>e</sup> other kind of correction, whereby the Lord punished his people with a sore pestilence, for *Dauids* disobedience whereunto he was fallen in numbring the people, For hee did in deede freely forgie to

*The miseries  
whereunto we  
are subiecte would  
for all our vp  
if we did not  
knowe that he  
which afflicteth  
us doth it as a fa-  
ther and not as a  
Iudge.  
1. Pet. 4. 17.  
Ierc. 25. 29.*

*Psal. 88. 17.  
Psal. 90. 7.*

*Psal. 94. 12.  
Psa. 88. 17.*

*Neither that  
which *Dauid*  
suffered after his  
sins forgiven nor  
that which *Adā*  
and of his posterity  
euen they whose  
iniquities are done  
away do endure it.  
sustained to the  
end: that God may  
be recompenced.  
with paine for  
sinne.*

*2. Sa. 24. 15.*

*Dauid.*

*Dauid* the gillinesse of his sinne; but because it pertained both to the publike examples of all ages, and also to the humbling of *Dauid*, that such a hainous offence should not remaine vnpunished: therefore he most sharply chastised him with his rod. Which mark also we ought to haue before our eyes in the vniuersall course of mankind. For whereas after pardon obtained, we do all yet suffer the miseries that were laide vpon our first parent for paine of sinne: we perceiue our selues by such exercises to be admonished, how grievously God is displeased with the transgression of his lawe: that being throwne downe & humbled with knowledge in conscience of our owne miserable estate, we may the more feruently aspire to true blessednesse. But he shall be most foolish that shall thinke, that the calamities of this present life are layde vpon vs for the gillines of sinne. And that I thinke was the meaning of *Chrysostome* when he wrote thus. If God do therefore lay paines vpon vs, that he should call vs, persevering in evils to repentance, then when repentance is once shewed, the paine shall be superfluous. Therefore as he knoweth it to be expedient for euery mans nature, so he hadleth one man more roughly, and another with more louing tendernes. Therefore where he mindeth to teach that he is not vnmeasurable in taking punishments, he reprocheth to the hard hearted and obstinate people that being striken yet they make not an end of sinning. In this meaning he complaineth, that *Ephraim* was as a cake scorched on the one side, & raw on the other, because the corrections did not pearce into their mindes, that the people hauing their vices boiled out, might be made meere to receiue pardon. Truly hee that so speaketh, sheweth, that so soone as a man hath repented, he will by and by become appeasable: and that by our stiffness he is enforced to that rigour in chastising of faults, which should haue bene preuented with willing amendment. Yet forasmuch as we all are of such hardnesse and rudenesse, as vniuersally needeth chastisement: it seemed good to him being a moste wise Father, to exercise all without exception with a common scourge all their life long. But it is meruellous why they so cast their eyes vpon the onely example of *Dauid*, and are not moued with so many examples, in which they might haue beholden free forgiveness of sinnes. It is read that the Publicane went out of the Temple iustified. There followed no paine. *Peter* obtained pardon of his offence, his teares wee reade (saith *Ambrose*) his satisfaction wee reade not. And the man sicke of the Palsie hearde it spoken to him: Rise: thy sinnes are forgiven thee. There was no paine layd vpon him. All the absolutions that are rehearsed in the Scripture, are set out as giuen freely. Out of this great number of examples, a rule should rather haue bene gathered than of that onely example that containeth in it a certaine speciall matter.

36 *Daniel* in his exhortation wherein he counselleth *Nabuchadnezer* to redeem his sinnes with righteousness, and his iniquities with pitying of the poore: his meaning was not to say, that righteousnesse and mercy are satisfactory appeasementes of God, and redemption of paines (for God forbid that there were euer any redemption sauing onely the bloud of Christ) but to referre this woord Redeeming rather to men than to GOD, as if hee had sayde: O king, thou hast vsed an vnrighteous and violent gouernment,

thou

Hom. 3. de pro-  
uid. au Stargiriū.

Jere. 5. 3.  
Ole. 7. 7.

Luke. 18. 14.  
Luc 22. 61.  
Mat. 2. 9.

*Daniel* counsell-  
ing *Nabuchado-  
nazor* to redeeme  
his sinnes with  
righteousnes, and  
*Salomon* teaching  
that charitie hi-  
deeth a number of  
sinnes, did not  
meane that either  
the one or the other  
is any satisfactory  
appeasement of  
God for sinne.  
Dan. 4. 24.



thou hast oppressed the hūble, thou hast spoiled the poore, thou hast hard-  
lie and vniustlie handled thy people: for thy vniust exactions, for thy vio-  
lence and oppression, now render to them mercie and righteousness. Like-  
wise *Salomon* saith, that with charitie the multitude of sinnes is couered: *Pro. 10. 12.*  
not before God, but among men themselues. For thus is the whole verse:  
Hatred raiseth vp contentions, but charitie couereth all iniquitie. In which  
verse, as his manner is, he doth by waie of comparison of contraries, com-  
pare the euils that growe of hatreds, with the fruites of charitie: in this  
meaning, they that hate together, doe one bite, barke at, reproch & raile  
at an other, and turne all things to the worst, but they that loue together,  
doe dissemble many things among themselues, do wink at many things, &  
pardō many things one to the other; not that the one alloweth the others  
faults, but beareth with them, & helpeth the with admonishing, rather thā  
galleth them with reproching them. And it is not to be doubted, y<sup>e</sup> *Peter* al-  
leageth this place in the same sense, vnlesse we wil accuse him of depraui-  
& wrōgfully wresting the scripture. But whereas he teacheth y<sup>e</sup> sin is purged  
with mercifulnes & liberalitie, he doth not meane y<sup>e</sup> recompēce is therewith  
made for sin before the face of the Lord; so that God being appeased by  
such satisfactiō doth release the paine that otherwise he would haue laide  
vpon them, but after the accustomed manner of the Scripture hee decla-  
reth that they shall finde him mercifull vnto them that leauing their for-  
mer vices and iniquities, doe turne to him by godlines & trueth: as if hee  
shoulde saie, that the wrath of God doth cease & his iudgement rest, when  
we cease from our euil doings. Neither doth hee there describe the cause  
of pardon, but rather the manner of true conuersion. As many times the  
Prophetes doe declare that Hypocrites doe in vaine pester God with for-  
ged ceremonious vsages in steede of repentaunce, whereas it is vprightnes  
of life with the duties of charitie that delighteth him. As also the author of  
the Epistle to the Hebrues commending liberalitie & gentlenes, teacheth  
that such sacrifices please God. And whē Christ, taunting the Pharisees that  
giuing heede onely to cleansing of dishes, they neglected the cleanness  
of the heart, commanded them to giue almes that al might be cleane: he  
did not thereby exhort them to make satisfaction: but only teacheth what  
manner of cleanness pleaseth God. Of which kinde of speech we haue in-  
treated in another place.

1. Per. 4. 8.

Prou. 16. 6.

Heb. 13. 16.

Matt. 23. 25.

Luc. 11. 39.

37 As touching the place of *Luke*, no man that hath with sound iudge-  
ment read the parable that the Lord did there recite, wil make vs any cō-  
trouersie therevpon. The Pharisee thought with himselfe, that the Lord  
did not know the womā, which he had so easily receiued into his presence.  
For he thought that Christ woulde not haue receiued her, if he had known  
her such a sinner as she was. And thereby he gathered, that Christ was not  
a Prophet that might in such sort be deceiued. The Lorde, to shew that she  
was no sinner to whom her sinnes was alreadye forgien, did put out this  
parable. There were two debtors vpon vsurie: the one ought  
fifty, y<sup>e</sup> other ought siue hundred, both had their detts forgienē thē. Whether  
oweth more thanks: y<sup>e</sup> Pharisee aunswered; he to whō most is forgienē. The  
Lord replied: learne hereby y<sup>e</sup> this womans sinnes are forgien her, because

*The loue which  
the woman to  
whō many sinnes  
were forgienē did  
shew towards  
him which did  
forgiue her, was  
not a cause, but a  
prooffe of her par-  
doning.*

Luk. 7. 35.

shee hath loued much. In which wordes (as you see) hee maketh not her loue the cause, but the prooue of the forgiuenes of her sinnes. For they are deriued vpon a similitude of that dettoure, to whom five hundred was forgiuen, to whom he did not say that therefore it was forgiuen, because he had loued much: but therefore loued much, because it was forgiuen. And herunto must that similitude be applied in this sort: Thou thinkest this woman to be a sinner: but thou oughtest to know that she is none such, forasmuch as her sinnes be forgiuen her. And that her sins be forgiuen her, her loue ought to proue vnto thee, whereby she rendereth thanks for this benefit. It is an argument gathered of the following effect, whereby any thing is proued by signes ensuing. By what meane shee obtained forgiuenesse of sinnes, the Lorde openly testifieth: Thy faith, faith hee, hath saued thee. Therefore we obtaine forgiuenesse by faith: By charitie we giue thanks, and testifie the bountifulnes of the Lord.

The Fathers  
though speaking  
somewhat hard-  
ly concerning sa-  
tisfactions do not  
withstanding  
meane far other-  
wise than these  
new satisfacto-  
ners.  
Hom. 2. in Psal.  
50.

Hom. to. in Gen.  
Enchirid. Lau-  
rentium.  
Matt. 6. 12.

38 As for those things that are commonly found in the bookes of old writers concerning satisfaction, they litle moue me. I see indeed that many of them, (I will speake plainly) in a manner al whose bookes remaine, haue either erred in this point, or spoken too crabbedly and hardly: but I will not graunt that they were so rude and vnskilfull as to haue written those thinges in that sence that the newe Satisfactionars doe reade them. *Chrysostome* in one place writeth thus: where mercie is required, examination ceaseth: where mercy is asked, iudgement is not rigorous: where mercie is craued, there is no place for pain: where is mercie, there is no inquisition. Where is mercie, the answer is pardoned. Which wordes howsoeuer they be wrested, yet they can neuer be made to agre with the scholemens doctrines. In the booke of Ecclesiastical doctrines, which is faired vpon *Augustine*, is read thus: Satisfaction of repentance is, to cut off the causes of sinnes, and not to graunt an entrie to their suggestions. Whereby appeareth that the doctrine of satisfaction that was saide to be giuen in recompence of sinnes committed, was even in those times laughed to scorne: forasmuch as they referre all satisfaction to a heedfulnesse in abstaining from sinnes in time to come. I will not alleadge that which the same *Chrysostome* saith, that he requireth of vs no more, but that we should confesse our sinnes vnto him with teares sith suche sentences are manie times found in his writings and others. *Augustine* indeede in some places calleth the workes of mercie, remedies to obtaine forgiuenesse of sins: but because no man shoulde stumble at that litle worde, hee himselfe preuenteth it in another place. The flesh of Christ (saith hee) the true and onely sacrifice for sinnes, not only these sinnes that are wholly put awaie in baptisme, but also these that afterwarde creepe in by weakenesse: for which the whole Church crieth out at this day, Forgiue vs our trespasses. And they are forgiuen by that singular sacrifice.

Defenders of  
Popish satisfacti-  
ons not much hol-  
pen by the writ-  
ings of the an-  
cient Fathers.

39 They haue for the most part called satisfaction, not a recompence to be rendred to God, but an open declaration whereby they that had bene excommunicate when they would be received againe to the communiõ, did ascertain the Church of their repentance. For there were ioyned vnto them when they did repent certaine fastings & other things, where-  
by

by they might perswade men that they were truly & heartily wearie of their former life, or rather blot out the remembrance of their former doings: and so they were saide to make satisfaction not to God, but to the Church. Which is also expressed of *Augustine* in these words in his Enchiridion to *Laurence*: Out of that auncient custome the confessions & satisfactions yare at this daie vsed, tooke their beginning. Truly very viperous birthes, by which is brought to passe, y there remaineth not so much as a shadow of that better forme, I know that the old writers do sometime speake somewhat hardly, and as I said euen now, I do not deny that peraduenture they erred herein. But those things that were besprinkled with a few spots, when they are once handled with these mens vnwashed hands, are altogether defiled. And if we must contend with the authority of olde writers: good God, what old writers do they thrust vnto vs? A good part of those wherewith *Peter Lombard* their champion hath botched vp his patched Sentences, is gathered out of the vnsauory dorages of certain mōks that are carried about vnder the name of *Ambrose*, *Hierome*, *Augustine* and *Chrysostome*. As about this present question hee taketh in a manner all out of *Augustines* booke of repentaunce, which is foolishly botched of good & bad by some scraper together. It beareth in deede the name of *Augustine*, but such a booke as no man being but meanelly learned, would vouchsafe to acknowledge for his, But whereas I doe not so narrowly examine their follies, let the readers pardon me whom I would ease of that tediousnesse. For to me it shoulde not be verie laboursome, and yet verie plausible to bewray to their great shame those things that they haue heretofore hoasted vpon as mysteries, but because my purpose is to reache fruitfully, therefore I passe them ouer.

Cap. 65. & is rehearsed in the Decrets, Cap. in actionibus de pœnit, distin. 1.

### The v. Chapter.

*Of the supplyings which they adde to satisfactions, as pardons and purgatorie.*

**O**Vt of this doctrine of satisfactions do flowe indulgences or pardons. For they say that that which our power wanteth to make satisfaction, is supplied by these pardons. And they run so farre forth into madnesse, that they define them to be the distribution of the merites of Christ and of the Martyres, which the Pope dealeth abroad by his bulles. But although they haue more need of *Helleborus* to purge their frenetike braine, than argumentes to answere them, so that it is not much woorthie the traualle to stande vpon confuting such trifling errors, which are already shaken with many battlerammes, and of themselves grow into decayed age, and bend toward falling: yet because a short confutation of the shalbe profitable for some that be ignorant, I wil not altogether omit it. As for this that pardons haue so long stand safe, and haue so long bene unpunished, hauing bene vsed with so outrageous and furious licentiousnes: this may serue to teach vs in how darke a night of errors, men in certayn ages past haue bene drowned. They saw themselves to be openly and vn-colouredly scorned of the Pope and his Bulbearers, gainful markers to be

*The worlde euen vntingly abused by pardons.*



# Cap. 5. Of the maner how to receivee

made of the saluation of their soules, the price of saluation to be valued at a few pence, & nothing set out to be freely giue: that by this colour they be wyped of offeringes to be filthily spent vpon brothels, bawds & banquetings, that the greatest blowers abroad of pardons are the greatest dispisers of them, that this monster doth dailie more and more with greater licentiousnesse ouerrunne the world, and grow into outrage, and that there is no ende, new leade dailie brought, & new mony gotten. Yet with hie reuerence they receyued, they worshipped and bought pardons, and such as among the rest sawe somewhat farther, yet thought them to be godly deceits, wherby men might be beguiled with some profit, At the length, since the world suffered it selfe to be somewhat wiser, pardons waxe colde, & by litle and litle become frosen, till they viterly vanish away.

2 But forasmuch as manie that see the filthy gaminges, the deceites, thestes, and robberies, wherewith the pardoners haue heretofore mocked & beguiled vs, yet see not the verie fountaine of vngodlines from whence they spring: it is good to shew not onely of what sort pardons be, but also what they be, when they are wiped from all spots. They cal the treasure of the church, the merites of Christ and of the holy Apostles and Martyres. The principall custody of this barne (as I haue alreedy touched) they saie to be deliuered to the Bishop of Rome, that he should haue the distribution of so great giftes, that he might both giue them by himselfe, and also graunt iurisdiction to other to giue them. Hereupon proceede from the Pope sometime plenary pardons, sometime pardons for certaine yeeres: from the Cardinals, pardons for a hundred daies: fro Bishops, pardons for forty daies. But they be (as I may naturally describe the) the profaning of the blood of Christ, Satans mockery, to leade away the christiā people fro the grace of God, from the life that is in Christ, & to turne them from the true way of saluatiō. For how could the blood of Christ be more filthilye prophaned, than when it is denied to suffice to the remission of sinnes, to reconciliation & satisfaction, vnlesse the want thereof as being withered & wasted, should be otherwise supplied & perfited? The law and all the Prophets (saith Peter) beare witness of Christ, that by him forgiuenesse of sin is to be receiued: Pardons giue remission of sinnes by Peter, Paul & the Martyrs. The blood of Christ (saith Iohn) cleaseth vs from sinne: Pardons do make the blood of Martirs the washing away of sins. Christ (saith Paul) which knew not sin, was made sin for vs, that is, the satisfaction of sin, that we might be made the righteousness of God in him: Pardons do sette the satisfaction of sins in the blood of Martyrs. Paul cryed out and testified to the Corinthians, that onely Christ was crucified & died for them: the pardons pronounce, that Paul & other died for vs. In an other place he saith that Christ purchased the church with his blood: the pardons appoint an other price of purchase in the blood of Martyres. The Apostle saith, that Christ with one oblation made perfect for euer them that were sanctified: the pardons cry out to the contrarie and say, that sanctification is made perfect by the Martyres, which otherwise were not sufficient. Iohn saith that all the saintes washed their gownes in the blood of the lambe: the pardons teach men to wash their gownes in blood of saintes.

*The ground of pardons is the merit of Saints then which vnto the merite of Christ nothing can be more opposite.*

Ag. 10. 43.

1. Iohn. 2. 7.

2. Cor. 5. 21.

1. Cor. 1. 13.

Ag. 20. 18.

Heb. 10. 14.

Reue. 7. 14.

3 *Leo* Bishoppe of *Rome*, writeth notablie wel to the *Palestines* against these sacrileges. Although (saith he) the death of manie saintes hath beene precious in the sight of the Lord, yet the killing of no innocent hath beene the propitiatio of the world. The righteous receiued, but gaue not crownes: and out of the valiantnesse of the faithfull are grauen examples of patience, not giftes of righteousness. For their deaths were euery one singular to themselves, and none of them did by his ende pay the debt of an other, forasmuch as there is one Lord Christ, in whom all are crucified, all are dead, buried, and raised vp againe. Which sentence (as it was worthe to be remembered) he repeated in an other place. There can nothing be required more plaine to destroye this wicked doctrine. Yet *Augustine* speaketh no lesse fitly to the same effect, Though (saith he) we die brethren for brethren, yet the blood of no Martyrs is shed for the forgienesse of sinnes. Which thing Christ hath done for vs, neither hath he therein done that for vs, that wee shoulde followe him, but hath giuen vs a thing to reioyce vpon. Again in an other place, As only the sonne of God was made the sonne of man, to make vs with him the sonnes of God: so he alone for vs hath taken vpo him punishmēt without euil deseruings, y we by him might without good deseruings obtaine grace not due vnto vs. Truly whereas al their doctrine is patched together of horrible sacrileges & blasphemies, yet this is a more monstrous blasphemie than all the other. Let them remember themselves, whether these be not their decrees: y martyrs haue by their death done more to God, & deserued more, than was needful for theselues: & that they had remaining so great a plentie of deseruings, as did also ouerflow vnto other: & that therefore, least so great goodnes shoulde be superfluous, their blood is mingled with the blood of Christ, & of both these bloods is made the treasure of the Church, for the remission & satisfaction of sinnes. And that so is the saying of *Paul* to be taken: I supplie in my bodie those things that want of the sufferings of Christ for his bodie, which is the Church. What is this else but to leaue Christ onelie his name, otherwise to make him but a common perie saint, that may scarcely among the multitude bee knowne from the rest? He onely, only shoulde haue bin preached, he only set forth, he only named, he only bene looked vnto, whē the obtaining of forgienesse of sin, satisfaction, and sanctificatio are entreated of. But let vs heare their curtailed arguments. Least the blood of the Martyrs shoulde bee shed in vaine, therefore let it be employed to the common benefite of the Church. Is it so? was it no profit to glorifie God by their death? to subscribe to his truth with their blood? by despising this present life, to testifie that they fought for a better life? by their steadfastnesse to strengthen the faith of the Church, & overcome the stubbornnesse of the enemies? But this is the matter indeed: they acknowledge no profite of the Martyrs death, if Christ onely bee the propitiator, if he onlie died for our sins, if he only was offered vp for our redemption. So (say they) *Peter* and *Paul* might neuertheless haue obtained the crowne of victorie, if they had died in their beddes. And whereas they haue fought euen to the shedding of their blood, it woulde not agree with the iustice of God to leaue the same barren and fruitlesse. As though God could not tel how to encrease in his seruants their glorie, according to

*The euident testimonies of Leo & Augustine against their owne vaine allegations for the desertes of Saints applicable vnto others.*

Epi. 81.

Pla. 116. 15.

Epi. 95.

1 tract. in Ioan.

83.

Lib. 4. ad Bonif.

cap. 4.

Col. 1. 24.

the measure of his giftes. But the Church receiueth in common together profite enough, when it is by their triumphes encouraged to a zealous desire to fight.

*Saint Pauls  
wordes of supply-  
ing that which  
wanted in Chri-  
stes sufferings ma-  
litioufly wrested  
to this purpose.  
Col. 1. 24.*

4 But howe maliciously doe they wrest that place of *Paul* where hee saith, that hee supplieth in his bodie those things that wanted of the sufferings of Christ: for he referreth not the default of supplying, to the worke of redemption, satisfaction, and expiation: but to those afflictions where-with all the members of Christ, that is to saie, al the faithfull must be exercised so long as they shall be in this fleshe. He saith therefore, that this remaineth of the sufferings of Christ, that he daily suffereth in his members the same that he once suffered in himselfe. Christ vouchsafeth to doe vs so great honour, to reckon and account our afflictions his owne. Whereas *Paul* addeth these words, For the Church, he meaneth not for the redemption, for the reconciliation, for the satisfaction of the Church, but for the edifying and profite of the Church. As in an other place hee saith, that hee suffereth all thinges for the electes sake, that he may obtaine the saluation which is in Christ Iesu. And he wrote to the *Corinthians*, that hee suffered all the troubles that he suffred, for their comfort and saluation. And immediately in the same place expoundeth himselfe, when hee saith further, that he was made a minister of the Church, not for redemption, but according to the dispensation that was committed vnto him, to preach the Gospell of Christ. If they yet require an other expositor, let them heare *Augustine*. The sufferings of Christ (saith hee) are in Christ onely as in the heade: & both in Christ and the Church, as in the whole body. Whereby *Paul* being one member saith, I supplie in my bodie that which wanteth in the sufferings of Christ. Therefore if thou whatsoeuer thou bee that hearest this, art one of the members of Christ, whatsoeuer thou sufferest of them that are not the members of Christ, that same wanted in the sufferings of Christ. But whervnto the sufferings of the Apostles taken for the Church of Christ doe tende, he expoundeth in an other place where hee saith: Christ is to me the gate vnto you: because ye are the sheepe of Christ bought with his blood: acknowledging your price, which is not giuen of mee, but preached by me. Then he addeth, As he hath giuen his soule, so ought we to giue our soules for our brethren, to edifie peace, and confirme faith. These are *Augustines* wordes. But God forbid, that *Paul* should haue thought that anye thing wanted in the sufferings of Christ, as concerning all fulnesse of righteousness, saluation and life: or that he meant to adde any thing ther-vnto, which so plainly and honorably preacheth, that the abundance of grace was so largely powred out by Christ, that it farre surmounted all the force of sinne. By it onelic all the saintes haue bene saued, and not by the merite of their owne life or death. as *Peter* expressly testified: so that hee shoulde bee slanderous against God and Christ, that shoulde repose the worthines of any saint any where else than in the only mercy of God. But why doe I tarrie herevpon any longer, as vpon a matter yet doubtfull, sith the verie bewraying of such monstrous errors is a sufficient confutation

2. Tim. 2. 10.  
1. Cor. 1. 6.

In Psal. 16.

Tract. in Ioan 47

Rom. 5. 15.

Ag. 1. 5. 11.

*Whence the  
gracious indulgence  
of Christ which*

of them?

5 Nowe (to passe ouer suche abominations) who taught the Pope to enclose



enclose in lead and parchement the grace of Iesus Christ, which the Lorde willed to be distributed by the word of the Gospel? Truly either the gospel of God must be false, or their pardons false. For, that Christ is offered vs in the gospel, with al abundance of heauenly benefites, with all his merites, with al his righteousness, wisdom & grace, without any exception, *Paul* witnesseth where he saith, that the word of reconciliation was deliuered to the ministers, whereby they might vse this forme of message, as it were Christ giuing exhortation by them: we beseech you, be yee so reconciled to God. He hath made him that knew no sinne, to be made sinne for vs, y we might be made the righteousness of God in him. And the faithfull knowe of what value is that common partaking of Christ, which (as the same Apostle witnesseth) is offered vs to be enioyed in the Gospel. Contrariwise the pardons do bring out of the storehouse of the Pope, a certaine pittance of grace, and fasten it to lead parchement, yea & to a certaine place, and seuer it from the word of God. If a man should aske whence this abuse tooke beginning: it semeth to haue proceeded hercof, that when in time past penitentes were charged with more rigorous satisfactions than all could beare, they which felt themselves aboue measure oppressed with penance enioyned them, required of the church a release. The mitigation that was granted to such, was called an indulgence or pardon. But when they turned satisfactions from the church to God, & said that they were recompenses whereby men may redeeme themselves from the iudgement of God, then they therewithal did also draw these indulgences or pardons to be propitiatorie remedies, to deliuer vs from deserved punishments. As for these blasphemers that we haue recited, they forged them so shamelesly, that they can haue no colour at al.

6 Now let them no more trouble vs with their purgation, because it is with this axe already broken, hewed down, & ouerthrowen from the verie foundations. For I do not agree to some men, that think best to dissemble in this point, & make no mention at al of Purgatorie, wherupon (as they say) great contentions do arise, but small edification is gotten. Truly I my self would also think such trifles worthie to be negligently passed ouer, if they did not account them earnest matters. But forasmuch as purgatorie is builded of many blasphemies, & is daily vpholden with new blasphemies, & raiseth vp many & grievous offences, truly it is not to be winked at. This peraduenture might after a sort haue bin dissembled for a time, that it was inuented by curious and bold rashnesse without the word of God: that men beleueed of it by I wot not what reuelations, fained by the craft of Sathan: that for the confirmation of it, certaine places of Scripture were fondly wrested. Albeit the Lord giueth not leaue to mans presumptuousnes so to breake into the secret places of his iudgements, & hath seuerely forbidden men to enquire for truth at dead men, neglecting his worde, and permitte not his word to be so vnreuerently defiled. But let vs graunt, that all those things might for a while haue bene borne with, as things of no great importance. But when the cleansing of sinnes is sought else where than in the blood of Christ, when satisfaction is giuen away to any other thing, then it is moste perillous not to speake of it. Therefore wee must crie out not onely with vehement stretching of our voice, but also of our throat and sides: that Pur-

*should be published by preaching the gospel began to be folded up in parchments and lead.*

2. Cor. 1.

1. Cor. 1. 17.

*The foresaide ground being razed away purgatorie thereupon builded falleth.*

Deut. 18. 21.

gatorie is the damnable deuise of Sathan, that it maketh void the Crosse of Christ, that it laieth an intollerable slander vpon the mercie of God, that it feebleth and overthroweth our faith. For what else is Purgatorie among them, but the satisfaction that the soules of men departed do pay after their death? So that overthrowing the opinion of satisfaction, Purgatorie is immediately overthrowen by the verie reeores. But if in our former discourse it is more than euident that the blood of Christ is the only satisfaction, propitiatorie sacrifice, and cleansing for the finnes of the faithfull: what remaineth but that purgatorie is a meere & horrible blasphemie against Christ? I passe ouer the robberies of God wherewith it is daily defended, the offences that it breedeth in religion, and other things innumerable, which we see to haue come out of the same spring of vngodlinesse.

*That sinne against the holie Ghost shal neither in this world, nor in the world to come be forgiven, is a slender prooffe for purgatorie.*  
Matth. 12. 32.  
Mar. 3. 28.  
Luc. 12. 10.

7 But it is good to wring out of their handes such places as they haue fallily & wrongfully taken out of the Scripture. When (say they) the Lorde affirmeth that the sinne against the holie Ghost shoulde not bee forgiven in this world, nor in the world to come, thereby he sheweth that there is a forgiveness of some finnes in the worlde to come. But who seeth not that the Lorde there speaketh of the fault of sinne: Nowe if it be so, what is that to their purgatorie forasmuch as by their opinion the paine is there suffred of those finnes, wherof they deny not the fault to bee forgiven in this present life? But that they may no more carp against vs, they shal haue yet a plainer solution. When the Lord meant to cut off all hope of pardon fro so hainous wickednesse, he thought it not ynough to say that it should neuer bee forgiven, but the more to amplifie it, he vsed a diuision, wherin he comprehended both the iudgement that euery mans conscience feeleth in this life, & the last iudgement that shalbe openly pronounced at the resurrection: as though he should haue said: Beware ye of malicious rebellion, as of most present damnation. For he that of set purpose shal endeavour to quench the light of y holie Ghost, shal not obtaine pardon, neither in this life which is given to sinners for their conuersion, nor in the last day whe the lambs shalbe seuered by the Angels of God from the goates, & the kingdome of heaven shalbe cleansed from all offences. Then they bring forth y parable out of *Matthew*: Agree with thine aduersarie, least he deliuer thee to the Iudge, & the Iudge to the Sargeant, & the Sargeant to the prison, from whence thou shalt not get out, vntil thou hast payed the vitermost farthing. If in this place the Iudge do signifie God, & the aduersarie plaintife the diuel, the Sargeant the Angel, & the prison purgatorie, I wil gladly yeld vnto them. But if it bee euident to all men, that Christ meant there to shew into how many dangers & mischieues they cast themselves, that had rather obstinately pursue the extremitie of the law, than deale according to equity & good right, to the end to exhort his disciples the more earnestly to agreement with equity: where then I pray you shal Purgatorie be found?

*Other prooffe alledged out of S. Paul the booke of Revelation and the booke of Malabees.*  
Phil. 2. 10.

8 They fetch an argument out of the saying of *Paul*, where he affirmeth, that the knees of things in heaven, earth, & hels, shal bowe to Christ. For they take it as confessed, that hels cannot there be meant of those that are adiudged to eternall damnation. Therefore it remaineth that it must be the soules lying in paine in Purgatorie. They did not reason verie euill, if the

Apostle



Apostle did by kneeling meane the true godly worshipping. But sith he teacheth onely, that there is a dominion giuen to Christ, whereby al creatures are to be subdued, what prooffe is there to the contrarie, but that we may by hels vnderstande the Deuils, that shalbe brought before the iudgement of God, to acknowledge him their iudge with feare & trembling? Like as *Paul* himselfe expoundeth the same prophecie in another place. All (sayeth he) shalbe brought before the iudgement seat of Christ. For it is written: So truly as I liue, euery knee shall bow to me, &c. But we may not so expound that which is in the Reuelation: I haue heard al creatures, both these things that are in heauen, & those that are vpon the earth, & these that are vnder the earth, & those that are in the sea, & al those that are in them, I haue heard them al say to him that sitteth on the throne & to the Lambe, Blessing & honor, and glorie, & power, for euer & euer. That I do in deede easily grant, but what creatures do they think to be here rehearsed? For it is most certaine, that there are contained creatures both without reason and without sense. Whereby is affirmed nothing else, but that al the partes of the world, from the highest top of the heauens, to the verie middle point of the earth, do in their maner declare the glory of their creator. As for that which they alleage out of the history of the Machabees, I wil not vouchsafe to answer it, least I should seeme to recke that worke in the number of the holy books.

Rom. 13. 10.

Reue. 5. 13.

2. Mac. 12. 43.

But *Augustine* receiued it for Canonical. But first, of what sure credit did he receiue it? The Iewes (saith he) esteeme not the writing of the Machabees as they do the law, the Prophets & the Psalmes, of which the Lord himselfe hath witnessed as of his witnesses, saying: it was necessarie, that all thinges should be fulfilled that are written in the lawe, and the Psalmes, and Prophets concerning me. But it hath bin receiued of the Church not vnprofitably, if it be soberly read or heard. And *Hierome* teacheth without any doubting that the authoritie thereof is of no force to prouing of doctrines. And it euidently appeareth by that old book, which is entituled vnder the name of *Cyprian*, concerning the exposition of the Creede, that it had no place at all in the old Church. But why doe I here strue without cause? As though the author himselfe doe not sufficiently shew, how much he is to be credited, when in the end he craueth pardon, if he haue spokē any thing not wel. Truly he that confesseth his writings to neede pardon, saith plainly that they are not the oracles of the holy ghost. Beside that, the godlines of *Iudas* is praised for none other cause, but for that he had an assured hope of the last resurrection, when he sent an offering for the dead to Hierusalem. Neither doeth the writer of that historie referre that which *Iudas* did to bee a price of redemption, but that they might be partakers of the eternall life with the other faithful, that had dyed for their countrey & religion. This doing was in deede not without superstition & preposterous zeale, but they are more than fooles, that drawe a sacrifice of the lawe so farre as vnto vs: forasmuch as we know that things do cease by the comming of Christ, that then were in vse.

9 But they haue an inuincible bulwark in *Paul*, which can not so easily be battered. If any man (saith he) build vpon this foundation, gold, silver, precious stones, timber, heye, stubble, the Lord shal shewe euery mans worke

The fire wher-  
of *S. Paul* maketh  
mention to the  
Corinthians is no  
purgatorie fire.  
1. Cor. 3.



## Cap. 5. Of the maner how to receiue

Chrysost. Aug-  
ust, and others.

Enchir. ad Lau-  
rent. 68.

what it is: because it shalbe reuealed in fire, & the fire shal trie every mans worke what it is. If any mans worke do burne, it shal suffer losse, but he shalbe safe, but as through the fire. What fire (say they) can that be, but the fire of Purgatorie: by which the filthineses of sinne are clenfed away, that we may enter pure into the kingdome of God? But the most part of the old writers thought it to be another fire, that is to say, Trouble or the crosse, by which the Lord trieth them that be his, that they should not rest in the filthines of the flesh: & that is much more probable, than in faining purgatorie. Albeit I do neither agree with these men, because I thinke I haue attained a certain and much plainer vnderstanding of that place. But before that I vtter it, I would haue them answere me, whether the Apostles and all the sainctes must haue gone through this fire of Purgatorie? I know they will say, nay. For it were too much inconuenient that they must haue needed to be purged, whose merites they dreame to ouerflow about measure to all the members of the church. But the Apostle affirmeth it. For he doth not say y<sup>e</sup> the worke of some shalbe proued, but the worke of al. Neither is this my argument, but *Augustines*, which so confuteth that exposition. And (which is more absurditie) he doth not say, that they shal passe through the fire for al workes: but if they haue faithfully builded the church, they shal receiue reward when their worke is examined with fire. First, we see that the Apostle vsed a Metaphore, when he called the doctrines inuented by mans braines, wood, hey, & stubble. And the Metaphore hath an apparant rescue; that as wood so soone as it is put in the fire, consumeth & wasteth, so cannot those doctrines continue when they come to be examined. Now no man is ignorant that such trial cometh of the holy Ghost. Therefore to follow the true cause of his metaphore, & match the partes together with iust relation, he called the trial of the holy Ghost, fire. For euen as the neerer that gold and siluer are put to the fire, so much y<sup>e</sup> surer prooffe they haue of their goodnes & finenesse: so the Lords trueth, the more exactly it is weyed with spiritual examination, so much the greater confirmation of credit it receiueth. As hey, wood, & stubble put to the fire, are brought to suddē consuming, so the inuentions of men not stablished by the word of God, cannot beare y<sup>e</sup> trial of the holy Ghost, but they by and by fall away & perish. Finally, if forged doctrines be compared to wood, hey, and stubble, because like wood, hey, and stubble, they are burned with fire & destroyed: but they are not destroyed or driuen away but by the spirit of the Lord: it followeth y<sup>e</sup> the holy ghost is the fire wherwith they shalbe proued, whose prooffe *Paul*, according to the common vse of the scripture, calleth The day of the Lord. For it is called y<sup>e</sup> day of the Lord, whensoever he doeth any way shewe his presence to men. But then his face principally shineth, when his trueth shineth vpon vs. Nowe haue we proued, that *Paul* meaneth no other fire, y<sup>e</sup> suffer losse of their work: That shal not be hard to vnderstand, if we consider of what kind of mē he speaketh. For he toucheth those builders of the church, y<sup>e</sup> keeping the true foundation, do build disagreeing matter vpon it, that is to say, they that not swaruing from the chiefe & necessarie articles of faith, do erre in points that be smaller & lesse perilous, mingling their owne deuises with the word of God. Such I say,

say, must suffer losse of their worke, hauing their deuises destroyed. But themselves are saved, but as by the fire: that is to say, not that their ignorance & errour is allowable before the Lord, but because they are cleanted from it by the grace and power of the holie ghost. Therefore, whofoeuer haue defiled the golden finenesse of Gods word with this dong of purgatorie, they must needs suffer losse of their worke.

10 But they wil say, it hath beene an ancient vsage of the Church. *Paul* answered this obiection when he comprehendeth his owne time in that sentence, where he saith, that all they must suffer losse of their worke, that in the building of the Church, do lay any thing vpon the foundation that agreeth not with it. Therefore when the aduerfaries obiekt against me, that it hath bin vsed aboue a thousand & three hundred yeres, to haue prayers made for the dead: I aske them again, by what word of God, by what Reuelation, by what example it was done. For here they do not onely want testimonies of Scripture but also al the exāples of holy men that there are red, do shew no such thing. Of the mourning & order of funerals there are sometimes found many & long tales: but of praiers you cannot see one title. But of the greater weight that the matter is, the more it ought to haue bene expressly spoken. But the very olde fathers themselves that prayed for the dead, did see that herein they wanted both cōmaundement of God, & lawfull exāple. Why then durst they so do? In this I say, they did suffer somewhat as men: & therefore I affirme that that which they did, ought not to be drawn into example. For where as y faithful ought to enterprise the doing of nothing, but vpon assured conscience, as *Paul* teacheth: this assurednesse is principally required in praier. But it is likely that they were led by some reason vnto it: they sought some comfort to relieue their sorrow: and it seemed vnnaturall not to shewe before God some testimony of their loue toward the dead. How mans wit is enclined to this affection, all men know by experience. Also y receiued custome was like a burning brand to set many mens mindes on fier. We know that with all nations & in al ages there were funerals done for the dead, & their soules yerely purged. For though Satan beguiled foolish men with these deceits: yet he toke occasiō so to beguile by a true principle: that death is not a destruction, but a passage out of this life into another. And it is no doubt, but y euen very superstition condēneth the Gentiles before the iudgemēt seat of god, for neglecting the care of the life to come, which they professed themselves to beleue. Now Christians, because they would not be worse than Heathen men, were ashamed to do nothing for the dead, as though they were vtterly destroyed. Hereupon cam y ill aduised diligence: because if they were slow in looking to the funerals, in banquettings and offerings, they thought that they had put themselves in danger of a great reproche. And that which first proceeded from a wrongful following of the Heathens exāple, was so multiplied by often new encreases, that now it is the principall holinesse of Papistrie, to helpe the dead in distresse. But the Scripture ministreth another much better & perfecter comfort, when it testifieth, that the dead are blessed that die in y Lord. And it addeth a reason: because from thenceforth they rest from their labors. And we ought not so much tenderly to followe our owne affection of loue, to set

*The occasion  
whence prayer  
for the dead first  
rose, which notwithstanding  
doth not argue the  
soules of the dead,  
which were  
prayed for to haue  
bene in purgatory.*

*Reue. 14. 13.*



vpon a wrongful maner of praying in the church. Truly he y<sup>e</sup> hath but meane wisdom, doth soone perceiue that al that is read hereof in the old writers, was done to beare with the common vsage, & the ignorance of the people. They themselues also, I grant, were caried away into error euen as vnadvised lightnes of beliefe is wont to rob mens wits of iudgement. But in the meane time the verie reading of them doth shew, how doutingly they commend prayers for the dead. *Augustine* in his booke of confessions, reporteth that *Monica* his mother did earnestly desire, that she might be remembered in celebrating y<sup>e</sup> ministeries at the Altar. An old wifes request, which the sonne neuer examined by the rule of the scripture, but according to his affection of nature, would haue it allowed of other. As for the booke that he made of care for the dead, containeth so many doutings, that of right it ought with the coldnes therof to quench the heat of a foolish zeal: if any man desire to be a proctor for dead men, truly with cold likelihoods it will bring them out of care that were before careful. For this is one pillar of it, y<sup>e</sup> this doing is not to be despised, because it is a custome growen in vs, that the dead should be praied for. But though I grant to the old writers of y<sup>e</sup> church, that it is a charitable vs to helpe the dead: yet wee must still hold one rule which cannot deceiue: that it is not lawful for vs in our prayers to vs any thing of our own, but our requests must be made subiect to the word of god: because it is in his wil to appoint what he wil haue to be asked. Now where as the whole law & the Gospel do not so much as in one syllable giue libertie to pray for the dead, it is a prophane abuse of the inuocation of God to attempt more than he commandeth vs. But that our aduersaries may not boast that they haue the ancient church companion of their error: I say there is great difference betweene them & it. They vsed a memorial of the dead, least they should seeme to haue cast away all care of them: but they did therewithal confesse that they doubted of their state. As for purgatorie, they so affirmed nothing that they held it for a thing vncertain. These men require to haue that which they haue dreamed of purgatorie, to be holden without question for an article of faith. They slenderly & onely to passe it lightly ouer, did in the communion of the holy supper commend their dead to God: These do continually call vpon the care of the dead, & with importunate praising it, do make it to be preferred aboue al dutifull works of charity. Yea, & it were not hard for vs to bring forth some testimonies of y<sup>e</sup> old writers, that do manifestly ouerthrow al those prayers for the dead, which then were vsed. As this of *Augustine*, when he teacheth that al men look for the resurrection of the flesh & the eternal glorie, & that euery man then receiue the rest that followeth after death, if he be worthie when he dieth. And therefore he testifieth, that al the godly do immediatly after death enioy the blessed rest as well as the Prophets, Apostles, and Martyrs. If their estate be such, what I beseech you shall our prayers auail them? I passe ouer the grosser superstitions, wherewith they haue bewitched the minds of the simple: which yet are so innumerable and the most part so monstrous, that they can haue no honest colour to excuse them. Also I let passe those most filthie buyings and sellings that they haue vsed, while the world was in such grosse senselesse ignorance. For both I shoulde neuer make an



end, and also the readers shall without any rehearfall of them, haue here sufficient, whereupon they may stablish their consciences.

## The vi. Chapter.

*Of the life of a Christian man: And first, by what arguments the Scripture exhorteth us therunto.*

WE haue already sayd, that the marke wherunto regeneration tendeth is that in the life of the faithful there should appeare an agreement and consent betweene the righteousness of G O D and their obedience: and that so they should confirme the adoption, whereby they are received to be children. But although his lawe containe in it selfe that newnesse, whereby the image of G O D is restored in vs, yet because our dulnesse hath neede both of manie prickings forward and helpes, therefore it shal be profitable to gather out of diuerse places of the Scripture an order of framing of life, that they that haue a desirous minde of amendment, may not wander out of the way in their endeouour. Now when I take vpon me the framing of a Christian mans life, I am not ignorant that I enter into a manifold & plenteous argument, & such as may with the greatnesse therof fill a long volume, if I would absolutely entreat of it in al points. For we see into what great length are stretched the exhortatorie orations of old writers, made onely euery one of one seuerall vertue. And that is not done with too much idle habbling. For whatsoeuer vertue a man purpose to set out in oration, the stile runneth of it selfe into such largenesse with plentie of matter, that a man cannot seeme to haue discoursed well of it, vnlesse hee haue spoken much. But my minde is not to stretch so farre the institution of life, which I promise to teache, as peculiarly to goe through euery speciall vertue, and wander abroad into exhortations. Let such things bee fetched out of other mens writings, and specially out of the Homelies of the olde fathers. It shall be enough for me to shew an orderly trade, whereby a godly man may be guided to a right marke of framing his life, & shortly to appoint out a certaine vniuersal rule, by which he may well trie what be his duties. There shal peradventure at some other season be a fit time to make declamations, or I will leaue that to other, which I my selfe am not meete to doe. I do naturally loue shortnesse, and peradventure if I would speake more at large, it would not frame well with mee. And if a longer manner of teaching were neuer so much pleasing, yet I would scarce haue minde to put it in prooffe. But the course of this present worke requireth to knit vp a simple doctrine with as great shortnesse as I may. As the Philosophers haue their certaine ends of right and honestie, from which they deriue particular duties and all the company of vertues: so the Scripture is not without her order in this mater: but holdeth a most goodly well ordered disposition, and much more certaine than all the Philosophers orders. This onely is the difference, that they (as they were vaine-glorious men) haue diligently endeououred to attain an exquisite plainenes of order, to shewe forth the ready aptnesse of their witte. But the Spirit of God, because he taught without curious affection, hath not so exactly

*An order of framing our liues needefull to be gathered out of Scriptures.*

not

nor continually kept an orderly trade: which yet when he sometime vseth, he doth sufficiently declare, that it is not to be neglected of vs.

*The first entrance vnto newnesse of life is the loue of holinesse, wherewith to enflame vs we are taught that God is holie.*

2 This instruction that the Scripture teacheth, wherof we now speake, standeth chiefly vpon two partes. The first, that there be powred & brought into our mindes a loue of righteousness, to which otherwise wee are of nature nothing enclined. The second, that there be a rule set out vnto vs, that may not suiter vs to go out of the way in following righteousness. In commendation of righteousness it hath both verie many & verie good reasons: of which we haue here before in diuerse places spoken of some, and other some we shal in this place briefly touch. At what foundation may it better beginne, than when it putteth vs in mind that we must be holy, because our God is holy? For when we were scattered abroad like straying sheepe, and dispersed abroad in the maze of the world, he gathereth vs together again, to ioine vs in one flocke with himselfe. When wee heare mention made of our ioining with God, let vs remember that holynesse must be the bonde thereof. Not that by the merite of holinesse we come into common with him: (whereas rather we must first cleaue vnto him, that being endued with his holinesse, we may follow whither he calleth) but because it greatly perteineth to his glorie, that he haue no fellowship with wickednesse and vncleannesse. Therefore also it teacheth, that this is the end of our calling, which we ought alway to haue respect vnto, if we wil answer God that calleth vs. For to what purpose was it, that we should be drawn out of the wickednesse and filthinesse of the world, if wee giue our selues leaue all our life long to wallow in them stil? Moreouer it also admonisheth vs that to the end we may be reckned among the people of God, we must dwell in the holy citie Hierusalem. Which as he hath hallowed to himself, so is it vnlawfull that it be vnholily prophaned by the vncleannesse of the inhabitants. From hence came these sayings, that they shal haue a place in the tabernacle of God that walke without spot, and studie to follow righteousness, &c. Because it is not meete that the Sanctuary whereon he dwelleth, shoulde be like a stable full of filthinesse.

Psal. 35. 8.

Psal. 15. 2. & 23.

*Another maner to come vnto holines in Christ his holines which God hath set to be our pattern.*

3 And the better to awake vs, it sheweth that God the father, as he hath ioined vs to himselfe in Christ, so hath printed an image for vs in him, after which he would haue vs to be fashioned. Now let them finde me a better order among the Philosophers, that thinke that the philosophie concerning maners, is in them only orderly framed. They when they will excellently wel exhort vs to vertue, bring nothing els but that we should liue agreeably to nature. But the Scripture bringeth here exhortation from the true wellspring, when it not only teacheth vs to refferre our life to God, the author of it, to whome it is bond: but also when she hath taught that we are swarued out of kinde from the true original and state of our creation, shee immediatly addeth, that Christ by whome wee came againe into fauour with God, is set before vs for an example, that we should expresse the forme thereof in our life. What may a man require more effectually than this one thing? Yea, what may a man require more than this one thing? For if the Lorde hath by adoption made vs children with this condition, that our life shoulde resemble Christ the bond of our adoption: if wee doe

not

not giue and auowe our selues to righteousnes, we doe not onely with most wicked breach of allegiance depart from our creator, but also we forswear him to be our sauour. Then the scripture taketh matter of exhortation out of all the benefites of God, which she rehearseth vnto vs, and all the partes of our saluation. And sheweth that sith God hath shewed himselfe a father vnto vs, we are worthe to be condemned of extreeme vnthankfulnesse, if we doe not likewise in our behalfe shew our selues children vnto him. Sith Christ hath cleansed vs with the washing of his blood, and hath made vs partakers of this cleansing by baptisme, it is not seemely that we shoulde be spotted with new filthinesse. Sith he hath grafted vs into his bodie, we must carefully take heede that we sprinkle not any spot or blot vpon vs that are his members. Sith he himselfe that is our heade, is ascended into heauen, it behooueth vs that laying away earthly affection, we doe with all our heart aspire to heauenwarde: Sith the holy Ghost hath dedicated vs temples to God, we must indeuour that Gods glorie maie be honourable set out by vs, and must not doe anie thing whereby we maie be prophaned with filthines of sinne: Sith both our soule and our bodie are ordained to heauenly incorruption and an vnperishing crowne, wee must diligently trauel, that the same may be kept pure and vncorrupted vnto the day of the Lord. These (I saie) be the best laide foundations to builde a mans life, and such as the like are not to be found among the Philosophers, which in commendation of vertue doe neuer climbe aboute the natural dignitie of man.

4 And here is a fit place to speake vnto them, that hauing nothing but the title and badge of Christ, yet woulde bee named Christians. But with what face doe they boast of his holie name: sith none haue any fellowship with Christ, but they that haue receiued a true knowledge of him out of the worde of the Gospell? But the Apostle saith, that al they haue not rightly learned Christ, that are not taught that they must cast away the old man which is corrupted according to the desire of errour, and haue not put on Christ. Therefore it is prooued that they falsely, yea and wrongfully pretende the knowledge of Christ, although they can eloquently and roundly talke of the Gospell. For it is not a doctrine of tongue, but of life: and is not conceiued as other learnings be, with onelie vnderstanding and memorie, but is then onelie receiued when it possesseth the whole soule, and findeth a seate & place to hold it in the most inward affection of the heart. Therefore either let them cease, to the slander of God, to boast of that which they are not, or let them shewe themselves not vnwoorthie scholars for Christ their maister. Wee haue giuen the first place to the doctrine wherein our religion is contained, because our saluation beginneth at it: but the same must bee powred into our heart, and passe into our manners, yea and transforme vs vnto it, that it be not vnfruitfull vnto vs. If the Philosophers doe iustly chafe against them, and doe with shamefull reproch driue them from their companie, that professing an arte that ought to be schoolemaisters of life, doe turne it into a Sophistical babling: with how much better reason shall wee detest these trifling Sophisters, that are contented to role the Gospell vpon the toppe of their tongues, the effectual working wherof ought to pearce into the innermost affectiōs of the heart.

Mala. 1. 6.

Eph. 5. 1.

2. Iohn. 3. 1.

Eph. 15.

Heb. 10.

1. Cor. 6.

1. Cor. 6.

1. Pet. 1. 15.

John. 15. 3.

Eph. 5.

Col. 3.

2. Cor. 6.

1. The. 5. 15.

*It is the imitation of Christe which declareth a true Christian.*

Eph. 4.



## Cap.6. Of the manner how to receiue

to restin the soule, and to alter the whole man a hundred times more, than the cold exhortations of Philosophers?

*Though Christians be farre from attaining vnto, yet they ought to be earnest in following after the perfect righteousness which is set before them in the Gospell.*

5 Yet do I not require that the manners of a Christian man sauour of nothing but the absolute Gospell: which neuertheless both were to be wished & we must indeuour vs toward it. But I do not so seuerely require a gospellike perfection, that I would not acknowledge him for a Christian that hath not yet attained vnto it. For so should all men be excluded from the church, sith there is no man found that is not by a great space distant from it, & manie haue hitherto but a litle waye proceeded toward it, who yet should be vniustly cast away. What then? let that be set for the mark before our eyes, to which alone al our endeuour may be directed. Let that be appointed the goale for vs to run & trauel vnto. For it is not lawfull for thee so to make partition with God, to take vpon thee part of these things that are comanded thee in his word, & to leaue part at thine own choise. For first of all he eueriwhere commendeth integritie as the cheefe part of worshipping him: by which worde he meaneth a pure simplicitie of minde that is without all deceitfull colour & faining: against which a double heart is set as contrarie: as if it should be said, that the beginning of liuing vprightly is spiritual, when the inward affection of the mind is without faining dedicate to God to obserue holinesse & righteousness. But because no man in this earthly prison of the bodie hath so great strength to hast with such freshnes of running, as he perfectly ought to do, & the greater number are so feeble, that with staggering and halting, yea and creeping vpon the ground, they auance but slowly forward. Let vs euerie one goe according to the measure of his litle power, and proceede on our iourney begon. No man shall go so vntowardly, but he shal euerie day get some ground, though it be but litle. Therefore let vs not cease to trauel so, that wee may continually proceede somewhat in the way of the Lord. And let vs not despeire vpon the slendernes of our going forward, for howsoeuer the successe answer not our desire, yet we haue not lost our labour when this day passeth yesterday: so that with pure simplicitie we looke vnto our marke, & long toward the end of our course, not soothingly flattering our selues, nor tenderly bearing with our own euils, but with continuall endeuour traelling to this, that we may stil become better than our selues, til we attaine to goodnes it selfe: which in deede we seeke for & follow all our life long: but we shal then only attaine it, when being vnclathed of the weaknes of the flesh, we shal be receiued into the ful fellowship thereof.

### The vij. Chapter.

*The summe of a Christian life: wherein is intreated of the forsaking of our selues.*

*The first beginning of a new life, is the resigning ouer of our selues from our selues vnto God.*  
Rom. 12. 1.

Albeit that the law of the Lorde haue a most aptly wel disposed order to frame a mans life, yet it seemed good to the heauenly scholmaster to instruct men yet with a more exact trade to the same rule y he had set forth in his law. And the beginning of that trade, is this: that it is the duetic of the faithfull to yeld there bodies to God a liuing, holy & acceptable sacrifice vnto him: & that therein standeth the true worshipping of him. Hereupon

vppon is gathered occasion to exhort men, that they do not apply themselves to the fashion of this world, but be transformed in renewing of their mind, that they may proue what the wil of God is. Now this is a great thing, that we be consecrate and dedicate to God: that wee should from thence forth thinke, speake, imagine, or do nothing but to his glorie. For the thing that is consecrate, cannot be applyed to vnholly vses, without great wrong done vnto him. If we be not our own, but the Lords, it appeareth what error is to be auoided, and wherunto al the doings of our life are to be directed. We are not our owne: therefore let neither our owne reason nor our owne will beare rule in our counsels and doings. We are not our own: therefore let vs not make this the end for vs to tend vnto, to seeke that which may be expedient for vs according to the flesh. We are not our own: therefore so much as we may, let vs forget our selues and all things that are our owne. On the other side, we are Gods: therefore let vs liue and die to him. Wee are Gods: therefore let his wisdom and will gouerne all our doings. Wee are Gods: therefore let all the partes of our life tend toward him as their only lawfull end. Oh how much hath he profited, that hauing learned that himselfe is not his owne, hath taken from himselfe the rule and government of him: If to giue it to God? For as this is the moste strong working pestilence to destroy men, that they obey themselves: so it is the onely haue of safetie, neither to know nor will any thing by himselfe, but onely to follow God going before him. Let this therefore be the first step, that man depart from himselfe, that he may apply all the force of his wit to the obeying of the Lord. Obeying I call not only that which standeth in obedience of the worde, but that whereby the minde of man, void from his own sensualitie of flesh, bendeth itself wholly to the wil of Gods spirit. Of this transformation (which Paul calleth renewing of the mind) whereas it is the first entrie into life, all the Philosophers were ignorant. For they make only Reason the gouernesse of man: they think she only ought to be heard: finally to her only they giue & assigne the rule of maners. But the Christian Philosophie biddeth her to giue place, and to yelde and be subiect to the holy Ghost: so that man now may not liue himselfe, but beare Christ liuing and reigning in him.

Rom. 14. 8.

Ephc. 4. 23.

Gala. 1. 20.

2 Hereupon followeth also this other point, that wee seeke not the things that be our owne, but those things that be according to the will of the Lord, and that make to the aduancement of his glorie. This is also a profe of great profiting, that in a maner forgetting our selues, & altogether leauing the regard of our selues, we traue to employ our studie to God & his commandements. For when the scripture biddeth vs to leaue priue regard of our selues, it doth not only race out of our minds y couetousnes of hauing the greedie seeking for power and fauour of men: but also rooteth out ambition & al desire of worldly glorie, and other more secrete pestilences. Truly a Christian man must bee so fashioned and disposed, to thinke throughout all his life, that he hath to do with God. In this sort, as hee shall examine all his doings by Gods will and iudgement: so he shall reuerently direct vnto him al the earnestly bent diligence of his minde. For he that hath learned to looke vppon God in all things that hee hath to doe, is therewithall turned away from all vaine thoughtes. This is that forsaking of our

*The next degree of righteousnesse to seek those things that are of God sincerely for them selues not in any side respect of our owne.*

## Cap. 7. Of the manner how to receiue

selues, which Christ euen frō their first beginning of instruction so earnestly gaue in charge to his disciples: which when it once hath gotten possession in y heart leaueth no place at all, first neither for pride, nor disdainfulnesse, nor vaine glorious boasting, then neither for conetise, nor filthie lust, nor riotousnesse, nor deintinesse, nor for other euils that are engendred of the loue of our selues. Contrariwise, wherefoeuer it reigneth not, there either most filthie vices do rage without shame, or if there bee any spice of vertue, it is corrupted with peruerse desire of glorie. For shew me a man, if thou canst, that vnlesse he haue forsaken himselfe according to the commaundement of the Lord, will of his owne free will vse goodnesse among men. For al they that haue not bene possessed with this feeling, if they haue followed vertue, they haue done it at the least for praises sake. And all the Philosophers that euer most of all affirmed that vertue was to be desired for it selfes sake, were puffed vp with so great pride, that it appeared that they desired vertue for no other thing, but that they might haue matter to be proud vpon. But God is so nothing at all delited, neither with those gapers for the peoples breath, nor with these swelling beasts, that hee pronounceth that they haue already receiued their reward in the worlde, and maketh harlots and publicanes neerer to the kingdome of heauen, than them. And yet we haue not thoroughly declared with how many and how great stoppes man is hindered from that which is right, so long as he hath not forsaken himselfe. For it was truly said in times past, that there is a worlde of vices hidden in the soule of man. And thou canst finde no other remedies, but denying thy selfe, and leauing regard of thy selfe, to bende thy minde to seeke those thinges that the Lorde requireth of thee, and to seeke them therefore only because they please him.

*The partes of a  
well ordered life,  
set downe by  
Saint Paul.  
Tit. 2. 12.*

3 In another place the same *Paul* doth more plainly, although shortly, goe through all the partes of a well ordered life, saying: The grace of God that bringeth saluation vnto all men, hath appeared and teacheth vs, that wee shoulde denie all vngodlinesse, and worldly lustes, and that wee shoulde liue sober minded, righteously and godly in this present worlde, looking for the blessed hope and glorious appearing of the mightie God, and of our Sauour Iesus Christ, which gaue himselfe for vs to redeeme vs from all vn-righteousnesse, and to purge vs a peculiar people vnto himselfe feruently giuen vnto good workes. For after that he hath set forth the grace of God to encourage them, to make readie the way for vs to worship God, hee taketh away two stoppes that doe most hinder vs, that is to say, vngodlinesse, whereunto wee are naturally too much inclined, & Worldly desires, which extende further. And vnder the name of vngodlinesse, hee not only meaneth superstitions, but also comprehendeth all that disagreeeth with the earnest feare of God. And worldly lustes are in effect as much as the affections of the flesh. Therefore hee commaundeth vs in respect of both the tables of the lawe, to put off our owne wit, and to forsake all that our owne reason and will informeth vs. And all the doings of our life he bringeth into three partes, sobrietic, righteousnes, & godlinesse: of the which sobrietic without doubt signifieth as wel chastitie and temperance, as a pure & measurable sparing vfe of temporall thinges, and a patient sufferance of pouertie.

Righ-



Righteousnesse containeth all the duties of equitie , to giue euery man his owne . The third is Godlinesse, that seuereth vs from the defilinges of the worlde, and with true holinesse ioyneth vs to God . These things, when they be knitte together with an vnseparable knot, make a full perfection. But forasmuch as nothing is more harde, than forsaking the reason of the flesh, yea subduing and renouncing her desires, to giue our selues to God and our brethren, and to studie for an Angellike life in the filthie state of this earth: therefore *Paul*, to loose our mindes from all snares, calleth vs backe to the hope of blessed immortalitie, admonishing vs not to strue in vaine: because as Christ hath once appeared the redeemer, so at his last coming, hee shall shewe the fruite of the saluation that he hath purchased. And thus he driueth away the entisements that blinde vs, and make vs not to aspire as we ought to the heauenly glorie: yea and he teacheth that wee must trauaile as men being from home in this worlde, that the heauenly inheritance be not lost or fall away from vs.

4 Now in these words we perceiue, that the forsaking of our selues hath partly respect to men, and partly, yea chiefly to God. For whereas the scripture biddeth vs so to behaue our selues with men, that we preferre them before vs in honour, that wee faithfully employ our selues wholly to procure their commodities: therefore it geeueth such comandements as our mind is not able to receiue, but first being made void of naturall sense. For (with such blindnesse wee runne all into loue of our selues) euery man thinketh himselfe to haue a iust cause to aduance himselfe, and to despise all other in comparison of himselfe. If God haue giuen vs any good gift, by and by bearing our selues bold thereof, we lift vp our courage, and not onely swell, but in a manner burst with pride. The vices wherewith we abound, we do both diligently hide from other, and to our selues we flatteringly faine them light and slender, and sometime embrace them for vertues. And if the same good gifts, which wee praise in our selues, or better do appeare in other, least we should be compelled to giue place to them, we do with our eniuousnesse deface them and find fault with them. If there be any faultes in them, we are not contented seuerely and sharply to marke it, but wee also odiously amplifie it. Hereupon groweth that insolencie, that euery one of vs, as though he were priuileged from the common estate, would be higher than the rest, and carelesly and proudly set light by euerie man, or despise them as inferiours. The poore yeld to the rich, base people to gentlemen, seruants to their masters, vnlearned to be learned: but there is no man that doeth not nourish within himselfe some opinion of excellencie. So euery man in flattering himselfe, beareth a certaine kingdome in his brest. For presumptuously taking vpon them somewhat whereby to please themselves, they iudge vpon the wittes and manners of other men. But if they come to contention, there bursteth out their poyson. For many doe make a shewe of great meekenesse, so long as they finde all things gentle and louely: but howe many a one is there that keepeth that continuall course of modestie, when he is pricked & stirred to anger? And there is no remedie hereof, but that the most hurtful pestilence of loue, of soueraignetic & selfeloue be rooted out of the bottome of their heartes, as it is rooted out by the doctrine

*The denial of  
our selues hath re-  
lation partly to  
men but chiefly  
to God.  
Rom. 12. 20.  
Phil. 2. 3.*

of the Scripture. For there we are so taught, that wee must remember that the good giftes that God hath giuen vs, are not our owne good thinges, but the free giftes of God, whereof if any be proud, they bewray their owne vnthankfulnesse. Who maketh thee to excell? *Paul* saith, if thou hast receiued all thinges, why dost thou boast as if they were not giuen thee? Then, that wee must with continuall reknowledging of our faults, call our selues backe to humilitie. So shall there remaine in vs nothing to be prouide vpon, but there shalbe much matter to abate our selues. Againe, wee are commanded, whatsoeuer giftes of God we see in other men, so to reuerence and esteeme those giftes, that we also honour those men in whom they be. For it were a great leaudnes for vs, to take from them that honor, that God hath vouchsafed to giue them. As for their faultes, wee are taught to winke at them, not to cherish them with flattering, but that we should not by reason of those faultes triumph against them, to whom we ought to beare good will and honour. So shall it come to passe, that with what man so euer wee haue to doe, we shall behaue our selues not onely temperately and modestly, but also gently and friendly. As a man shal neuer come any other way to true meeknesse, but if he haue a heart endued with abacing of himselfe, and reuercing of other.

1. Cor. 4. 7.

*It is not possible we should do our dutie to others except we haue first denied our selues: And our dutie is to profite other men with whatsoeuer God hath benefited vs.*

1. Cor. 13. 4.

5 Now how hard is it, for thee to doe thy dutie in seeking the profit of thy neighbour? Thou shalt herein labour in vaine, vnlesse thou depart from regard of thy selfe, and in a maner put off thy selfe. For how canst thou performe these thinges that *Paul* teacheth to be the workes of charitie, vnlesse thou forsake thy selfe, to giue thy selfe wholly to other? Charitie (saith he) is patient and gentle, not proud, not disdainfull, enuyeth not, swelleth not, seeketh not her owne, is not angrie, &c. If this one thing be required, that we seeke not the things that are our owne, we shall doe no small violence to nature, which so bendeth vs to the onely loue of our selues, that it doeth not easily suffer vs negligently to passe ouer our selues and our owne thinges, to watch for other mens commodities, yea to depart with our owne right to resigne it to an other. But the Scripture, to leade vs thither as it were by the hande, warneth vs that whatsoeuer gracious giftes we obtaine of the Lord, they are committed vnto vs vpon this condition, that they should be bestowed to the common benefit of the Church: & that therefore the true vse of all Gods graces is a liberall and bountifull communicating of them to other. There can be no certaine rule, nor more forceable exhortation could be deuised for the keeping of the same, than when we be taught that all the good giftes that wee haue, are thinges of God deliuered, committed to our trust vpon this condition, that they shoulde be disposed to the benefit of our neighbours. But the Scripture goeth yet further, when it compareth them to the powers wherewith the members of mans bodie are endued. No member hath his power for him self, nor applyeth it to his private vse: but poureth it abroad into the other members of the same body, and taketh no profit thereof, but such as proceedeth from the common commodity of the whole bodie. So whatsoeuer a godly man is able to doe, hee ought to be able to do it for his brethren, in providing none other wise privately for himselfe, but so that his mind be bent to the common edification

of the Church. Let this therefore be our order for kindnesse & doing good: that whatsoeuer God hath bestowed vpon vs, whereby wee may helpe our neighbour, we are the Bailifes thereof, and bounde to render account of the disposing of it. And that the only right disposing is that which is tried by the rule of loue. So shal it come to passe, that wee shal alway not onely ioyne the trauel for other mens commoditie with the care of our owne profit, but also set it before the care of our owne. And that wee should not happen to be ignorant that this is the true lawe of disposing all the giftes that we receiue of God, he hath in the old time set the same lawe euen in the smallest giftes of his liberalitie. For he commaunded the first frutes of corne to be offered vnto him, by which the people might testifie that it was vnlawfull for them to take any fruite of the goods that were not first consecrate to him. If the giftes of God be so only then sanctified vnto vs, when we haue with our own hand dedicated them to the author thereof, it is euident that it is an vntrue abuse thereof that doth not fauour of such dedication. But it shall bee vaine for thee to go about to enrich the Lorde with communicating to him of thy things. Therefore sith thy liberalitie cannot extende vnto him, as the Prophet sayth, thou must vse it toward his saints that are in earth. Therefore almes are compared to holy oblations, that they may nowe be correspondent to these of the law.

Exod. 22.29.  
& 23.19.

Psa. 16.3.  
Heb. 13.16.

6 But that we should not be wearie with doing good (which otherwise must needs come quickly to passe) that other thing must be adioyned which the Apostle speaketh of, that charitie is patient and not moued to anger. The Lord commaundeth to doe good to all vniuersally, of whome a great part are most vnworthie, if they be considered by their own deseruing. But here the scripture helpeth with a verie good meane, when it teacheth that we must not haue respect what men deserue of themselves, but that the image of God is to be considered in all men, to which wee owe all honor and loue. But the same is most diligently to be marked in them of the household of faith, in so much as it is in them renewed & restored by the spirit of Christ. Therefore whatsoeuer man thou light vpon, that needeth thy help, thou hast no cause to withdrawe thy selfe from doing him good. If thou say that hee is a stranger: but the Lorde hath given him a marke, that ought to bee familiar vnto thee, by the reason that he forbiddeth thee to despise thine owne flesh. If thou say that hee is base and naught worth: but the Lorde sheweth him to bee such a one, to whome hee hath vouchsafed to giue the beautie of his image. If thou say that thou owest him nothing for any thing that he hath done for thee: but God hath set him as it were in his place in respect of whome, thou knowest so many and so great benefices wherewith he hath bound thee vnto him. If thou say that hee is vnworthie that thou shouldest labour any thing at all for his sake: but the image of God whereby he is commended to thee, to worthie that thou shouldest giue thy selfe and all that thou hast vnto it. But if he haue not onely deserued no good at thy hand, but also prouoked thee with wrongs and euill doings: euen this is no iust cause why thou shouldest cease both to loue him and to doe for him the duetifull workes of loue. Thou wilt say, he hath farre otherwise deserued of me. But what hath the Lorde deserued? Which when hee commaundeth

*Without patience we cannot continue in vuell doing vnto others.*  
1. Cor. 13.4.

Gal. 6.10.

Esay. 5.7.

Matt. 6.24.  
& 18.35.



Luk. 17. 3.  
Mat. 5. 44.

thee to forgieue all wherein hee hath offended thee, truly hee willett the same to be imputed to himselfe. Truly this is that only way to come to that which is vterly against the nature of man, much more is it harde for man. I meane, to loue them that hate vs, to recompence euil with doing good, to render blessinges for reproches: if wee remember that wee must not consider the malice of men, but looke vpon the image of God in them, which defacing and blotting out their faults, doth with the beautie and dignitie of it selfe allure vs to imbrace it.

*To do the workes  
of Charitie is  
nothing, except  
they be done cha-  
ritably.*

7 Therefore this Mortification shall then onely take place in vs, when wee performe the duties of charitie. But it is not hee that performeth them, that only doth al the duetifull workes of charitie, although hee leaue none of them vndone, but he that doth them of a sincere affection of loue. For it may happen, that a man may fully performe to al men all that he oweth, so much as concerneth outward duties: and yet he may bee farre from the true performing of it. For you may see some that woulde seeme verie liberall, which yet doe giue nothing but either with pride of looke, or with churlishnesse of wordes they vpbraide it. And wee bee come to such wretchednesse in this vnhappie worlde, that almost no almes are giuen of anie men, or at least of the most part of men, without reproching. Which perversnesse shoulde not haue bene tollerable among the verie heathen. For of Christians is somewhat more required than to shewe a cherefulness in countenance, and make their doings louely with gentlenesse of wordes. First they must take vpon them the personage of him whome they see to neede their helpe, and then so pitie their case, as if themselves did feele and suffer it: so that they may be carried with feeling of mercie & gentlenesse euen as they would be to help themselves. He that shall come so minded to helpe his brethren, wil not only not defile his doings with any arrogancie or vpbraiding, but also neither will despise his brother to whome he doeth good, as one needing his help, nor tread him vnder foote as one bound vnto him: no more than we vse to reproch a sick member, for easing wherof the whole bodie laboureth, or to thinke it specially bound to the other members, because it hath drawn more help vnto it than it hath recompensed. For it is thought that the common interpartning of duties betweene members of one bodie, hath no free kinde of giste, but rather that it is a payment of that which being due by the lawe of nature it were monstrous to deny. And by this reason it shall followe, that hee may not thinke himselfe discharged that hath performed one kinde of dutie, as it is commonly vsed, that when a rich man hath giuen any thing of his owne, hee leaueth other charges to other men, as not belonging to him. But rather euery man shall thinke thus with himselfe, that he is altogether debter to his neighbours, and that hee must determine none other ende of vsing his liberalitie, but when ability fayleth, which howe large focuer it be, must bee measured by the rule of charitie.

*The principall  
part of denying  
our selues, is vnto  
he to spend vpon  
the fauour and  
blessing of God,  
without any rec-  
koning or account  
making of  
worldly things.*

8 Nowe let vs more fully declare the principall parte of forsaking our selues, which wee saide to haue respect to God. Wee haue saide much of it already, which it were superfluous to rehearse againe: it shall bee sufficient to entreate of it so farre as it frameth vs to quietnesse of minde and suffe-  
rance

rance First therefore in seeking the commoditie or quietnesse of this present life, the Scripture calleth vs hereunto, that resigning vs and our things to the Lords wil, we should yield vnto him the affections of our heart to be tamed and subdued. To couet wealth & honors, to compasse authoritie, to heape vp riches, to gather together all such follies as serue for royaltie and pompe, our lust is outrageous, & our greedinesse infinite. On the other side of pouertie, ignobilitie, & base estate, we haue a maruailous feare & maruailous hatred, that moue vs to trauaile by all meanes to eschue them. Hereby a man may see, how vnquiet a minde they haue, how many shiftes they attempt, with what studies they wearie their life, that frame their life after their owne deuise: to attaine those things that their affection of ambition or couetousnesse requireth, and on the other side to escape pouertie and basenesse. Therefore the godly must keepe this way, that they be not entangled with such snares. First, let them not either desire, or hope for, or thinke vpon any other meane of prospering, than by the blessing of the Lord: and therefore let them safely and boldly rest themselves vpon it. For howsoeuer the flesh thinke it selfe sufficient of her selfe, when shee either trauaileth by her owne diligence, or endeoureth with her owne studie, or is holpen by the fauour of men, to the attaining of honour & wealth: yet it is certaine, that all these things are nothing, & that we shall nothing preuaile with wit or trauaile, but in so much as the Lord shall prosper both. But on the other side his only blessing findeth a way through all stops, to make all things proceede with vs to a ioyfull and luckie end. Then howsoeuer wee may most of all obteine any glory or wealth without it (as we daily see the wicked to get heaps of great honors & riches) yet for as much as they vpon whom resteth the curse, do feele no parcel of felicitie, wee can obteine nothing without his blessing that shall not turne vs to euil. And it is not at all to be coueted, that maketh men more miserable.

9 Therefore if we beleue that all the meane of prosperous successe and such as is to be wished, consisteth in the only blessing of God, which being absent, all kindes of miserie and calamitie must happen vnto vs: this remaineth also, that we do not greedily endeavour to wealth and honors standing vpon our owne finenesse of wit or diligence, not leaning to the fauour of men, nor trusting vpon a vaine imagination of fortune, but that wee alway looke vnto the Lord, to be led by his guiding to whatsoeuer lot he hath provided. So first it shall come to passe, that we shall not violently rush to the catching of riches and inuading of honours, by wrong, by guile and cuill craftie meanes, or extortion with doing iniurie to our neighbours, but shall onely follow those fortunes that may not leade vs from innocencie. For who may hope for the helpe of Gods blessing among fraudes, extortions, and other subtle meanes of wickednesse? For as Gods blessing followeth no man but him that thinketh purely, and doeth rightly, so it calleth backe all them of whom it is desired, from crooked thoughtes, and corrupt doinges. Then wee shalbe bridled that wee burne not with vnmeasurable desire of growing rich, nor ambitiously gape for honours. For with what face may a man trust to be holpen of God, to obtaine those things that hee desireth against his wordes? For God forbid that God shoulde giue the helpe of his

*He which knoweth him self and his estate to depend vpon the blessing of God, will neither seeke to aduance him selfe by euil meanes nor immoderate desire to be aduanced, nor impatiently murmur at any thing which happeneth.*

bleſſing to that which he curſeth with his owne mouth. Laſt of all, if it ſucceede not according to our wiſh & hope, yet we ſhalbe reſtrained from impatience, and from curſing our eſtate whatſoeuer it be: becauſe wee knowe that that is to murmure againſt God, at whoſe will richelſſe and pouertie, baſeneſſe and honours are diſpoſed. Briefely, he that reſteſh himſelfe in ſuch ſort as is aforeſaid vpon the bleſſing of God, neither will by euill ſutleties hunt for thoſe things that men are wont outragiouſly to couet, by which craftie meanes he thinketh that he ſhal nothing preuaile: nor if any thing happen proſperouſly will impute it to himſelfe, and to his owne diligence, endeuour or to fortune, but will aſſigne it to God the author. But if while other mens eſtates do florith, he go but ſlenderly forward, yea or ſlide backward, yet hee wil beare his ill fortune with greater quietneſſe and moderation of minde, than a prophane man wil beare a meanly good ſucceſſe, which is not altogether ſo good as he deſired: becauſe hee hath a comfort wherein he may more quietly reſt, than vpon the higheſt top of wealth and auhoritie: becauſe he accounteth that his things are ordered by God as is available for his ſaluation. So wee ſee that *Dauid* was minded, and yeldeth himſelfe to bee ruled by God, hee declareth himſelfe to bee like to a weined childe, and that hee walketh not in high thinges or marueilous about himſelfe.

Plal. 131.

*The quiet contentment of minde which groweth vnto men in the manifolde caſual miſeries of this life, if they be once aſſured not that fortune doeth blindly toſſe, but God prouidently diſpoſe their whole eſtate.*

IO And the godly mindes ought to haue that quietneſſe and ſufferance not onely conſiſting in this behaile: but alſo it muſt extende to al chaunces whereunto our preſent life is ſubiect. Therefore no man hath rightly forſaken himſelfe, but he hath ſo reſigned himſelf vp wholly to the Lorde, that he ſuffereth all the partes of his life to bee governed by his will. He that is ſo framed in minde, whatſoeuer happen, will neither thinke himſelfe miſerable, nor will with enuiouſneſſe againſt God complaine of his fortune. Howe neceſſarie this aſſeſſion is, ſhal hereby appeare, if you conſider to howe many chances we be ſubiect. Diuerſe kindes of diſeaſes do trouble vs, ſometime the peſtilence cruelly reigneth, ſometime wee are ſharply vexed with calamities of warre, ſometime froſt or haile deuouring the hope of the yeare, bringeth barrenneſſe, that driueth vs to dearth: ſometime our wiſe, parents, children or kinsfolkes are taken away by death, our houſe is conſumed with fire: theſe be the things at chancing whereof men curſe their life, deteſt the day of their birth, haue heauen & light in execration, murmure againſt god, & (as they be eloquent in blaſphemies) accuſe him of vniuſtice & cruelty: But a faithfull man muſt euen in theſe chances beholde the merciful kindeſſe and fatherly tenderneſſe of God. Therefore whether he ſee his houſe deſtroyed, his kinsfolke ſlaine, yet he will not therefore ceaſe to praiſe god, but rather will turne himſelfe to this thought: Yet the Grace of the Lorde that dwelleth in my houſe will not leaue it deſolate. Or if when his corne is blaſted or bitten, or conſumed with froſtes, or beaten downe with haile, hee ſee famine at hande, yet hee will not deſpaire, nor ſpeake hatefully of God, but will remaine in this confidence, Wee are yet in the Lordes protection, and ſheepe brought vp in his paſtures: hee therefore wil finde vs foode euen in extremeſt barrenneſſe. Or if hee be troubled with ſicke- neſſe, euen then hee will not bee diſcouraged with bitterneſſe of ſorrowe

Plal 79. 13.



to burst out into impatience and quarel thus with God; but considering the righteousness and lenitie in Gods correction, he wil call himselfe backe to patience. Finally whatsoever shall happen, because he knoweth it ordained by the hand of God, he wil take it with a wel pleased and thankfull minde, least he should stubbornly resist his authoritie, into whose power he hath yielded himselfe and all his. Therefore let that fooliſhe and most miserable comfort of the heathen be far from a Christian mans heart, which to strengthen their mindes against aduersities, did impute the same to fortune, with whom they counted it foolish to be angry, because she was blinde and vndauised, that blindly wounded both the deseruing and vndereruing. For contrariwise this is the rule of godlinesse, that the only hand of God is the iudge and gouernesse of both fortunes, & that it runneth not forward with vndauised sodaine rage, but with most orderly iustice dealeth among vs both good things and euil.

### The viij. Chapter.

*Of the bearing of the crosse, which is a part of the forsaking of our selues.*

**B**Ut a godly mind must yet climbe vp higher, eue to that wherunto Christ calleth his disciples, that euery one take vp his crosse. For all whom the Lorde hath chosen and vouchsafed to receiue into his companie, must prepare themselves to a harde, trauailesome and vnquiet life, and full of many and diuerse kindes of incommodities. So it is the will of the heauenly father, to exercise them in such sort, that he may haue a true prooofe of them that be his. Beginning at Christ, his first begotten sonne, he proceedeth with this order toward all his children. For whereas Christ was the best beloued sonne aboue the rest, and in whom the fathers minde was fully pleased, yet we see how he was not tenderly and daintily handled: so that it may be truely saide, that he was not onely exercised with a perpetual crosse so long as he dwelled in earth, but that all his life was nothing els but a kinde of continuall crosse. The Apostle sheweth the cause thereof to be, that it behoued that he should learne obedience by those things that he suffered. Why the should we priuiledge our selues from that estate, wherunto it behoued Christ our head to be subiect, specially sith he became subiect thereunto for our cause, to shew vs an example of patience in himselfe? Therefore the Apostle sayeth that this is the appointed end of all the children of God, to be fashioned like vnto him. Whereupon also in hard & sharp chaunces, which are reckoned aduersities and euils, ariseth a great comfort vnto vs, that we communicate with the suffings of Christ: that as he entred out of a maze of all troubles into the heauenly glory, so we may by diuerse tribulations be brought into the same glory. For so saith Paul himselfe, that when we learne the communicating of his afflictions, we do also conceiue the power of his resurrection: and when we are fashioned like vnto death, we are so prepared to the fellowship of his glorious rising againe. Howe much may this auail to assuage all the painefulnesse of the crosse, that the more we are afflicted with aduersities, so much the more sure is our fellowship with Christ confirmed? by communicating whereof, our sufferings

*He which forsaketh himselfe must arme himselfe to endure a trauailesome estate of life, wherein there is not without standing this comfort, we go no other waye than Christ himselfe hath troden before vs.*

Mar. 16. 24.

Matt. 3. 17.

& 17. 5.

Rom. 8. 2.

Act. 14. 22.

Philip. 3. 10.

are not onely made blessed vnto vs, but also do much helpe vs to the furtherance of our saluation.

*Affliction necessarye for vs not onely as for Christ so to testify our obedience vnto God, but further also to bring vs to a sensible feeling of our owne imbecillitie and weaknesse.*

2 Beside that, our Lord had no need to take vpon him to beare the crosse, but to testifie & proue his obedience to his father: but we for diuerse causes haue neede to lead our life vnder a continuall crosse. First (as we be naturally bent to attribute al things to our flesh) vnlesse our weaknes be shewed vs as it were before our eyes, we doe easily esteeme our owne strength aboue due measure, & doubt not that whatsoeuer happē, it will continue vnbroken & vnuercome against al harde assautes. Whereby we are caried into a foolish and vaine confidence of flesh, and then trusting thereupon, we stubbornly waxe proude against God himselfe, as though our owne powers without his grace did suffice vs. This arrogancy he can no way better beate down, than whē he proueth vnto vs by experience, not onely how feeble, but also how fraile we be. Therefore he afflicteth vs either with shame, or pouerty, or losse of children, or sicknes, or other calamities, which we being vnable to beare in respect of our selues, do by and by sinke downe vnder them. Being so humbled we learne to call vpon his strength, which only maketh vs to stand vpriight vnder the heauy burden of afflictions. Yea the most holy, how well soeuer they know that they stand by the grace of God and not by their owne force, yet are too much assured of their owne strength and constancy, vnlesse by the trial of the crosse, he bring them into a more inward knowledge of themselves. The slouthfulnes crept into *Dauid*: I saide in my rest, I shall neuer be moued. Lorde, thou hadst stablished in thy good pleasure a strength to my hill, thou hiddest away thy face, I was stricken. For he confesseth that with sluggishnesse in prosperity his senses were dulled, that not regarding the grace of God, vpon which he shoulde haue hanged, he leaned vnto himselfe, to promise himselfe perpetual continuance. If this chaunced to so great a Prophet: which of vs ought not to be feareful, that we may be heede full? Therefore whereas in prosperitie they flatter themselves with opinion of a greater constancy and patience, when they are once humbled with aduersity, they learne that their former opinion was but hypocrisie. The faithfull (I say) being admonished by such examples of their diseases, do therby profit to humility, y being vnclouthed of the wrongfull confidence of the flesh, they may resort to the grace of god. And where they are once come to his grace, they feeke the presēce of Gods strength, wherein is abundantly sufficient succour for them.

*Affliction by reaching vs howe feeble wee are of our selues, causeth sorete onely vpon God. This breedeth patience, whereby experience groweth of Gods upholding them that relye vpon him, which triall of his goodness in thines past, stablisheth the credit of his strength for things to come, and encreaseth hope.*  
Rom. 5, 3.

3 And this is it that *Paul* teacheth, that by troubles is engendred patience, by patience prooue For whereas God hath promised the faithful that he wil be present with them in troubles, they feeke the same to be true, whē they stand patiently being vpholden by his hād, which by their own strength they were not able to do. Patience therefore bringeth a profe by experience to the holy ones, that God when need requireth, wil indeede performe the helpe that he hath promised. And therby also their hope is confirmed: forasmuch as it were too much vnthankfulnesse not to looke for in time to come, the same truth of God that they had already by experience proued to be constant and sure. We see now how many good things do come vnto vs in one knot by the crosse. For, ouerthrowing the opinion that we falsly presume



presume of our owne strength, & disclosing our hypocrisie y<sup>e</sup> delighteth vs, it shaketh away the hurtfull confidence of the flesh, and teacheth vs being so humbled, to rest vpon God only, by which it cometh to passe, that wee neither be oppressed nor fall down. And after victory foloweth hope, in so much as the Lord in performing y<sup>e</sup> which he hath promised, stablisheth the credit of his trueth for time to come. Truelie, although there were no moe reasons but these, it appeareth how much the exercise of the crosse is necessary for vs. For it is a matter of no smal importance, to haue the blinde loue of thy selfe wiped away, that thou maist wel knowe thine owne weakenes. To feele thine owne weakenesse, that thou maist learne to distrust thy selfe: to distrust thy selfe, that thou maist remoue thy confidence from thy selfe vnto God: to rest with confidence of heart vpon God, that being vpholden by his helpe, thou maist continue vnouercome to the last ende: to stand fast by his grace, that thou maist vnderstande that hee is true in his promises: to knowe by proofof the trueth of his promises, that thy hope maie bee strengthened thereby,

4 The Lord hath also an other end of afflicting his, to trie their patience, and instruct vs to obedience. Not that they can vse any obedience toward him, other than the same that hee giueth them: but so it pleaseth him by open examples to make approued by witnesses, and to set forth the graces that he hath bestowed vpon his holy ones, that they should not lie idly hid within them. And therefore in bringing forth into open shew the strength of sufferance & constancie, wherewith he hath furnished his seruants, it is saide that he trieth their patience. And from hence came these sayings: that God tempted *Abraham*, & had proofof his godlinesse, by this that he refused not to offer vp in sacrifice his owne & onlie sonne. Therefore *Peter* teacheth, that our faith is so proued in troubles, as gold is tried in a fornace. And who can say that it is not expedient, that the most noble gift of patience, which a faithfull mā hath receiued of his God, shuld be brought forth into vse, that it may be made certainly knowen & manifest? For otherwise men will not esteeme it as it is worthie. Now if God himselfe doth rightfully when he ministreth matter to stir vp the vertues that hee hath giuen to his faithfull, that they should not lie hidden, yea lie vnprofitable & perish: then is there good reason of the afflictions of the holy ones, without which their patience should be nothing. I say also y<sup>e</sup> by the crosse they are instructed to obedience, because they are so taught to liue not after their owne wish, but after the wil of God. Truely if all things should flow vnto them after their owne minde, they would not know what it were to follow God. And *Seneca* rehearseth that this was an olde Prouerb, when they exhorted any man to suffer aduersities, Follow God. By which they declared, that then only mā truly entred vnder the yoke of God, when he yeelded his hand and backe to Gods correction. Nowe if it bee most tighteous, that wee should shewe our selues in all things obedient to the heavenly father, then we ought not to refuse, that he should be by all meanes accustomed vs to yeelde obedience vnto him.

5 But yet we perceiue not how necessarie this obedience is for vs, vnlesse we doe also consider, how wanton our flesh is to shake off the yoke of

*By affliction  
God bringeth  
forth the vertues  
of his Saints,  
which before lay  
hid, into open  
shew, and also  
traineth them vs  
true obedience.*

*Gen. 12. 1,*

*1. Pet. 1. 7.*

*De vita beata  
cap. 15.*

*The flesh stubborn, rebellious  
& wanton*

*without taming.*

God,



## Cap. 8. Of the maner how to receiue

God, so soone as it hath been but a litle while deintily and tenderly handled. The same happeneth vnto it, that chaunceth to stubborn horses, which if they bee a few daies pampered idly, they cannot afterwarde for fearcenesse bee tamed, neither do knowe the rider, to whose gouernement they somewhat before obeyed. And this is continuall in vs that God complaineth to haue bene in the people of *Israel*, that beeing well fed and covered with fatnesse, we kicke against him that fed & nourished vs. The liberality of god should indeede haue allured vs to consider and loue his goodnesse, but forasmuch as our euil nature is such, that we are alway corrupted with his tender vsage, it is more than necessarie for vs, to be restrained by some discipline, that we run not outrageously into such a stubborne wantonnesse. So that we should not grow fierce with vnmeasurable abundance of riches, that we should not waxe proud being lifted vp with honors, that wee should not become insolent, being puffed vp with other good gifts, either of the soule, bodie, or fortune, the Lord himselfe, as he foreseeeth it to be expedient, preuenteth it, & with the remedy of the crosse subdueth & bridleth the fearcenesse of our flesh, & that diuers waies, so much as is healthful for euery mā. For all are not alike sicke of all one diseases, or do alike neede of hard healing. And therupon is to be seene how some are exercised with one kinde of crosse, and some with another. But whereas the heauenly Phisition handleth some more gently, and purgeth some with sharper remedies, when he meaneth to prouide for the health of al: yet he leaueth none free or vntouched, because he knoweth all without exception to be diseased.

6 Moreover, the most merciful father needeth not only to preuent our weaknes, but many times to correct our passed offences. Therefore so oft as we be afflicted, the remembrance of our forepassed life ought by and by to enter into our mind: so without doubt we shal finde that we haue done somewhat worthy of chastisement. Yet we ought not chiefly to ground our exhortation to pacience vpon the acknowledging of sinne. For the Scripture ministreth vs a far better consideration, when it saith, that the Lord correcteth vs with aduersities, that wee should not be damned with this worlde. Therefore we ought eue in the very sharpnes of tribulations to acknowledge the kindnes & goodnes of our father toward vs, forasmuch as euen then he ceaseth not to further our saluation. For he doth afflict, not to destroy or kill vs, but rather to deliuer vs from the damnation of the world. That thought shal lead vs to that, which the Scripture teacheth in another place: My son, refuse not the Lords correction, nor be weary when thou shalt be rebuked of him. For whom the Lord loueth, he correcteth, & embraceth him as a father doth his child. Whē we know his rod to be the rod of a father, is it not our dutie rather to shewe our selues obedient children and willing to learne, than with obstinacie to doe like desperate men, that are hardened with euill doings? The Lorde leeseeth vs, vnlesse hee call vs backe by correction when wee are fallen away from him: so that the author of the Epistle to the *Hebrewes* rightly saith that we are bastards, and not children if wee bee out of correction. Therefore wee are most frowarde, if wee cannot suffer him when he declareth his good will and the care that hee hath for our saluation. This the Scripture teacheth to be the difference betweene the

Deut. 33. 15.

*Affliction needeth  
ful for vs in re  
spect of our offendings past.*

1. Cor. 11. 8.

Pro. 3. 11.

Heb. 12. 8.

the vnbeleeuers and the faithfull, that the vnbeleeuers as the bondslauers of a rooted & hardened wickednes, are made the worse & more obstinate with whipping: the faithfull, like children having an honest freedome of nature, do thereby profit to repentance. Now must thou choose of whether number thou wilt be. But because I haue spoken of this matter in an other place, I am content to touch it briefly, and so wil make an ende.

7 Moreover it is a singular comfort, when we suffer persecution for righteousness. For then we ought to think, how great an honor God vouchsafeth to grant vs, that he so garnisheth vs with the peculiar mark of his souldiers. I meane that they suffer persecution for righteousness, not only that suffer for defence of the Gospel, but also that are troubled for any defence of righteousness. Whether therefore in maintaining the truth of God against the lies of Satan, or in taking in hande the defense of good men and innocents against the wrongs of the wicked, we be driuen to runne into the displeasure and hatred of the worlde, whereby our life or goods, or estimation may come in daunger: let it not be grievous or loathsome vnto vs to employ our selues for God, or let vs not thinke our selues miserable in those things in which he hath with his owne mouth pronounced vs blessed. Poverty indeede, if it be considered in it selfe, is miserable: likewise banishment, contemptuous estate, prisonment, shame: Finally, death is the vttermoſt of all calamities. But when the fauour of our God breatheth vpon vs, there is none of all these things, but it turneth to our felicity. Therefore let vs rather be content with the testimony of Christe, than with the false estimation of the flesh. So shall it come to passe, that we shall reioyce as the Apostles did, when God shal account vs worthy to suffer reproch for his name. For why? If we being innocent, and knowing our selues cleere in our consciences, are by the naughty dealing of wicked men spoyled of our goods: we are in dede brought to poverty thereby among men, but so riches doe truly grow vnto vs in heauen before God. If we be thrust out of our houses, we are the more inwardly receiued into the houthold of God. If we be vexed & despised, we take so much the deeper rootes in Christ. If we be noted with reproches & shame, we are in somuch the more honorable place in the kingdom of God. If wee be sline, so is the entrie made open for vs vnto blessed life. Let vs bee ashamed to esteeme lesse these thinges, vpon which the Lorde hath set so great a price, than shadowish and fickle enticing pleasures of present life.

8 Sith therefore the Scripture doth with these & like admonitions giue sufficient comfort for the shames or calamities, that we suffer for defence of righteousness, we are too much vnthankful if we do not gladly & cheerefully receiue them at the Lords hand, specially sith this is the kind of crosse, most properly belonging to the faithfull, whereby Christ will be glorified in vs. As also Peter teacheth. But it is more grievous to gentle natures to suffer shame than a hundred deaths: therefore Paul expressly admonisherh that we shal not onely suffer persecutions, but also reproches because we trust in the liuing God. As in another place hee teacheth vs after his example to walke through sleaunder and good report. Yet there is not required of vs such a cheerefulness as may take away all feeling of bitterness and sorrowe,

*If then the cause of our suffering be righteousness, it is not a crosse but a gaine to suffer.*

Mat. 5. 15

*Patience doth not extinguish the feeling of that bitterness which is in trouble but vāquish the troublesome vexations which is felt.*  
1. Pet. 4. 12.  
1. Tim. 4. 10.  
2. Cor. 6. 8.

or else the patience of the holie ones in the crosse were no patience, vnlesse they should be both tormented with sorrow and vexed with griefe. If there were no hardnes in pouerty, no pain in sicknes, no griefe in shame, no horrour in death, what valiantnes or temperance were it to beare the indifferently? But when euery one of these doth with the natural bitternes therof bite the hearts of vs all, herein doth the valiantnes of a faithful man shewe it selfe, if being assailed with the feeling of such bitternes, how grievously soeuer he be troubled with it, yet with valiantly resisting he ouercommeth it, his patience vttereth it selfe herein, if being sharply prouoked, he is yet to bridled with the feare of God, that he bursteth not out into any distemper. His cherefulness appeareth herein, if being wounded with sadness & sorrow, he resteth vpon the spiritual comfort of God.

*The patience  
which God re-  
quireth in afflicti-  
on is not a senselesse  
emptinesse of  
griefe.  
2. Cor. 4. 8.*

9 This conflict, which the faithful do sustaine against the natural feeling of sorrow, while they study for patience & temperance, *Paul* hath verie well described in these words. We are put to distresse in al things, but we are not made sorrowful: we labour, but we are not left destitute: we suffer persecutio, but we are not forsaken in it: we are throwen downe, but we perish not. You see how to beare the crosse patiently, is not to be altogether astonished, & without all feeling of sorrowe: as the Stoikes in olde time did foolishly describe a valiant harted mā, to be such a one, as putting of al nature of mā, was alike moued in prosperity and in aduersitie, in sorrowfull and ioyfull state, yea such a one as like a stone was moued with nothing: and what haue they profited with this high wisdom? Forsooth they haue painted out such an image of wisdom as neuer was found, & neuer can hereafter be among men: But rather while they coueted to haue too exact & precise a patience, they haue taken away all the vse of patience out of mans life. And at this day also among christiāns there are new Stoicks, that reckon it a fault not only to grone and weepe, but also to be sad & carefull. But these strange conclusions do commonly proceed from idle men, which busying themselves rather in speculation than doing, cā do nothing but breed vs such new found doctrines. But we haue nothing to do with that stony Philosophie, which our maister and Lord hath condemned not only by his word but also by his example. For he mourned and wept both at his owne and other mē's aduersities. The world (saith he) shal reioyce, but you shal mourne & weepe. And because no man should finde fault therewith, by his open proclamation, he hath pronounced them blessed that mourne. And no maruell. For if al weeping be blamed, what shall we iudge of the Lorde himselfe, out of whose body dropped bloody teares? If euery feare be noted of infidelity, what shall we iudge of that quaking feare, wherewith we read that he was not stēderly stricken. If all sadness be misliked, how shall we like this, that hee confesseth his soule to be sad euen to the death.

*Iohn. 17. 20.*

*Matt. 5. 4.*

*Luke. 22. 44.*

*The contrarie  
affections which  
are in godly afflic-  
ted mindes.*

10 This I thought good to speake to this end, to cal godly minds from despair, that they should not therefore altogether forsake the study of patience, because they can not put off the naturall affection of sorrowe: which must needs happen to them, that make of patience a senselesse dulnes, and of a valiant & constant man, a stock. For the Scripture giueth to the holy ones the praise of patience, whē they are so troubled with hardnes of aduersities,

that



that yet they be not ouercome nor throwen down with it: when they be so pricked with bitterness, that they be also delighted with spirituall ioy: when they be so distressed with griefe, that yet they receiue courage againe being cheared with the comfort of God. Yet in the meane time that repugnancie abideth still in their heartes, that naturall sense eschueeth and dreedeth those thinges that it knoweth to be against it: but the affection of godlinesse trauailerh euen through all those difficulties to the obeying of Gods will. This repugnancie the Lorde expressed when he saide thus to *Peter*: When thou wast yong thou didst gird thy selfe and didst walk whither thou wouldest: But when thou art old, another shall gird thee and leade thee whither thou shalt not be willing. Neither is it likely that *Peter*, when the time came that he must glorifie God by his death, was drawn vnwillingly and resisting vnto it. Else his martyrdome shoulde haue but small praise. But howsoeuer he did with great cheerefulness of heart obey the ordinance of God, yet because he had not put off the nature of man, he was doubly strained with two sorts of wils. For when he did by himselfe consider the bloudy death that he shuld suffer, being striken with horror therof, he would gladly haue escaped it. On the other side, when it came in his minde, that hee was called vnto it by the commandement of God, then conquering & treading downe feare, he gladly, yea and cheerefully tooke it vpon him. This therefore we must indeuour if we will be the Disciples of Christ, that our minds be inwardly filled with so great a reuerence and obedience to God, as may tame and subdue to his ordinance all contrarie affections. So shall it come to passe, that with whatsoeuer kinde of crosse we be vexed, euen in the greatest anguishes of minde, we shall constantly keepe patience. For aduersities shal haue their sharpenes, wherewith wee shalbe bitten: so when we are afflicted with sickness, we shal both grone and be disquieted & desire health: so being pressed with pouerty, wee shalbe pricked with the stinges of carefullnesse and sorrowe: so shal we be striken with griefe of shame, contempt and iniury: so shal we yelde due teares to nature at the burial of our friendes: but this alway shalbe the conclusion. But the Lord willed so. Therefore let vs follow his wil. Yea euen in the midst of the prickings of sorrow, in the midst of mourning and teares this thought must needs come betweene, to encline our heart to take cheerefully the very same thinges, by reason whereof it is so moued.

II But forasmuch as we haue taken the chief cause of bearing the crosse, out of the consideration of the will of God, we must in fewe wordes define what difference is betweene Philosophicall and Christian patience. Truly very few of the Philosophers climbed to so high a reason, to vnderstand that the hand of God doth exercise vs by afflictions, & to thinke y God is in this behalf to be obeyed. But they bring no other reaso, but because we must so do of necessity. What is this else, but to say that thou must yelde vnto God, because thou shalt trauaile in vaine to wastle against him? For if wee obey God, only because we so must of necessity: the if we might escape, we would cease to obey. But the Scripture biddeth vs to consider a farre other thing in the will of God, that is to say, first iustice and equity, then the care of our saluation. These therefore bee the Christian exhortations to patience,

John. 21. 10.

*The difference  
betweene Chri-  
stian and Philoso-  
phicall patience.*

whether

## Cap. 9. Of the manner how to receiue

whether pouerty, or banishment, or prisonment, or shame, or sicknesse, or losse of parentes, or children, or any other like thing do grieue vs, we must thinke that none of these things doeth happen, but by the will and prouidence of God, and that he doth nothing but by most iust order: For why? do not our innumerable & daily offences deserue to be chastised more sharplie: and with more grievous correction, than such as the mercifull kindnesse of God laicth vpon vs? Is it not most great equitie, that our flesh be tamed, and as it were made acquainted with the yoke, that she doe not wantonly growe wilde according to her nature? Is not the righteousness and truth of God worthy, that wee shoulde take paine for it? But if there appeare an vndoubted righteousness in our afflictions, we cannot without vnrighteousnes either murmure or wrestle against it. Wee heare not now that colde songe: We must giue place, because we so must of necessitie, but we heare a liuely lesson & ful of effectualnes, We must obey, because it is vnlawful to resist: we must suffer patiently, because impatience is a stubbornnes against the righteousness of God. But now, because that thing onely is worthy to be loued of vs, which we know to be to our safety & benefite, the good father doth this waie also comfort vs, whē he affirmeth that euen in this that he afflicteth vs with the crosse, he prouideth for our safety. But if it be certain that troubles are healthful for vs, why should wee not receiue them with a thankfull and well pleased minde? Therefore in patiently suffering them, we do not forceably yelde to necessitie, but quietly agree to our own benefite. These thoughts (I say) do make that how much our minds are grieued in the crosse with natural feeling of bitterness, so much they bee cheared with spirituall gladnes. Whereupon also followeth thankesgiuing, which cannot be without ioye. But if the praise of the Lorde and thankesgiuing proceedeth of nothing but of a cherefull and ioyful heart, and there is nothing that ought to interrupt the same praising of God and thankesgiuing in vs: hereby appeareth how necessary it is that the bitterness of the crosse be tempered with spirituall ioye.

## The ix. Chapter.

*Of the meditation of the life to come.*

*The miseries of this life must teach vs not to seeke our felicitie here.*

**B**Ut with whatsoeuer kinde of trouble we bee distressed, wee must alwaie looke to this ende, to vse our selues to the contempt of this present life, and thereby bee stirred to the meditation of the life to come. For, because GOD knoweth well howe muche we bee by nature enclined to the beastly loue of this worlde, he vseth a most fitte meane to drawe vs backe, and to shake off our sluggishnesse, that we shoulde not sticke too fast in that loue. There is none of vs that desireth not to seeme to aspire and endeavour all their life long to heauenlie immortalitie. For we are ashamed to excell brute beastes in nothing: whose state should bee nothing inferiour to ours, vnlesse there remaine to vs a hope of eternitie after death. But if you examine the deuises, studies and doinges of euerie man, you shall finde nothing therein but earth. Heereupon groweth that senselesnesse, that our minde beeyng daseled with vayne glistering of riches, power and

and honors, is so dilled that it cannot see farre. Our heart also being possessed with couetousnesse, ambition and lust, is so weighed down, that it cānot rise vp higher. Finally all our soule entangled with inticements of the flesh seeketh her felicitie in earth. The Lorde to remedie this euill, doeth with continual examples of miseries teach this of the vanitie of this present life. Therfore that they should not promise themselues in this life a sōūd & quiet peace, hee suffereth them to be many times disquieted and troubled either with warres, or vprores, or robberies, or other iniuries. That they shoulde not with too much greedinesse, gape for fraile and transitorie riches, or rest in the riches that they already possesse, sometime with banishment, sometime with barrennesse of the earth, sometime with fire, sometime by other meanes he bringeth them to pouertie, or at least holdeth them in measure. That they should not with too much ease take pleasure in the benefits of Mariage, he either maketh the to be vexed with the frowardnes of their wiues, or plucketh them downe with ill children, or punisheth them with want of issue. But if in all these things he tenderly beareth with them, yet least they should either swell with foolish glorie, or immeasurably reioyce with vaine confidence, he doth by diseases & daungers set before their eies, howe vnstable, and vanishing be all the goods that are subiect to mortalitie. Then only therfore we rightly profit in the discipline of the crosse when we learne that this life, when it is considered in it selfe, is vnquiet, troublesom and innumerable waies miserable, and in no point fully blessed: and that all those that are reckoned the good things thereof are vncertaine, fickle, vaine, and corrupted with many euils mixed with them. And hereupon we doe determine, that here is nothing to be sought or hoped for but strife: and that when we thinke of our crowne, then we must lift vp our eyes to heauen. For thus we must beleue. That our minde is neuer truely raised to the desire and meditation of the life to come, vnles it haue first conceiued a contempt of this present life.

2 For betweene these two there is no meane, the earth must either become vile in our sight, or holde vs bounde with intemperate loue of it. Therefore if we haue any care of eternitie, we must diligently inducoure to loose our selues from these fetters. Now because this present life hath many flattering pleasures wherewith to allure vs, a great shew of pleasauntnesse, grace and sweetnesse, wherewith to delight vs: it is much behouefull for vs to be nowe and then called away, that we bee not bewitched with such allurements. For what, I pray you, would be done if we did here enioy a continuall concourse of good things and felicitie, sith we cannot with continuall spurres of euils be sufficiently awaked to consider the miserie thereof? Not only the learned doe know, but also the common people haue no Proverbe more common than this, that mans life is like a smoke or shadow: and because they sawe it to be a thing verie profitable to be knowne, they haue set it out with manie notable sentences. But there is nothing that we doe either more negligently consider, or lesse remember. For we goe about all things, as though we would frame to our selues an immortalitie in earth. If there be a corpes caried to buriall, or if wee walke among graues, then, because there is an image of death before our eies, I graunt we do maruel-

*Our dulnesse so  
learne the fraile  
estate of this pre-  
sent life.*



lously wel discourse like Philosophers vpon the vanitie of this life: Albeit we do not y continually, for many times al these things do nothing moue vs. But whe it happeneth our Philosophy lasteth but a while, which to soone as we turne our backs, vaniseth away, and leaueth no stepe at all of remembrance behind it: finally, it passeth away as clapping of handes vpon a stage at any pleasant sight. And we forgetting not only death, but also y we be subiect to death, as though we had neuer heard any report thereof, fall to a carelesse assurednes of earthly immortalitie. If anie man in the meane time tell vs of the Prouerbe, that man is a creature of a daies continuance, we graunt it indeede: but so heedlesly, that still the thought of euermlasting continuance resteth in our mind, Who therefore can denie, that it is a great profite to vs all, not onely to be admonished in wordes, but by al the examples of experience that may be, to be conuincd of the miserable estate of earthly life? forasmuch as euen when we are conuincd, we scarcely cease to stand amased with peruerse and foolish admiration of it, as though it contained the vttermoſt end of good things. But if it be necessary that God instruct vs, it is our durtie likewise on our behalfe to harken to him when hee calleth & awaketh our dulnesse, that despising the world we may with al our hearts endeouour to the meditation of the life to come.

*We may not  
so despise the life  
which wee en-  
ioy in the worlde  
that the estimati-  
on of those good  
things which  
God doth bestow  
vpon vs bee  
vnthankfully di-  
minished.*

3 But let the faithfull accustome themselves to such a despising of present life, as may neither engender a hatred thereof, nor any vnthankfulnes toward God. For this life, howsoeuer it is full of infinite miseries, is yet worthily reckoned among the not slender blessings of God. Therefore if we acknowledge no benefite of God in it, we are guiltie of no small vnthankfulnes toward God himselfe. But specially it ought to be to the faithful a testimonie of Gods good wil, forasmuch as it is wholly directed to the furtherance of their saluation. For before that he openly deliuer vnto vs the inheritance of eternal glory, his wil is to shew himself a Father vnto vs by smaller exāples: & these be the benefitis y are daily bestowed vpo vs. Sith therefore this life serueth vs to vnderstand the goodnes of God, shall we disdain it as though it had not a crum of goodnes in it? We must therefore put on this feling & affectiō, to reckō it among the gifts of goodnes y are not to be refused. For though these wāted testimonies of scripture, of which there are both many most euident, very nature it self doth exhort vs to giue thāks to the Lord, for y he hath brought vs into the light of it, y he grāteth vs the vse of it, y he giueth vs all necessarie succours for the preservation of it. And this is a much greater reason, if we cōsider that we are in it after a certaine manner prepared to the glorie of the heavenly kingdome. For so the Lorde hath ordained that they which in time to come shall be crowned in heaven, must fight certaine battels in earth, that they shoulde not triumph, till they had overcome the hard aduentures of the battell, and obtained the victorie. Then an other reason is, that wee doe by diuerse benefites beginne therein to taste the sweetenesse of Gods liberahitie, that our hope & desire shoulde be whetted too long for the reueiling thereof. When this is determined, that it is a gift of Gods clemencie, that wee liue this earthly life, for which as we be bounde vnto him, so we ought to be mindfull and thankefull: then we shall in fit order come to consider the most miserable estate

estate thereof, to this end that we may be deliuered from too much greedinesse of it, where vnto as I haue before saide, we are of our selues naturally enclined.

4 Nowe whatsoeuer is taken from the wrongful desire of this life, ought to be added to the desire of a better life. I graunt indeed that they thought truly, that thought it best not to bee borne, and the next, to die quickly. For what coulde they being destitute of the light of God and true religion, see therein but vnhappie and miserable? And they did not without reason, that mourned and wept at the birthes of their friendes, and solemnly reioyced at their burials, but they did it without profite, because being without the right doctrine of faith, they did not see how that may turne to good to the godlie, which is of it selfe neither blessed nor to be desired: and so they ended their iudgement with desperation. Let this therefore be the marke of the faithfull in iudging of mortall life, that when they vnderstande it to be of it selfe nothing but miserie, they may resort wholly the more freshlie and readilie to the eternall life to come. When wee come to this comparison, then this present life may not onlie be safely neglected, but also vterly despised and lothed in comparison of the other. For if heauen be our countrie, what is the earth els but a place of banishment? If the departing out of the world be an entring into life, what is the worlde but a graue? to abide in it, what is it else but to bee drowned in death? If to be deliuered from the body is to be set in perfect libertie, what is the bodie else but a prison? If to enioy the presence of God is the highest sum of felicity, is it not miserable to lack it? But til we be escaped out of the worlde, we wader abrode frō the Lord. Therefore if the earthly life be cōpared with the heauenly life, doubtles it ought to be despised & troden vnder foot. But it is neuer to be hated, but in respect that it holderh vs in subiection to sin, & yet that hatred is not properly to be laid vpon our life. But howsoeuer it be, yet we must be so moued either with wearines or hatred of it, that desiring the ende of it, wee maie be also readie at the will of the Lord to abide in it, so that our wearinesse may be farre from all grudging and impatience. For it is like a place in battell array, wherein the Lord hath placed vs, which we ought to keepe till he call vs away. *Paul* indeed lamenteth his state that he is holden bound in the bonds of the bodie longer than he wished, & sigheth with feruent desire of his redemption: neuerthelesse to obey the commandement of the Lorde, he professed himselfe readie to both, because he acknowledgeth himselfe to owe this vnto God, to glorifie his name, eyther by death or life: and that it is in God to determine what is most expedient for his glorie. Therefore if we must liue and die to the Lorde, let vs leaue to his will the time of our life and death, but so that wee bee still feruent in desire of death, and be continually occupied in meditation thereof, and despise this life in comparison of the immortalitie to come, and wish to forsake it when it shall please the Lorde because of the bondage of sinne.

5 But this is monstrous, that in steede of that desire of death, manie that boast themselues to bee Christians, are so afraid of it, that they tremble at euerie mention of it, as of a thing betokening vnluckily and vnhappie.

*This life is not simple so to be lothed but in comparison of the life to come.*

2. Cor. 5. 6.

Rom. 7. 29.

Phil. 1. 23.

*The consideration that should conquer the feare of death in Christian mindes.*

## Cap.9. Of the manner how to receiue

Truely it is no maruell, if naturall sense in vs doe quake for feare when we heare of the dissoluing of vs. But this is in no wise tollerable, that there be not in a Christian mans brest the light of godlnesse, that should with greater comfort ouercome and suppress that feare, howe great soeuer it bee. For if we consider that this vnstedfast, faultie, corruptible, fraile, withering, and rotten tabernacle of our bodie, is therefore dissolued, that it may after ward be restored againe into a stedfast, perfect, vn corruptible and heauenlie glorie: shal not faith compel vs feruently to desire that which nature feareth. If we consider that by death we are called home out of banishment, to inhabite our countrie, as a heauenly countrie, shall we obaine no comfort thereby? But there is nothing that desireth not to abide continually. I graunt, and therefore I affirme, that wee ought to looke vnto the immortality to come, where wee maie attaine a stedfast state that no where appeareth in earth. For *Paul* doth verie wel teach, that the faithfull ought to goe cherefully to death: not because they would be vn clothed, but because they desire to be newlie clothed. Shall brute beasts, yea and liuelesse creatures, euen stocks and stones, knowing their present vanity, bee earnestly bent to looking for the last day of the resurrection, that they may with the childre of God be deliuered from vanitie, and shall wee that are endued with the light of wit, and aboue wit enlightened with the spirit of God, when it standeth vpon our being, not lift vp our minds beyond this rottenness of earth? But it pertaineth not to my present purpose, nor to this place, to speake against this peruersnesse. And in the beginning I haue already professed, that I woulde not here take vpon me the large handling of common places. I would counsell such fearefull mindes to read *Cyprians* booke of mortallitie, vnlesse they were meet to be sent to the Philosophers, that they may begin to be ashamed when they see the cōtempt of death that those do shew. But this let vs holde for certainly determined, that no man hath well profited in Christ his schoole, but hee that doth ioyfully looke for the day both of death and of the last resurrection. For both *Paul* describeth all the faithfull by this marke, and also it is common in the Scripture, to call vs thither as oft as it wil set forth a ground of perfect gladnes Reioyce (saith the Lorde) and lift vp your heades, for your redemption commeth neere at hand. Is it reasonable I pray you, that the thing which he willed to be of so great force to raise vp ioy and cheerefulness in vs, should breede nothing but sorrow & discouragement: If it be so, why doe wee still boast of him as of our schoolemaister? Let vs therefore get a sounder minde, and howe soeuer the blinde and senselesse desire of the flesh do striue against it, let vs not doubt to wish for the coming of the Lord, not onlie with wishing, but also with groning & sighing, as a thing most happie of al other. For he shal come a redeemer to vs, to draw vs out of the infinite gulfe of euils and miseries, & to leade vs into that blessed inheritance of his life and glorie.

6 This is certainly true: all the nation of the faithful, so long as they dwel in earth, must be as sheep appointed to slaughter, that they may be fashioned like Christ their head. Therefore they were in most lamentable case, vnles they had their mind raised vp into heauen, & surmounted al y in the world, & passed ouer the present face of things. Contrariwise whē they haue

2. Cor. 5. 1.  
Rom. 8. 19.

Tit. 2. 12.  
Luk. 22. 18.

*We cannot but be troubled in minde till we turne our eyes from beholding the present face of things that are, vnto the consideration of that which is to come.*  
Rom. 8. 36.  
1 Cor. 15. 19.



haue once lifted their heads aboue al earthly things, although they see the wealth and honors of the wicked flourishing, if they see them enioying quiet peace, if they see the proud in gorgiounes & sumptuousnes of all things, if they see them to flow in plentiful store of all delights, beside that if they be spoiled by their wickednes, if they sustaine reprochfull dealings at their pride, if they be robbed by their couetousnesse, if they be vexed by any other outrage of theirs: they wil easlie vphold theselues in such aduersities. For that day shalbe before their cies, whē the Lord shal receiue his faithfull into the quiet of his kingdome, when he shal wipe al teares from their cies, when he shal cloth them with the robe of glorie and gladnes, when he shall feed them with y<sup>e</sup> vnspokeable sweetnes of his deinties, when he shall aduance them to the fellowship of his high estate: finally when he shal vouchsafe to interparten his felicitie with them. But these wicked ones that haue flourished in the earth, he shall throw into extreme shame, he shal change their delights into tormentes, their laughing and mirth into weeping & gnashing of teeth, he shal disquiet their peace with terrible torment of conscience, he shall punish their deintinesse with vnquenchable fire, & shal put their heads in subiection to those godlie men, whose patience they haue abused. For this is righteousness (as *Paul* testifieth) to giue release to the miserable & to them that are vniustly afflicted, and to render affliction to the wicked that do afflict the godlie, when the Lord Iesus shal be reuealed frō heauen. This trulie is our onlie comfort, which if it be takē awaie, we must of necessitie either despaire, or flatteringly delight our selues with the vain comforts of the world to our own destruction. For euen the Prophet cōfesseth that his feet staggered, when he taried too long vpon considering the present prosperitie of the wicked: & that he could not otherwise stand steadfast, but when he entred into the sanctuarie of God, & bended his cies to the last end of the godlie & y<sup>e</sup> wicked. To conclude in one word then onlie the crosse of Christ triumpheth in the hearts of the faithfull vpon the Diuel, flesh, sinne, and the wicked, when our cies are turned to the power of the resurrection.

Esay. 25. 8.  
Reue. 7. 17.

1. The. 16.

Pla. 73.

### The x. Chapter.

*How we ought to vse this present life, and the helpes thereof.*

**BY** such introductions the Scripture doth also wel informe vs what is the right vse of earthly benefices: which is a thing not to be neglected in framing an order of life. For if wee must liue wee must also vse the necessarie helpes of life: neither can we eschew euen those things that seeme rather to serue for delight than for necessitie. Therefore we must keepe a measure y<sup>e</sup> we may vse the with a pure cōscience, either for necessitie or for delight. That measure the Lord appointeth by his word, when he teacheth that this life is to them that be his, a certain iorney through a strange counrey, by which they traull toward the kingdome of heauen. If wee must but passe through the earth, doubtlesse we ought so farre to vse the good thinges of the earth, as they may rather further than hinder our iourney. Therefore *Paul* doth not vnprofitably counsell vs so to vse this world, as though wee vsed it not: and to buy possessions with such a minde as they vse to beec soule. But because this plate is slipperie, and so slope on both sides,

*The vse of thinges which serue for this present life, is neither so strict as some, nor so loose as others becaue imagined.*

that it quickly maketh vs to fall, let vs labour to fasten our foot there, where we may stand safelie. For there haue beene some, that otherwise were good and holie men, which when they sawe intemperance and riot continually to range with vnbridled lust, vnlesse it be sharply restrained, & were desirous to correct so great a mischiefe, they could find none other way, but suffered man to vse the benefites of the earth, so farre as necessitie required. This was indeed a godly counsell, but they were too seuerie. For (which is a verie perillous thing) they did put stricter bonds vpon consciences, than those wherewith they were bound by the word of God. And they expound necessitie, to abstaine from all things which a man may be without. And so by their opinion, a man might scarcely take any more food than bread and water. And some be yet more seuerie: as it is read of *Crates the Thebane*, that did throwe his goodes into the sea, because if they were not destroyed, hee thought that he shuld be destroyed by the. Many at this day, while they seek a pretence wherby the intemperance of the flesh in vse of outward things may be excused, and while they go about to prepare a way for the flesh raging in wantonnesse, doe take that as a thing confessed, which I doe not graunt them, that this libertie is not to be restrained with any limitation of measure, but that it is to be left to euery mans conscience to vse as much as he seeth to be lawfull for him. Truelie I confesse that consciences, neyther ought nor can in this point bee bounde by certaine and precise formes of lawes. But forasmuch as the Scripture teacheth general rules of lawfull vse, we must surely measure the vse according to these rules.

2 Let this bee a principle: that the vse of Gods giftes swaueth not out of the way, when it is referred to that ende, whereunto the author himselfe hath created and appointed them for vs, for as much as he hath created them for our good and not for our hurt. Therefore no man can keepe a righter way than he that shall diligentlie looke vnto this ende. Nowe if wee consider to what ende hee hath created meates, we shall find that he meant to make prouision not onelie for necessitie, but also for delight and pleasure. So in apparrell, beside necessitie hee appoynted an other end, which is comelineesse and honestie. In hearbes, trees, and fruites, beside diuerse profitable vses, there is also a pleasantnesse of sight, and sweetnesse of smell. For if this were not true, the Prophet would not reckon among the benefites of God that wine maketh glad the heart of man, and that oyle maketh his face to shine, the Scripture would not echewhere, to set forth his liberalitie, rehearse that hee hath giuen all such thinges to men. And the verie naturall qualities of thinges doe sufficiently shewe, to what ende and howe farre we maie vse them. Shall the Lorde haue set in floures so greates a beautie, as presenteth it selfe to our eyes: shall he haue giuen so great a sweetnesse of saour as naturally floweth into our smelling: and shall it be vnlawfull either for our eyes to take the vse of that beautie, or for our smelling to feele that sweetnes of saour? What? Hath he not so made difference of colours, that he hath made some more acceptable than others? What? Hath he not giuen to golde and siluer, to iuorie and marble, a speciall grace whereby they might be made more precious than other metalles or stones? Finally, hath he not made many things commenda-

dable

*God hauing  
made thinges not  
onely for necessity  
but also for de-  
light, there is no  
cause why men  
for whom they  
are made, may not  
vse them as well  
so the one as the  
other.*

Psal 104. 15.



dable vnto vs without necessarie vse?

3 Therefore away with that vnnatural Philosophie, which in graunting vs of the creatures no vse but of necessity, not only doth niggardly bereaue vs of the lawful vse of Gods liberalitie, but also can not take place, vnlesse it first haue (spoyled man of al his senses & made him a block But on the other side we must with no lesse diligence provide a stay for the lust of the flesh, which if it be not brought into order, our floweth without measure: and it hath (as I haue said) defenders of it, which vnder pretence of allowed libertie do graunt vnto it all things First there is one bridle put in the mouth of it, if this be determined, that all things are created for vs to this end, that we should knowe the author of them, and giue him thanks for his tender kindnesse towarde vs. Where is thy thanks giuing, if thou so gluttonously fill thy selfe with deintie meates or with wine, that thou eyther bee made senselesse, or vnfit to doe the duties of godlinesse and of thy calling? Where is the reknowledging of God, if thy flesh by too great abundance boyling in filthy lust, doth with her vncleannes infect thy mind, that thou canst not see any thing that is right or honest? In apparell, where is thankfulnessse to God, if with costly gorgeousnesse thereof we both fall in admiration of our selues and disdaine other? If with the trimnesse and cleannes of it, we prepare our selues to vchastitie? Where is the reknowledging of God, if our minde be fixed vpon the gainnesse of our apparel? For many so giue all their senses to bodily delights, that the minde lieth overwhelmed. Many are so delighted with marble, gold & paintings, that they become as it were men made of marble, that they be as it were turned into metalles, & be like vnto painted images. The smel of the kitchen, or sweetnesse of sauiour so dulleth some, that they can smell nothing that is spirituall. And the same is also to be seene in the rest. Therefore it is certaine that hereby the licentiousnesse of abusing is somewhat restrained, & that rule of Paul confirmed, that we be not too carefull of the flesh, for the lusts therof, to which if we grant too much, they boile out aboue measure and temper.

Rom. 13. 14.

4 But there is no surer nor readier waie than that which is made vs by the contempt of this present life, and the meditation of heauely immortalitie. For therupon follow two rules: the one, that they which vse this world, should be so minded as though they vsed it not, they that mary wiues, as though they did not mary: they that buy as though they did not buy, as Paul teacheth. The other, that they should learne as well to beare pouertie, quietly and patiently, as abundance moderately. Hee that biddeth thee to vse this world as though thou didst not vse it, doth curaway not only the intemperance of gluttony in meat & drinke, & too much deintinesse, sumptuousnesse, pride, haughtinesse, and nicenesse, in fare, building, & apparel, but also al care and affection that may either withdrawe thee or hinder thee from thinking of the heauenly life, or from studie to garnishe thy soule. But this was long agoe truly said of Cato: that there is great carefulnesse of trimming our body, and great carelesnesse of vertue. And it is an olde proverbe, that they which are much busied in care of their body are commonly carelessse of their soule. Therefore, although the libertie of the faithfull in outward things is not to be restrained to a certaine forme, yet truly it must be

Our acknowledgment with thankfulnessse that all good things are received as the handes of God, bridleth the excessive abuse of meates, apparel, furniture, and all things needfull vnto life.

The light estimation of this present life, and the earnest meditation of immortality curbeth of the ouer great care which men haue of outward things.  
1. Cor. 7. 3.



subiect to this law, to beare verie litle with their owne affections, but contrariwise still call vpon themselves with continuallie bent minde, to cut off all shewe of superfluous plentie, much more to restraine riotous excessse, & to take diligent heed, that they do not of helpes make to them selues hindrances.

*A mind contented to want, and perswaded that it standeth accountable to God for things received, vnderlike moderate it selfe in the vse of earthly things.*

Philip. 4. 11.

5 The other rule shalbe, that they that haue but small and slender riches, maie learne to lack patiently, that they be not carefully moued with immeasurable desire of them: which patience they that keepe, haue not a litle profited in the Lords schole: as he that hath not at least somewhat profited in this behalfe, can scarcely haue any thing whereby to proue himself the scholer of Christ. For beside this that the most part of other vices do accompany y<sup>e</sup> desire of the earthly things, he that beareth pouertie impatiently, doeth for the most part bewray the contrarie disease in abundance. I meane hereby that he which will be ashamed of a poore coat, wilbe proud of a costly coate: he that wil not be content with a hungrie supper, will be disquieted with desire of a deintier, & woulde also intemperately abuse those deinties if he had them: he that hardly & vnquietly beareth a priuate and base estate, will not abstaine from pride if he climbe to honours. Therefore let all them that haue an vnfaigned zeale of godlinesse, endeouour to learn by the Apostles example, to be ful and hungrie, to haue store, and suffer want. The Scripture hath also a third rule, whereby it tempereth the vse of earthly things, of which we haue spoken somewhat when we entreated of the precepts of charity. For the scripture decreeth that al earthly things are so giuen vs by the bountifullnesse of God, & appointed for our commodity, that they may be as things delivered vs to keepe, whereof wee must one daie yelde an account. We must therefore so dispose them, that this saying maie continually sound in our eares, yelde an account of thy bailiwike. Therewithal let this also come in our mind. Who it is that asketh such an account, euen he that hath so much comended abstinence, sobriety, honest sparing, & modestie, and abhorreth riotous sumptuousnes, pride, ostentation, & vanity, which alloweth no other disposing of goods, but such as is ioined with charity: which hath already with his owne mouth condemned al those delighful things that do withdraw a mans mind from chastity & cleanness, or do dul his wit with darknesse.

*The consideration of that whereunto God hath called vs, is the last rule and the best direction for the guidance of all actions which are incident into this life.*

6 Last of all, this is to be noted, that the Lord biddeth euery one of vs in all the doings of his life, to haue an eie to his calling. For he knoweth with how great vnquietnesse mans wit boileth, with how skipping lightnesse it is carried higher and thither, howe greedie his ambition is to holde diuerse things at once. Therefore that all things shoulde not be confounded with our folly and rashnesse, he hath appointed to euerie man his duties in several kindes of life. And that no man rashly runne beyond his bonds, he hath named all such kindes of life, vocations. Therefore euerie mans several kind of life is vnto him as it were his standing appointed him by G O D, that they should not all their life vncertainely wander about. And this diuision is so necessarie, that al our doings are measured therby in his sight, and oftentimes contrarie to the iudgement of mans reason & Philosophie. There is no deede accounted more noble, euen among the Philosophers, than  
for

for a man to deliuer his countrey from tyrannie: but by the voice of Gods iudgement the priuate man is openly condemned that layeth hand vpon a tyrant. But I will not tarrie vpon rehearsing of examples. It is sufficient if we knowe that the calling of the Lord is in euery thing the beginning & foundation of well doing: to which he that doeth not direct himselfe, shall neuer keepe a right way in his doings. He may peraduenture sometime doe somewhat seeming wortheie of praise: but whatsoeuer that be in the sight of men, before the throne of God it shalbe reiected: moreouer there shalbe no conuenient agreement in the partes of his life. Therefore our life shal then bee best framed, when it shalbe directed to this marke: For then, no man caried with his owne rashnesse will attempt more than his calling may beare, because he knoweth that it is not lawfull to passe beyond his bounds. He that shalbe a man of base estate, shal contentedly liue a priuate life, lest he should forsake the degree wherein God hath placed him. Again this shalbe no smal reliefe to cares, labours, griefes and other burdens, when a man shal knowe that in all these things, God is his guide. The more willingly the magistrate wil execute his office: the housholder wil binde himselfe to his dutie: euery man in his kinde of life will beare and passe through the discommodities, cares, tediousnesse, and anguishes thereof: when they are perswaded that euery mans burden is laide vpon him by God. Hereupon also shall grow singular comfort, for as much as there shalbe no worke so filthie and vile, (if it be such a one as thou obey thy calling in it) but it shineeth and is most precious in the sight of God.

### The xj. Chapter.

*Of the iustification of Faith, and first of the definition of the name and of the thing.*

I Thinke I haue alreadie sufficiently declared before, how there remaineth for men being accursed by the lawe one onely helpe to recouer saluation: againe, what Faith is, and what benefites of God it bestoweth vpon man, and what fruites it bringeth forth in him. The summe of all was this, that Christ is giuen vs by the goodnesse of God, and conceiued and possessed of vs by faith, by partaking of whom wee receiue principally two graces: the first, that being reconciled to God by his innocencie, wee may nowe in steede of a iudge haue a mercifull father in heauen: the seconde, that being sanctified by his Spirit, wee may giue our selues to innocencie and purenesse of life. As for regeneration, which is the seconde grace, wee haue alreadie spoken of it as much as seemed to bee sufficient. The maner of iustification was therefore lesse touched, because it serued well for our purpose, first to vnderstande both howe the Faith by which alone wee receiue freely giuen righteousness by the mercie of God, is not idle from good works: and also what be the good workes of the holy ones, whereupon part of this question entreateth. Therefore they are first to bee thoroughly discussed, and so discussed that we must remember that this is the chief stay of vpholding religion, that we may be the more carefull and heedfull about it. For vnlesse thou first knowe, in what state thou art with God, and what his iudgement

*The matter of iustification the chiefest stay whereby religion is upheld.*



## Cap. II. Of the maner how to receiue

is of thee: as thou hast no ground to stablish thy saluation, so hast thou also none to raise thy reuerent feare toward God. But y<sup>e</sup> necessitie of this knowledge shall better appeare by knowledge it selfe.

*What is it to be iustified before God, what by works, what by faith, and that iustification consisteth of two parts forgiveness of sinnes and imputation of Christes righteousness.*

2 But that we stumble not at the first entrie, (which we should doe if we should enter disputation of a thing vnknown) let vs first declare what is meant by these speeches, Man to be iustified before God, To be iustified by faith or by workes. He is said to be iustified afore God, that is pronounced by the iudgement of God both iust and accepted for his owne righteousness sake. For as wickednesse is abhominable before God, so a sinner cannot finde fauour in his eyes, in respect that he is a sinner, or so long as he is accounted such a one. Therefore wheresoeuer sinne is, there also appeareth the wrath and vengeance of God. He is iustified that is not accounted in place of a sinner but of a iust man, & by reason thereof he standeth fast before the iudgement seate of God when all sinners fall. As if an innocent be brought to be arraigned before y<sup>e</sup> seat of a righteous iudge, when iudgement is giuen according to his innocencie, hee is saide to bee iustified before the iudge: so he is iustified before God that being exempt out of the number of sinners hath God a witnesse and affirmer of his righteousness. Therefore after the same manner a man shalbe said to be iustified by workes, in whose life there is found such cleanness and holinesse, as may deserue the testimonie of righteousness before the throne of God: or he that with the vprightnesse of his workes is able to answere and satisfie Gods iudgement. Contrariwise he shalbe saide to be iustified by faith that being excluded from the righteousness of workes, doth by faith take hold of the righteousness of Christ: wherewith when he is clothed, he appeareth in the sight of God, not as a sinner, but as righteous. So wee simply expound iustification to be an acceptation, whereby God receiuing vs into fauour taketh vs for righteous. And we say that the same consisteth in forgiveness of sinnes, and imputation of the righteousness of Christ.

*Prooffe that iustification is take for Gods acquiring men from sinne, and his imputing vnto the the righteousness which is in Christ Luk. 7. 21. Luk. 7. 37.*

3 For confirmation hereof there are many and euident testimonies of Scripture. First it cannot be denied, that this is the proper & most vsed signification of the worde. But because it is too long to gather all the places & compare them together, it shalbe enough to put the readers in minde of them, for they may of themselves easily marke them. But I wil bring forth some, where this iustification that wee speake of is expressly entreated of by name. First, where *Luke* saith that y<sup>e</sup> people when they had heard Christ did iustifie God. And where Christ pronounceth that wisdome is iustified by her children: hee dooth not meane there, that they doe giue righteousness, which alway remaineth perfect with God, although all the world goe about to take it away from him: nor in this place also to make the doctrine of saluation righteous, which hath euer that of it selfe. But both these speeches are as much in effect, as to giue to God & his doctrine the praise that they deserue. Again when Christ reprocheth the Pharisees, that they iustifie themselves, he doth not meane that they obtaine righteousness by wel doing, but doe vaingloriously seeke for the fame of righteousness, whereof in deede they bee voyde. They that are skilfull of the Hebrue tongue doe better vnderstande the sense of this phrase: in which tongue they are not

*Luk. 17. 15.*



not only called wicked doers, that are guiltie in their conscience of any wicked doing, but also they that come in danger of judgement of condemnation. For when *Bersabe* saith that she and *Solomon* shall bee wicked doers, shee doth not therein acknowledge any offence, but complaineth that shee and her sonne shall be put to shame, to bee numbred among the reprobate and condemned. But by the processe of the text it easily appeareth, that the same word in Latine also, cannot otherwise be taken but by way of relation, and not to signify any qualitie. But as concerning the matter that wee are now in hande with: where *Paul* saith, that the scripture did foresee, that God iustificeth the Gentiles by faith, what may a man vnderstand thereby, but that God doeth impute righteousness by faith? Againe, when hee saith that God iustificeth the wicked man that is of the faith of Christ, what meaning can be thereof, but by the benefite of faith to deliuer them from the damnation which their wickednesse deserued? And yet he speaketh more plainly in the conclusion, when hee cried out thus, Who shall accuse Gods elect? It is God that iustificeth, who shall condemne? It is Christ that died, yea that rose againe, and now maketh intercession for vs. It is as much in effect as if he should say, Who shall accuse them whome God acquiteth? who shall condemne them whose patron Christ is and defendeth them? To iustifie therefore is nothing elie, than to acquire him that was accused, from guiltinesse as allowing his innocencie. Sith therefore God doth iustify vs by the intercession of Christ, hee doth acquite vs, not by allowance of our owne innocencie, but by imputation of righteousness, that wee may be counted for righteous in Christ, which are not righteous in our selues. So in the 13. Chapter of the Actes, in *Pauls* sermon: by him is forgiveness of sinnes preached vnto you, and euerie one that beleueth in him is iustified from all those things, from which you could not be iustified in the lawe of *Moses*. You see that after forgiveness of sinnes, iustification is added in place of an exposition. You see plainly that it is taken for absolution, you see that it is taken away from the workes of the lawe, you see that it is the meere beneficiall gift of Christ, you see that it is received by faith. Finally, you see that there is a satisfaction spoken of where hee saith that wee are iustified from sinnes by Christ. So when it is said that the Publicane came iustified out of the Temple, we cannot say that he obtained righteousness by any deserving of workes. This therefore is said: that after pardon of his sinnes obtained, he was counted for righteous before God. Hee was therefore righteous, not by approouing of workes, but by Gods free absolution. Wherefore *Ambrase* saith very well, that calleth the confession of sinnes a lawfull iustification.

1. Reg. 1. 27.

Gala. 3. 8.

Rom. 3. 26.

Rom. 8. 33.

Act. 13. 38.

Luc. 18. 14.

In Psal. 118.

Homili. 10.

4 But to leaue struing about the word: If we looke vppon the thing it selfe, as it is described vnto vs, there shall remaine no more doubt. For truly *Paul* doeth expresse iustification by the name of acceptation, when he saith (Ephes. 1. 6.) we are appointed vnto adoption by Christe, according to the good pleasure of God, vnto the praise of his glorious fauour, whereby he hath accounted vs acceptable or in fauour. For the same is meant by it that is said in another place, that God doth freely iustify. In the 4. Chapter to the Romanes, he first calleth it an imputation of righteousness, and sticketh

*Iustification*  
expressed in scripture by acceptation into fauour, defined by pardon, opposite vnto guiltinesse, contained in the name of reconciliation.

Rom. 3. 24.

Rom. 4. 6.

nor

not to say that it consisteth in forgiveness of sinnes. That man (said he) is called of *David* a blessed man, to whome God accounteth or imputeth righteousness without workes, as it is written: Blessed are they whose iniquities are forgiven, &c. Truly he there doeth entreat not of one part of iustification, but of all iustification wholly. And he testifieth that *David* in y<sup>e</sup> place maketh a definition of iustification, when hee pronounceth that they are blessed to whome is giuen free forgiveness of sinnes. Whereby appeareth y<sup>e</sup> this righteousness whereof hee speaketh, is in comparison simply let as contrary to guiltines. But for this purpose, that is the best place where he teacheth, that this is the summe of the message of the Gospel, that wee should be reconciled to God: because it is his will to receiue vs into fauour through Christ, in not imputing sinnes vnto vs. Let the readers diligently wey al the whole processe of the text For by and by after, where he addeth by way of exposition, that Christ which was without sinne was made sinne for vs, to expresse the manner of reconciliation, doubtlesse he meaneth nothing els by the word reconciling but iustifying. And that which hee saith in an other place, that wee are made righteous by the obedience of Christ, could not stand together, vnlesse we be accounted righteous before God, in him, and without our selues.

2. Cor. 5. 18.

Rom. 5. 19

*Oslanders opinion concerning iustification*

5 But where as *Oslander* hath brought in, I wote not what monster of essentiall righteousness, whereby, although his will was not to destroy free righteousness, yet he hath wrapped it within such a mist, as darkneth godly mindes, and bereaueth them of the earnest feeling of the grace of Christ: therefore ere I passe further to other things, it is woorth the labour to confute this doting error. First this speculation is but of mere & hungrie curiositie. Hee doeth in deede heap together many testimonies of Scripture, to proue y<sup>e</sup> Christ is one with vs, & we one with him, which needeth no proofe: but because he keepeth not this bond of vnitie, he snareth himself. But wee which hold y<sup>e</sup> wee are made all one with Christ by the power of his Spirit, may easily vndoe all his knots. He had conceiued a certain thing very neare to the opinion of Manichees, to desire to conuery the substance of God into men. Hereupon riseth an other inuention of his that *Adam* was fashioned after the image of God, because euen before the fall Christ was ordained y<sup>e</sup> paterne of the nature of man. But because I would be short, I wil tarry vpon the matter y<sup>e</sup> I haue presently in hand. He saith that we are one with Christ. We grant. But wee denie that the substance of Christ is mingled with ours. Moreover we say that this principle, that Christ is righteousness to vs, because he is an eternal God, the fountaine of righteousness and the very selfe righteousness of God, is wrongfully drawn to defend his deceipts. The readers shal pardon mee, if I do now but touch these things that the order of teaching requireth to be differred into another place. But although hee excuse himselfe from meaning nothing els by the name of essentiall righteousness, but to resist this opinion that we are accounted righteous for Christes sake: yet hee plainly expresseth that hee is not contented with that righteousness y<sup>e</sup> is purchased for vs by the obedience and sacrifice of Christ, but faineth that we are substantially righteous in God, as well by substance as by qualitie poured into vs. For this is the reason why he so earnestly affirmeth, that



that not onely Christ, but also the Father & the holy Ghost doe dwell in vs, Which although I grant to be true, yet I say that hee wrongfully wresteth it. For he should haue considered the manner of dwelling, that is, that the father & the holy Ghost are in Christ, & as the fulnesse of the Godhead dwelleth in him, so do we possesse whole God in him. Therefore all that hee saith seuerally of the father & the holy Ghost, tendeth to no other ende but to draw the simple from Christ. And then he thrusteth in a mixture of substances, whereby God powring himselfe into vs, doth make vs as it were a parte of himselfe. For he reckoneth it almost a matter of nothing, that it is wrought by the power of the holy Ghost, that we growe into one with Christ, & y<sup>e</sup> hee is our head & we his members, vnlesse his verie substance be mingled with vs. But in the father & the holy ghost (as I haue said) he doeth more openly bewray what he thinketh, euen this, that wee bee iustified not by the onely grace of the Mediator, & that righteousness is not simply or perfectly offered vs in his person, but that we are made partakers of the righteousness of God, when God is essentially made one with vs.

6 If he did say no more, but that Christ in iustifying vs, is by essentiall conioyning made ours: and that not only he is our head, in that he is man, but also that the substance of the diuine nature is poured into vs: He should with lesse hurt feede himselfe deintily, & peradventure so great a contention should not haue beene raised for this doring error. But sith this beginning is like a cuttle that with casting out of blacke and thicke bloud hideth her many tayles, we must needes earnestly resist vnlesse we will wittingly & willingly suffer that righteousness to be taken from vs, which onely bringeth vs confidence to glorie of saluation. For in all this discourse, the name of righteousness, and this worde iustifying, extend to two partes: that to be iustified is not only to be reconciled to God with free pardon, but also to bee made righteous, that righteousness is not a free imputation but a holinesse and vprightnesse, which the substance of God remaining in vs doth breath into vs. Then hee stoutly denieth, that Christ is our righteousness in respect that being a priest hee did with satisfactorily purging sinnes appease his father rowarde vs, but in respect that hee is eternall God and life. To proue that first point, that God doeth iustifie not onely by forgiuing but also by regenerating, he asketh whether God doeth leaue them whome hee doth iustifie such as they were by nature, changing nothing of their vices. The answer hereof is verie easie: that as Christ cannot bee torne in partes, so these two things which we together and ioynly receiue in him, that is to say righteousness and sanctification, are inseparable. Therefore, whome soeuer God receiue into fauour, hee doeth also therewithall giue them the spirite of adoption, by the power whereof hee newly fashioneth them after his image. But if the brightnesse of the sunne cannot be seuered from the heate thereof, shall wee therefore say that the earth is warmed with the light, and enlightened with the heate? There is nothing more fit for this purpose, than this similitude, The sunne with his heate giueth life & fruitfulnessse to the earth, with his beames he giueth light and brightnesse. Here is a mutuall and vnseparable conioyning: yet reason forbiddeth to conuey to the one that which is peculiar to the other. Like absurditie is in this

*Ofsanders first error, that iustifying righteousness is not a free imputation of holinesse, but an holinesse which the substance of God remaining in vs doth worke.*



## Cap. 11. Of the maner how to receiue

confusion of two sortes of graces, that *Osiander* thrusteth in. For because God doth in deede renew them to the obseruing of righteousnesse whome he freely accounteth for righteous, therefore *Osiander* confoundeth that gift of regeneration with this free acceptation, and affirmeth that they be all one & the selfesame thing. But the Scripture ioyning them both together, yet doth distinctly reckon them, that the manifold grace of God may the better appeare vnto vs, For that saying of *Paul* is not superfluous, that Christ was giuen vs vnto righteousness and sanctification. And whensoever he reasoneth to proue by the saluation purchased for vs by the fatherly loue of God, and by the grace of Christ, that we are called to holinesse & cleannesse, he plainly declareth, that it is one thing to be iustified, and another to be made newe creatures. But when *Osiander* commeth to the Scripture, hee corrupteth as many places as he alleageth. Where *Paul* saith that faith is accounted for righteousness to him that worketh not, but he leeueth in him that iustificieth the wicked man, he expoundeth it to make righteous. With like rashnesse, he depraueth all the fourth Chapter to the Romanes, & sticketh not with like false colour to corrupt that place which I euen nowe alleged, Who shall accuse the elects of God? it is God that iustificieth: where it is plaine that he speaketh simply of guiltinesse and acquiting, and the meaning of the Apostle hangeth vpon a comparing of contraries. Therefore *Osiander* is found too fond a babbler, as well in that reason as in alledging the testimonies of Scripture. And no more rightly doeth he speake of the name of righteousnesse, in saying that faith was accounted to *Abraham* for righteousnesse, after that embracing Christ (which is the righteousnesse of God and God himselfe) he excelled in singular vertues, whereby appeareth that of two whole places he hath wrongfully made one corrupt place. For the righteousness that is there mentioned, pertaineth not to the whole course of his calling: but rather the holy Ghost testifieth, that although the vertues of *Abraham* were singularly excellent, and that with long continuance he at length had encreased them: yet he did no other way please God, but by this, that he receiued by faith the grace offered in the promise. Wherevpon followeth, that in iustification there is no place for workes, as *Paul* verie well affirmeth.

1. Cor. 1. 30.

Rom. 4. 5.

*Iustification  
graunted by Osi-  
ander so be  
through belie-  
uing, so that  
beliefe be taken  
for Christe which  
is beleued.*

7 As for this that *Osiander* obiekteth, that the power of iustifying is not in faith of it selfe, but in respect that it receiueeth Christ, I willingly graunt it. For if faith did iustifie of it selfe, or by inwarde force, as they call it, and as it is alway feeble and vnperfect, it could not worke iustification but in part, so should the iustification be maimed, that should giue vs but a piece of saluation. As for vs, we imagine no such thing, but in proper speaking do say that God onely iustificieth: and then we giue the same to Christ, because hee was giuen vs vnto righteousnesse: and faith we compare as it were to a vessel. For except we came emptie with open mouth of our soule to craue the grace of Christ, we cannot be able to receiue Christ. Whereupon we gather that we do not take from Christ the power of iustifying, when wee teache that he is first receiued by faith, before that his righteousnesse bee receiued. But yet I doe not admit the crooked figures of this Sophister, when hee sayeth that faith is Christ: as if an earthen pot were a treasure, because gold

gold is hidden in it. For the reason is not vnlike, but that faith although it be by it selfe of no worthinesse or price, may iustifie vs in bringing Christ, as a pot full of money maketh a man rich. Therefore I say that faith, which is only the instrument to receiue righteousnesse, is vnstely mingled with Christ which is the materiall cause and both author and minister of so great a benefit. Now is this doubt also dissolued. How this word faith ought to be vnderstanden when we entreat of iustification.

8 In the receiuing of Christ he goeth further: for he sayeth, that the inward word is receiued by the ministracion of the outward word, thereby to drawe vs from the priesthoode of Christ and the person of the Mediatour to his outward Godheade. As for vs, wee diuide not Christ, but wee say that he is the same eternall worde of God, which reconciling vs to God in his flesh, gaue vs righteousnesse: and we confesse that otherwise hee could not haue fulfilled the office of Mediatour, and purchased vs righteousnesse, vnlesse he had bene eternall God. But this is *Osfanders doctrine*, where as Christ is both God and man, that hee was made righteousnesse to vs, in respect of his nature of Godheade, and not of manhoode. But if this properly belong to the Godheade, then it shall not bee peculiar to Christ, but common with the Father and the holy Ghost, for as much as there is not one righteousnesse of the one, and another of the other. Moreouer, that which was naturally from eternitie, could not be conueniently sayde to bee made to vs. But although we grant this, that God was made righteousnesse for vs: how shall it agree that that which is set betweene, is made of G O D? Truly that properly belongeth to the person of the Mediator: which though he containe in himselfe the nature of Godhead, yet here he is specially signified by his proper title, by which he is seuerally discerned from the father and the holy Ghost. But hee foolishly triumpheth in that one worde of *Hieremie*, where he promisseth that the Lorde Ichoua shall bee our righteousnesse, but out of that hee shall gather nothing, but that Christ which is righteousnesse, is God openly shewed in the flesh. In an other place wee haue rehearsed out of *Pauls sermon*, that G O D purchased to himselfe the Church with his blood, if any man gather thereupon, that the blood where-with sinnes were purged was diuine, and of the nature of godhead, who can abide so soule an error? But *Osfander* thinketh that with this so childlike a cavillation he hath gotten all thinges, he swelleth, hee leapeth for ioy, and stuffereth many leaues full with his bigge words: when yet there is a plain and readie solution for it in saying that the worde Ichoua in deede when he is made the issue of *Dauid* shall be the righteousnesse of the godly: But *Esai* teacheth in what sense, saying: My iust seruant shall with knowledge of himselfe iustifie many. Let vs note that the father speaketh: that he giueth to the sonne the office of iustifying: he addeth a cause, for that he is iust, and setteth the manner or meane as they call it in the doctrine whereby Christe is known. For it is a more commodious exposition to take this worde *Dauid* knowledge passiuely. Hereupon I gather first that Christ was made righteousnesse when hee did put on the forme of a seruant: secondly, that hee did iustifie vs in respect that hee shewed himselfe obedient to his father: and that therefore hee doeth not this for vs according to

*Christ our righte-  
ousnesse in respect  
onely of his God-  
head according to  
Osfanders doctrine.*

*Iere. 15.*

*Act. 20. 28.*

*Isai. 53. 11.*

his

his nature of Godhead, but according to the office of dispensation committed vnto him. For although God alone is the fountaine of righteousness, and we be made righteous by no other meanes but by the partaking of him : yet because we are by vnhappy disagreement estranged from his righteousness we must needs come downe to this lower remedie, that Christ may iustifie vs with the force of his death and resurrection.

*How Christ doth  
iustify as man, &  
how as God.*

¶ If he object that this is a worke of such excellencie, that it is about the nature of man, and therefore cannot be ascribed but to the nature of God, the first I graunt : but in the second I saye that hee is vnwisely deceived. For although Christ coulde neither cleanse our soules with his bloud, nor appeale his father with his sacrifice, nor acquite vs from guiltinesse, nor do the office of a priest, vnlesse hee had bene true God, because the strength of the flesh had bene too weake for so great a burden : yet it is certayne that hee perfourmed all these things according to his nature of manhood. For if it bee demanded how wee be iustified, *Paul* answereth, by the obedience of Christ. But did hee any otherwise obey than by taking vpon him the shape of a seruant? whereupon wee gather that righteousness was giuen vs in his flesh. Likewise in the other wordes ( which I maruaile that *Oslander* is not ashamed to alledge so often ) he appointeth the fountaine of righteousness no where else but in the flesh of Christ. Him that knewe no sinne hee made sinne for vs, that wee might be the righteousness of God in him. *Oslander* with full mouth aduanceth the righteousness of GOD, and triumpheth as though hee had proued that it is his imaginatiue ghost of essentiall righteousness: when the wordes sounde farre otherwise, that wee be righteous by the cleansing made by Christ. Very young beginners should not haue bene ignorant that the righteousness of God is taken for the righteousness that God alloweth, as in *Iohn*, where the glorie of God is compared with the glorie of men. I knowe that sometime it is called the righteousness of God, whereof GOD is the author and which God giueth vs: but though I say nothing, the readers that haue their sound wit do perceiue that nothing els is meant in this place but that wee stande vpright before the iudgement seat of God, being vpholden by the cleansing sacrifice of Christs death. And there is not so great importance in the word, so that *Oslander* do agree with vs in this point that we are iustified in Christ, in this respect that he was made a propitiatorie sacrifice for vs, which can not agree with his nature of Godhead. After which sorte, when Christe meaneth to seale the righteousness and saluation that he hath brought vs, hee setteth before vs an assured pledge thereof in his fleshe. Hee doeth in deede call himselfe the liuely bread, but expressing the manner here, he addeth that his flesh is verilie meate, and his bloud is verily drinke. Which maner of teaching is seene in the sacraments, which although they direct our faith to whole Christ, and not to halfe Christ, yet they doe therewithall teach that the matter of righteousness and saluation remaineth in his flesh: Not in that that hee is onely man, hee either iustifieth or quickeneth of himselfe, but because it pleased GOD to shewe openly in the mediator that which was hidden and incomprehensible in himselfe. Whereupon I am wont to say, that Christ is as it were a fountaine set open for vs, out of which

Rom. 5. 19.

John. 10.



we may drawe that which otherise shoulde without fruite lie hidden in that close and deepe spring y<sup>e</sup> riseth vp vnto vs in the person of the mediator. In this manner and meaning, I do not denie that Christ as he is God and man doth iustifie vs, and that this is also, the worke of the Father and the holie Ghost as well as his. Finally, that the righteousness whereof Christ maketh vs partakers, is the eternal righteousness of the eternall God, so that he yeld to the sure and plaine reasons that I haue alleaged.

10. Nowe that he should not with his cauations deceiue the vnskillfull. I graunt that we want this incomparable benefite, till Christ bee made ours. Therefore we set that conioyning of the head and the members, the dwelling of Christ in our hearts, and that mysticall vnion, in the highest degree: that Christ being made ours, may make vs partakers of the gifts wherewith he is endued. Therefore we do not beholde him a farre off out of our selues, that righteousness may be imputed vnto vs, but because wee haue put on him, & are grafted into his body: finally because he hath vouchsaied to make vs one with him, therefore we glorie that we haue a fellowship of righteousness with him. So is *Oslanders* slanderous cauillation confuted, where hee saith that we count faith righteousness, as though wee spoiled Christ of his right, when we say that we come by faith empty to him, to giue rouse to his grace, that he only may fill vs. But *Oslander* refusing this spiritual conioyning, enforceth a grosse mingling with the faithfull, and therefore hee odiouly calleth all them *Zwinglians* that subscribe not to his fantastickall error, concerning essentiall righteousness: because they doe not thinke that Christ is substantially eaten in the Lodes supper. As for me, I count it a great glorie to be so reproched of a proud man and giuen to his owne errors. Albeit he touched not me only, but also other writers well knowe to the world, whom he ought to haue modestly reuerenced. It mooueth mee nothing, which meddle not with mine owne priuate cause: and so much the more sincerely I handle this cause, being free from all corrupt affection. Where as therefore he so importunately requireth essentiall righteousness, and the essentiall dwelling of Christ in vs, it tendeth to this ende: First that God shoulde with a grosse mixture poure himselfe into vs, as he faineth a fleshly eating of Christ in the supper: secondly that God should breath his righteousness into vs, whereby wee may be really righteous with him: for by his opinion, this righteousness is as wel God himselfe, as the goodnesse or holinesse, or purenesse of God. I will not spend much labour in wiping away the testimonies that hee bringeth, which hee wrongfully wresteth from the heauenly life to this present state. Through Christ (saith *Peter*) are giuen vs the precious and most great promises, that we should be made partakers of the nature of God: As though we were nowe such as the Gospel promised that we shal be at the last comming of Christ: yea *Iohn* telleth vs, that wee shall then see God as he is, because we shalbe like vnto him. Onely I thought good to giue a small tast to the readers, that I do of purpose passe ouer these trifles: not for that it is hard to confute them, but because I will not be tedious in a superfluous work.

11. But in the second point lurketh more poison, where he teacheth y<sup>e</sup> we are righteous together with God. I think I haue already sufficiently proued,

*Although wee be not iustified vnlesse Christ doe dwell in our hearts, yet it is not the essentiall possessing of Christ as God which doth iustify.*

1. Pet. 1. 4.  
1. Iohn. 3. 1.  
*The earnest assurance of saluation enfeebled by Oslander taking the iustification which is by righteousness imputed.*

that although this doctrine were not so pestilent, yet because it is colde and fruitlesse, and of it selfe so vaine that it melteth away, it ought worthily to be vnfaourie to sounde and godly Readers. But this is an vtollerable wickednesse, vnder pretense of double righteousness, to enfeeble the earnest assurance of saluation, and to carie vs above the cloudes, that wee shoulde not embrace by faith the grace of propitiation; & call vpon God with quiet mindes. *Osiander* scorneth them, that teach that this worde iustifying is a lawe terme: because, wee must be righteous indeede. And he abhorreth nothing more than to say, that wee be iustified by free imputation. But, if God do not iustifie vs by acquiting and pardoning, what meaneth that saying of *Paul*, God was in Christ reconciling the world to himselfe, not imputing to men their sinnes? For, him that had done no sinne, hee made sinne for vs, that he might be the righteousness of God in him. First I winne thus much, that they bee iudged righteous that be reconciled to God. The manner how is declared, for that God iustifieth by forgiving as in another place iustification is set as contrarie to accusation, which comparing of them as contraries, doeth clearely shewe that it is a phrase borrowed from the vse of the lawe. And there is no man being but meanly pradisid in the Hebrew tongue, if hee haue a sober braine, that is ignorant that this phrase came from thence, and whereunto it tendeth, and what it meaneth. Nowe where *Paul* saith that *Dauid* described the righteousness without workes, in these wordes, Blessed are those whose sinnes are forgiven: Let *Osiander* answer mee whether this be a full definition or but halfe one. Truly *Paul* bringeth not in the Prophet for a witness, as though hee taught that forgiveness of sinnes is but a parte of righteousness, or a thing that ioyneth with other to the iustifying of man: But he includeth whole righteousness in free forgiveness, pronouncing the man blessed, whose sinnes are couered, to whome God hath forgiven iniquities, and to whome hee imputeth no transgressions. He doth measure and iudge such a mans felicity thereby, because he is not this way righteous indeede, but by imputation. *Osiander* taketh exception and saith, that this should be slanderous to God, & contrarie to his nature, if hee shoulde iustifie them that in deede remaine still wicked. But wee must remember, as I haue already saide, that the grace of iustifying is not seuered fro regeneration although they be severall things. But because it is more than sufficiently known by experience, that there abide alwaies in the righteous some remnants of sinne, it must needs bee that they be farre otherwise iustified than they be reformed into newnesse of life. For this latter point of reformation, God so beginneth in his elect, and throughout the whole course of their life, by litle and litle, & sometime slowly proceedeth in it, that they be alway before his seate in danger of the iudgement of death. But he iustifieth the not by partmeale, but so that they may freely, as clothed with the purenesse of Christ, appeare in heaven. For no portion of righteousness could appease our consciences, till they be satisfied that God is fully pleased with vs, because wee be righteous in his sight without exception. Whereupon followeth, that the doctrine of iustification is misturned, yea, ouerturned from the verie foundation, when doubting is cast into mens mindes, when the affiance of saluation is shaken, whe

1. Cor. 5. 12.

Rom. 4. 7.  
Psal. 32. 1.



the free and dreadles inuocation is hindered, yea when quiet and tranquillitie with spirituall ioy is not stablished. Whereupon *Paul* gathereth an argument by contraries, to proue, that the inheritance is not by the lawe. Gala. 3. 18. For by this meane faith should be made voyde, which if it haue respect to workes, is ouerthrowen, because none of the moſte holy ſhall therein finde wherupon to truſt. This difference of iuſtifying and regenerating (which two things *Oſander* cōfounding together, calleth two ſortes of righteouſneſſe) is verie well expreſſed by *Paul*: for ſpeaking of his recall righteouſnes in deede, or of the vprightneſſe wherewith he was endued (which *Oſander* nameth eſſentiall righteouſneſſe) hee lamentably cryeth out: Wretch that I am: who ſhall deliuer mee from the body of this death? But ſying to the righteouſnes which is grounded vpon the onely mercie of God, he glorioſly triumpheth ouer both life, death, reproches, hunger, ſword, and all aduerſities. Who ſhall accuſe the electes of God whome he iuſtifieth? For I am ſurely perſuaded, that nothing ſhall ſeuer vs from his loue in Chriſt. Hee plainly publiſheth, that he hath the righteouſnes which alone fully ſufficeth to ſaluation before God, ſo that the wretched bondage which he knowing to be in himſelfe, did a litle before bewaile his eſtate, may not miniſh nor any way hinder his boldnes to glorie. This diuerſitie is ſufficiently knowne, & ſo familiar to all the holy ones, that grone vnder the burden of iniquities, & yet with victoriotis confidence, do mount vp aboue al feares. As for this that *Oſander* obiecteth, that it diſagreeeth with the nature of God, it falleth vpon himſelfe. For although hee clotheſh the holy ones with a double righteouſnes as it were with a furred garment, yet he is compelled to confeſſe y without forgiuenesse of ſinnes they neuer pleaſed God. If that be true, then at leaſt let him graunt, that they which are not righteous in deede, are accounted righteous according to the appointed propoſition of imputation, as they call it. But howe farre ſhall a ſinner extende this free acceptation that is put in place of righteouſnes: ſhal he meaſure it by the pound or by y ounce? Truly he ſhal hang doubtfull and wauering to this ſide and that ſide, becauſe he may not take vnto him ſo much righteouſnes as ſhal be neceſſarie to ſtabliſh confidence. It is happe that he that would binde God to a lawe, is not iudge of this cauſe. But this ſhall ſtand ſteadſt, that thou maiſt be iuſtified in thy ſayinges and ouercome when thou art iudged. But howe great preſumption is it to condemne the chiefe iudge when he freely acquiteth, that this aunſwere may not bee in force, I will haue mercie vpon whome I will haue mercy. And yet the interceſſion of *Moses* which God did put to ſilence with this ſaying, tended not to this ende that he ſhould ſpare none, but that hee ſhould acquite altogether, taking away their condemnation although they were guiltie of offence. And wee do ſay that they which were loſt haue their ſinnes buried and ſo are iuſtified before God: becauſe, as God hateth ſinne, ſo he can loue none but them whom he iuſtifieth. But this is a maruellous maner of iuſtifying, that they being covered with the righteouſnes of Chriſt ſtand not in feare of the iudgement which they haue deſerued, & when they worthily condemne themſelues are accounted righteous without themſelues.

Rom. 7. 24.

Rom. 8. 33.

Pfal. 51.6.

Exod. 21. 19.

The fond obiections which Osander gathereth against them that hold a man iustified not by the righteousness which Christ wrought in vs as he is God, but which we haue in his death and resurrection as he is man.

**72** But the readers are to bee warned, that they take good heede to the  
I i 2                      mystery



mysterie which he braggeth that he wil not hide from them. For after that he hath long and largely trauailed to proue that we doe not obtaine fauour with God by the onely imputation of the righteousness of Christ, because this should bee impossible for him to count them for righteous that are not righteous, (I vse his own words) at length hee concludeth that Christ was giuen vs vnto righteousness, not in respect of his nature of manhoode but of his nature of Godhead: and that although this righteousness cannot be founde but in the person of the Mediatour, yet it is the righteousness not of man but of God, he doeth now binde vp his rope made of two righteousnesses, but he plainly taketh away the office of iustifying from Christes nature of manhood. But it is good to see howe he disagreeeth. It is saide in the same place, that Christ was made vnto vs wisdom, which belongeth to none but to the eternal worde. Therefore Christ in that hee is man is not wisdom. I answer that the onely begotten sonne of God was in deede his eternal wisdom, but in *Pauls* writings that name is giuen him in diuerse wise, because all the treasures of wisdom & knowledge are laide vp in him. That therefore which hee had with his father, he disclosed vnto vs: and so that which *Paul* saith is not referred vnto the essence of the sonne of God, but to our vse, and is rightly applied to Christes nature of manhood: because although hee shined a light in darkenesse, before that hee did put on flesh, yet it was a hidden light till the same Christ came forth in y nature of man, the shining sunne of righteousness, which therefore calleth himselfe the light of the worlde. Also it is foolishly obiected of him, that the power of iustifying is farre aboue both Angels and men: forasmuch as this hangerh not vpon the worthinesse of any creature, but vpon the ordinance of God. If Angels will take vpon them to satisfie God, they can nothing preuaile, because they are not appointed thereunto. But this singularly belonged to Christ being man, which was made subiect to the law, to redeeme vs fro the curse of the lawe. Also he doeth slanderously cauil, that they which denie that Christ is our righteousness according to his nature of Godhead, doe leaue but one part of Christ, & (which is worse) doe make two gods, because although they confesse, that God dwelleth in vs, yet they say againe that we are not righteous by the righteousness of God. For although wee call Christ the author of life, in respect that he suffered death to destroy him that had the power of death, we do not by & by take away y honour fro whole Christ as he was openly shewed God in the flesh, but we only make a distinctiō how the righteousness of God is conueied vnto vs, that we may enioy it. In which point *Osander* hath too fowly erred. Neither do we denye that that which is openly giuen vs in Christ, proceedeth from the secret grace & power of god: and we strue not against this, that the righteousness which Christ giueth vs is the righteousness of God that proceedeth from God: but we holde this stedfastly, that we haue righteousness & life in the death & resurrection of Christ. I ouerpasse that heaping together of places wherof he may well be ashamed, wherewith he hath tediously combed the readers without choise & without common reason, to proue that wheresoeuer is made mention of righteousness, there ought to be vnderstanded this essentiall righteousness. As where *Daniel* calleth vpon the righteousness of God to helpe him: here-

Col. 2. 3.

Iohn. 8. 12.

Gal. 3. 13.

Heb. 2. 14.

as he doth in summe about an hūdred times, *Olander* sticketh not to corrupt so many sentences. And nothing stronger is the other obiection, that that is properly and rightly called righteousness, whereby wee bee moued to doe rightly, but that God onely worketh in vs both to wil and to performe. For we do also not denie, but that God reformeth vs with his spirite vnto holiness of life and righteousness: but we must first see whether he doe this by himselfe & immediatly, or by the hand of his sonne, with whom he hath left all the fulnesse of his holy spirit, that with his abundānt store he should supply the neede of his members. Moreouer, although righteousness come vnto vs out of the secrete fountaine of the godhead, yet it followeth not y<sup>e</sup> Christ which sanctified himselfe in the flesh for our sakes, was righteousness vnto vs according to his nature of godhead. No lesse fond is that which he saith, that Christ himselfe was righteous by the righteousness of God. Because vnlesse the will of his father had moued him, he could not himselfe haue satisfied the office committed vnto him. For though we haue in another place saide, that all the deseruings of Christ himselfe do proceede from the mere good will of God, yet that maketh nothing to that fantastickall thing, where-with *Olander* bewitcheth both his owne & simple mens eyes. For who would suffer a man to gather this conclusion, that because God is the fountaine & beginning of our righteousness, therefore we be essentially righteous, & the essence of Gods righteousness dwelleth in vs? In redeeming the church (saith *Esay*) God did put on his righteousness as a harness: but did he so to spoyle Christ of his armor which he had giuen him, to make him to bee no perfect redeemer? But the Prophet meant nothing else but that God borrowed nothing out of himselfe, nor was holpen by any aide to redeeme vs. Which thing *Paul* briefly expressed in other words, saying, that hee gaue vs salvation to the shewing of his righteousness. But this doeth not ouerthrow that which he teacheth in another place, that we are righteous by the obedience of one man. Finally whosoever wrappeth vp a double righteousness, that poore soules may not rest in the meere onely mercie of God, hee doeth in a mockerie crowne Christ with thornes.

13 But forasmuch as a great parte of men, imagineth righteousness to be made of faith and workes, let vs first shew this also, that the righteousness of faith and workes doe so differ, that when the one is stablished, the other must needs be ouerthrown. The Apostle saith that he esteemed all things as dong, that he might winne Christ and finde in him the righteousness that is of God by faith, counting not his righteousness that which is by the lawe, but that which is by the faith of Iesus Christ. You see that here is also a comparison of contraries and that here is declared that hee which will obtaine the righteousness of Christ, must forsake his owne righteousness. Therefore in another place he saith, that this was the cause of fall to the Iewes that going about to establish their owne righteousness, they were not subiect to the righteousness of God, If in stablishing our owne righteousness we shake away the righteousness of God, therefore to obtaine Gods righteousness our own must be vterly abolished. And he sheweth the same thing, when he saith, that our glorying is not excluded by the law, but by faith. Whereupon followeth that so long as there remaineth any righteousness

Philip. 2. 13.

Joan. 17. 19.

Esay. 59. 17.

Rom. 3. 23.

Rom. 5. 19.

Righteousnesse  
cannot be by faith  
and workes ioy-  
ned together.  
Phil. 3. 8.

Rom. 10. 3.

Rom. 3. 27.

Rom. 4. 2.

of workes, how little fouer it be, there still remaineth to vs some matter to glorie vpon. Nowe if faith exclude all glorying, then the righteousness of workes can no wise be coupled with the righteousness of faith. To this effect he speaketh so plainly in the fourth Chapter to the Romanes, that hee leaueth no rounge for cauillations or shifts: If (saith he) *Abraham* was iustified by workes, he hath glorie. And immediately he addeth: but hee hath no glorie in the sight of God. It followeth therefore that hee was not iustified by workes. Then he bringeth an other argument by contraries, when rewarde is rendered to workes, that is done of debt and not of grace. Therefore it is not of the deservings of workes. Wherefore farewell their dreame, that imagine a righteousness made of faith and workes mingled together.

*Not only the  
works of men  
unregenerate but  
also faithful mens  
deedes are exclu-  
ded in the matter  
of iustification.*

14 The Sophisters thinke that they have a subtle shift, that make to themselves sport & pastime with wresting of Scripture & with vaine cauillations. For they expound workes in that place to be those which men not yet regenerate do only literally & by the endeour of free wil without the grace of Christ; and do say that it belongeth not to spirituall workes. So by their opinion a man is iustified both by faith & by workes. So that the workes be not his owne, but the giftes of Christ & fruites of regeneration. For they say that *Paul* spake so for none other cause, but to conuince the Iewes, trusting vpon their own workes, that they did foolishly presume to claime righteousness to themselves, with the onely spirite of Christ doeth giue it vs, and not any indeuour by our own mouen of nature. But they doe not make that in the comparision of the righteousness of the law and the righteousness of the Gospel, which *Paul* bringeth in in another place, all workes are excluded with what title soeuer they be adorned. For hee teacheth that this is the righteousness of the law, that he should obaine saluation that hath persoumed that which the law commandeth; and that this is the righteousness of faith, if wee beleue that Christ died and is risen againe. Moreouer wee shall hereafter shewe in place fit for it, that sanctification and righteousness are seuerall benefites of Christ. Whereupon followeth that the verie spirituall workes come not into the account when the power of iustifying is ascribed to faith. And where *Paul* denieth (as I euen nowe alledged) that *Abraham* had any thing whereupon to glorie before God, because hee was not made righteous by workes: this ought not to be restrained to the literall & outward kinde of vertues, or to the endeour of free will. But although the life of the patriarch *Abraham* were spirituall and in maner Angellike, yet he had not sufficient deservings of workes to purchase him righteousness before God.

Gal. 3. 11.

15 The Schoolemen teach a little more grossly that mingle their preparations: but these do lesse infect the simple and vnskilfull with corrupt doctrine about the strine, vnder pretence of Spirite and grace hiding the mercie of GOD, which only is able to appease trembling consciences. But wee confesse with *Paul* that the doers of the law are iustified before God: but because wee are all farre from the keeping of the law, hereupon wee gather, that the workes which should most of all haue auailed to righteousness, doe nothing helpe vs because we lacke them. As for the common Papistes or Scholemen, they are



are in this point doubly deceived: both because they call faith an assurednes of conscience in looking for reward at the hand of God for desertings, and also because they expound the grace of God not to be a free imputation of righteousness, but the holy ghost helping to the endeavour of holinesse. Heb. 11. 6. They read in the Apostle that he which commeth to God, must first believe that there is a God, and then that hee is a renderer of reward to them that seeke him. But they marke not, what is the maner of seeking. And that they are deceived in the name of grace, is plainly proued by their owne writings. For Lombard expoundeth, that iustification by Christ is giuen vs two wayes, Sent. li. 3. dist. 16. ca. 2. First (saith he) the death of Christ doth iustifie vs, when by it charitie is stirred vp in our hearts, by which we are made righteous. Secondly, that by the same death sinne is destroyed, whereby Satan held vs captiue, so that now he hath not whereby to condemne vs. You see how he considereth the grace of God principally in iustification, to bee so farre as wee are directed to good workes by the grace of the holy Ghost. He would forsooth haue followed the opinion of *Augustine*; but he followeth him a farre off, & goeth farre out of the way from rightly following him: because if *Augustine* haue spoken any thing plainly he darkeneth it, if there bee any thing in *Augustine* not verie vnpure, he corrupteth it. The Schoolemen haue still strayed from worse to worse, till with headlong fall at length they be rolled downe into a Pelagian error. And the verie sentence of *Augustine*, or at least his manner of speaking is not altogether to be receued. For though he singularly well taketh from man all praise of righteousness, & assigneth it wholly to the grace of God, yet he referreth grace to sanctification, whereby wee are renewed into newnesse of life by the holy Ghost.

16 But the Scripture, when it speaketh of the righteousness of faith, lea-  
deth vs to a farre other ende, that is to say, that turning away from the loo-  
king vpon our owne workes, we should only looke vnto the mercie of God & the  
prouidence of Christ. For it teacheth this order of iustification, y first God  
vouchsaueth to embrace man being a sinner with his meere and free good-  
nes, considering nothing in him but miserie whereby he may be moued to  
mercie, forasmuch as he seeth him altogether naked & void of good workes,  
fetching from himselfe the cause to do him good: then, that hee moueth the  
sinner himselfe with feeling of his goodnes, which dispaireing vpon his owne  
workes casteth al the summe of his saluation vpon Gods mercy. This is the  
feeling of faith, by which feeling the sinner commeth into possession of his  
saluation, when he acknowledgeth by the doctrine of the Gospell that he is  
reconciled to God: that obtaining forgiveness of sinnes by meanes of y right-  
eousnes of Christ, he is iustified: & although he be regenerate by the spirite  
of God, he thinketh vpon continual righteousness layd vp for him not in the  
good workes to which he applyeth himselfe, but in the only righteousness of  
Christ. When these things shalbe euery one particularly weyed, they shall  
giue a perfect declaration of our sentence. Albeit they might be better dis-  
posed in another order than they are set forth. But it maketh litle matter, so  
that they hang together in such sort that wee may haue the whole matter  
truly declared and surely proued.

*The righteous-  
nesse of faith spo-  
ken of in scripture  
turneth mens eyes  
from their owne  
workes to the  
free goodnes of  
God, which par-  
doneth sinne, and  
causeth sinners to  
feele the mercie  
whereby they are  
pardoned and in  
Christ made right-  
eous.*

*The difference  
which S. Paule  
to the Romans  
putteth betwene  
the righteousnesse  
of the Gospell and  
of the law, ex-  
cludeth workes,  
from that iustifi-  
cation which is  
through faith.*

17 Here it is good to remember the relation that wee haue before saide  
li 4 to be

Rom. 10. 5.

Gal. 3. 18.

Rom. 8. 1.

The same difference to the same effect. I taught in the epistle to the Galatians, Gal. 3. 12.

Rom. 4. 2.

to be betweene faith & the Gospel: because it is said for this cause that faith iustifieth, for that it receiueth & embraceth the righteousness offered in the Gospel. And whereas it is said to be offered by the Gospel, thereby all consideration of worke is excluded. Which thing *Paul* declareth many times else where, but most plainly in two places. For, to the Romanes, comparing the law and the gospel together he saith: the righteousness that is by the law is thus, the man that doth these things shall liue in them. But the righteousness that is of faith offereth saluation, if thou belceue in thy heart & confesse with thy mouth the Lord Iesus, and that the father hath raised him vp from the dead. See you not how he maketh this the difference of the law and the Gospel, that the law giueth righteousness to workes, and the gospel giueth free righteousness without help of workes? it is a notable place, & that may deliver vs out of many hard doubtles, if wee vnderstand that the same righteousness that is giuen vs by the gospel is free from all conditions of the law. This is the reason, why he doeth more than once with great seeming of contrarietie set the promise by way of opposition against the lawe, as if the inheritance be of the law, then is it not of the promise; and all the rest in the same chapter to the same effect. Truly the law it selfe hath also her promises. Therefore there must needs be in the promises of the gospel, something different & diuerse from the promises of the law, vnlesse wee will confesse that the comparison is very fond. But what diuersitie shall this be, vnlesse it be that they are freely giuen, and vpholden by the onely mercie of God, whereas the promises of the law hang vpon the condition of workes? Neither let any man here carpe against me, and saye, that in this place the righteousness is reiected which men of their own force and free will would compell God to receiue? forasmuch as *Paul* without exception teacheth that the law in commanding profiteth nothing: because there is none nor onely of the common multitude, but also of the perfectest, that fulfilleth it. Lone vndoubtedly is the chiefe point of the lawe: when the Spirit of God frameth vs vnto it, why is it not to vs a cause of righteousness, but for that euen in the holy ones it is vnperfect, and therefore of it selfe deserueth no rewarde.

18 The second place is this. It is manifest that no man is iustified by the law before God: Because the righteous man shall liue by faith. But the lawe is not of faith: but the man that doth these things, shall liue in them. Howe coulde this argument otherwise stande together, vnlesse we agree vpon this point, that workes come not into the account of faith, but are vtterly to bee seuered from it: The law (saith he) differeth from faith. Why so? because workes are required to the righteousness therof. Therefore it followeth that workes are not required to the righteousness of faith. By this relation it appeareth that they which are iustified by faith are iustified beside the deseruing of workes, yea without the deseruing of workes, because faith receiue that righteousness which the Gospel giueth. And the Gospel differeth from the law in this point, that it bindeth not righteousness to workes, but setteth it in the only mercy of god. Like hereunto is that which he affirmeth to the Romanes, that *Abraham* had nothing to glorie vpon, because faith was imputed to him vnto righteousness, & he addeth a confirmation, because then

then there is place for the righteousness of faith, when there are no workes to which a reward is due. Where be workes (saith he) due reward is rendered vnto them: that which is giuen to faith is freely giuen. For the verie meaning of the words that he vseth in that place serue to proue the same. Whereas he adioyneth within a litle after, that therefore we obtaine the inheritance by faith as according to grace, hereupon he gathereth that the inheritance is of free gift, because it is receiued by faith: & howe commeth y, but because faith without any help of workes leaneth wholly vpon the mercie of God? And in the same meaning, without doubt he teacheth in another place, that the righteousness of God was openly shewed without the law, although it haue witnesse borne of it by the law & the prophets: because excluding the law, he saith that it is not holpen by workes, and that we obtaine it not by working, but come emptie that we may receiue it.

19 By this time the reader perceiueth with what equitie the Sophisters do at this day cauil at our doctrine, when wee saie, that man is iustified by faith only. They dare not deny that man is iustified by faith because it is so often found in Scripture: but because this word, Onelie, is neuer expressed, they cannot abide to haue such an additiō made. Is it so? But what wil they answer to these words of *Paul*, where he affirmeth that righteousness is not of faith except it be freely giuen? How can free gift agree with workes? And with what cauations will they mocke out, that which hee saith in another place, that the righteousness of God is manifestly shewed in the Gospel? If righteousness be manifestly shewed in the Gospel, surely therein is contained not a torne or halfe righteousness, but full and perfect. Therefore the lawe hath no place therein. And they stande vpon not onelie a false but also a foolish shift about this exclusiue word, Onelie. Doeth not he perfectly enough giue all things to onelie faith, that taketh all thinges from woorkes? What, I pray you meane these sayings: that righteousness was manifestly shewed without the law: that man is iustified freely & without the workes of the law? Here they haue a wittie shift to escape withall, which although they deuised it not themselves, but borrowed it of *Origen* & certaine of the olde writers, yet is verie foolish. They prate that the ceremoniall woorkes of the lawe, not the morall, are excluded. They profit so with continuall brawling, that they knowe not the verie first rules of Logike. Doe they thinke that the Apostle doted whē he alleaged these places to proue his saying? The man that shall do these thinges shall liue in them: and, Cursed is euery one that fulfilleth not all thinges that are written in the volume of the law. Vnlesse they be made, they wil not saie that life was promised to the keepers of Ceremonies, or curse threatened onelie to the breakers of them. If these places be to be vnderstanded of the morall law, it is no doubt that the morall workes also are excluded from the power of iustifying. To the same purpose serue these arguments y he vseth: because the knowledge of sinne was by the lawe, therefore righteousness is not by the law. Because the law worketh wrath, therefore it worketh not righteousness. Because the lawe cannot make conscience assured, therefore also it cannot giue righteousness. Because faith is imputed vnto righteousness, therefore righteousness is not a rewarde of worke, but is giuen being not due.

Rom. 3. 21.

*The doctrine expounded at without cause which saith iustification by faith onlie excluding thereby all woorkes not onlie ceremoniall but morall also.*  
Rom. 4. 2.  
Rom. 1. 17.

Rom. 3. 21  
& 24.

Gal. 3. 10.

Rom. 3. 20  
& 4. 15.



# Cap. 1.1. Of the manner how to receiue

Gal. 3. 27.

Because we are iustified by faith, therefore glorying is cut off. If there had beene a law giuen that might giue life, then righteousness were truly by the law; but God hath shut vp all vnder sinne that the promise might be giuen to the beleuers. Let them now fondly say if they dare, that these things are spoken of ceremonies and not of manners; but verie children woulde hisse out so great shamelesnesse. Therefore let vs hold this for certaine, that the whole law is spoken of, when the power of iustifying is taken awaie from the law.

*Neither can  
workes iustifie  
though they bee  
highly esteemed  
because the value  
of them dependes  
onlie upon Gods  
allowance, nei-  
ther doth loue giue  
vnto faith the  
force wherby it  
is able to iustify.*  
Gal. 3. 7.

20 But if any man maruaile why the Apostle vsed such an addition, not being content with onely naming works: the reason is readie to be shewed for it. For, although workes be so highly esteemed, yet they haue that value by the allowance of God, rather than by their owne worthinesse. For who can boast vnto God of any righteousness of workes, but that which he hath allowed? Who dare claime anie reward as due vnto the, but such as he hath promised? They haue therefore this of the beautifullnes of God, that they are counted worthie both of the name & reward of righteousness: & they bee of value only for this cause, whē the purpose of him that doeth them is by the to shew his obedience to God. Wherefore the Apostle in another place, to proue that *Abraham* could not be iustified by works, alledgeth that the law was giue, almost foure hundred & thirtie yeres after the couenāt made. Vnlearned men would laugh at such an argumēt, because there might be righteous workes before the publishing of the lawe. But because he knewe that there was no such value in workes but by the testimonie and vouchsauiug of God, therefore he taketh it as a thing confessed, that before the lawe they had no power to iustifie. Wee vnderstand why he namelie expresseth the worke of the lawe, when he meaneth to take away iustification from anie workes because controuersie may be moued of those & none other. Albeit sometime he excepteth all workes without any addition, as when he saith that by the testimonie of *Dauid* blessednes is assigned to that man, to whom the Lord imputeth righteousness without works. Therefore they can with no cauillations bring to passe, but that we shal get this general exclusiue onely. And they do in vain seek that trifling subtletie, that we are iustified by that onely faith which worketh by loue, so that righteousness must stand vpō loue. We graunt in deed with *Paul*, that no other faith iustifieth, but that which is effectually working with charitie: but that faith taketh not her power of iustifying from that effectualnes of charitie. Yea it doth by no other meane iustifie, but because it bringeth vs into the communicating of the righteousness of Christ. Or else al that which the apostle so earnestly presseth, should fall to nought. To him that worketh (faith he) the reward is not reckoned according to grace, but according to det. But to him that worketh not, but beleueth in him that iustifieth the vnrighteous, his faith is imputed vnto righteousness. Could he speake more euidently than in so saying? that there is no righteousness of faith but where there are no workes to which any reward is due: and that onely then faith is imputed vnto righteousness, when righteousness is giuen by grace that is not due.

Rom. 4. 6.

Gal. 5. 6.

Rom. 4. 4.

*Sinne putteth  
omissie betweene*

21 Now let vs examine how true that is, which is saide in the definition, that the righteousness of faith is the reconciliatiō with God, which consisteth

sisteth vpon the only forgiuenesse of finnes. We must alway returne to this principle, that the wrath of God reſteth vpon all men, so long as they continue to be sinners. That hath *Eſay* excellently well ſet out in these wordes: The hand of the Lorde is not ſhortned, that he is not able to ſaue: nor his eare dulled that he cannot heare: but your iniquities haue made diſagreement betwene you and your God, & your finnes haue hidden his face from you that he heareth you not. We heare that sinne is the diuision betwene man & God, & the turning away of Gods face from the sinner. Neither can it otherwise be, For it is diſagreeing from his righteousness to haue anie fellowship with sin. Wherefore the Apostle teacheth that mā is enimie to God til he be restored into fauour by Christ Who therefore the Lorde receiueth into ioyning with him, him he is ſaide to iuſtifie: becauſe he can neither receiue him into fauour nor ioine him with himſelfe, but he muſt of a ſinner make him righteous. And we further ſay, that this is done by the forgiuenes of finnes. For if they whom the Lord hath reconciled to himſelfe be iudged by their works, they ſhalbe found ſtil ſinners indeede, who yet muſt be free & cleane from sinne. It is certaine therefore that they whom God embraceth, are no otherwiſe made righteous, but becauſe they are cleaſed by hauing the ſpots of their ſins wiped away by forgiuenes, that ſuch a righteousness maie in one word be called the forgiuenes of finnes.

man and God: ſo  
that except it bee  
pardoned vs, wee  
cannot be ioined  
vnto him.  
Eſa. 59. 7.

Rom. 5. 8.

22 Both theſe are moſt clearly to be ſeene by theſe wordes of *Paul*, which I haue already alleaged: God was in Christ reconciling the worlde to himſelfe, not imputing their finnes to man, and he hath left with vs the word of reconciliation. And then he addeth the ſum of his meſſage, that him which knew no sinne he made sinne for vs, that we might be made the righteousness of God in him. Here he nameth righteousness and reconciliation without difference, that wee may perceiue that the one is mutually contained vnder the other. And he teacheth the manner to attaine this righteousness to be when our finnes are not imputed vnto vs. Wherefore doubt thou not hereafter how God doth iuſtifie vs, when thou heareſt that he doth reconcile vs to himſelfe by not imputing finnes. So to the *Romaneſ* hee prooueth by the teſtimonie of *Dauid*, that righteousness is imputed to man without works, becauſe *Dauid* pronounceth the man bleſſed whoſe iniquities are forgiuen, whoſe finnes are couered, to who the Lord hath not imputed his offences. Without doubt by bleſſednes he there meaneth righteousness. As ſith he affirmeth the ſame to ſtand in the forgiuenesse of finnes, there is no cauſe why we ſhould otherwiſe define it. Therefore *Zacharie* the father of *John* the Baptiſt ſingeth that the knowledge of ſaluatiō conſiſteth in the forgiuenes of finnes. Which rule *Paul* following in his Sermon which he made to the *Antiochians* concerning the ſumme of ſaluatiō, as *Luke* reporteth it, concluded in this manner, by him forgiuenesse of finnes is preached vnto you, & every one that beleueth in him is iuſtified from all theſe thinges, from which ye coulde not be iuſtified in the lawe of *Mofes*. The Apostle ſo knitteth the forgiuenesse of finnes with righteousness, that he ſheweth that they be both all one. Whereupon he rightfully reaſoneth that the righteousness is freely given vnto vs, which we obtaine by the louing kindnes of God. Neither ought it to ſeeme a ſtrange vnused ſpeech, that the faithful

Righteouſneſſe  
and reconcilment  
vnto God doe  
mutuallie containe  
the one the other,  
and are aſſumed  
vnto, when our  
finnes are not im-  
puted.

2. Cor. 3. 19

2. Cor. 3. 21.

Rom. 4. 6.

Luk. 1. 77.

Act. 13. 38.

are



are righteous before God, nor by workes, but by free acceptation: sith both it is so oft found in the Scripture, and the old authors also doe sometime so speake. For *Augustine* saith thus in one place: The righteousness of the saints in this worlde standeth rather in forgiveness of sinnes, than in perfection of vertues. Wherewith agreeth the notable sentences of *Bernard*: Not to sin is the righteousness of God: but the righteousness of man, is the mercifull kindnes of God. He had before affirmed that Christ is to vs righteousness in abolution, and therefore that they only are righteous that haue obteyned pardon by mercie.

De ciuit. dei  
cap. 27.

Serm. 23. in  
cant. Ser. 22.

The righteousness  
of Christ imputed  
vnto vs maketh  
vs righteous.

2. Cor. 5. 21.

Rom. 8. 3.

Rom. 6. 19.

Lib. 2. de Iac. &  
vita beata.

23 Hereupon also followeth this, that by the onelie meane of Christes righteousness, we obtaine to be iustified before God. Which is as much in effect as if it were said, that man is not righteous in himselfe, but because the righteousness of Christ is by imputation enterpartened with him, which thing is worthie to be heede fully marked. For that trifling error vanisheth away, to say that man is therefore iustified by faith, because faith taketh part of the Spirit of God by which he is made righteous, which is so contrary to the doctrine aboue taught, that they can neuer be made to agree together. For it is no doubt y he is void of his own righteousness, that is taught to seek righteousness without himselfe. This the Apostle affirmeth most plainly whē he writeth y he which knew no sinne was made for vs a propitiatorie sacrifice to cleanse away sin, y we might be made the righteousness of God in him. You see y our righteousness is not in vs but in Christ, & that it belongeth to vs only by this title, because we be partakers of Christ, because wee possesse al his riches with him. And it maketh nothing to the contrary that in another place he teacheth, that sin was condēned of sin in the flesh of Christ, that the righteousness of the law might be fulfilled in vs: where he meaneth no other fulfilling, but y which we obtaine by imputation. For the Lord Christ doth in such sort communicate his righteousness with vs, that after a certain marueilous manner, he poureth the force thereof into vs, so much as pertaineth to the iudgemēt of God. It appeareth that he did no otherwise mean, by the other sentence which he had spoken a litle before. As by the disobedience of one man we were made sinners, so by the obedience of one man we are iustified. What is it else to set our righteousness in the obedience of Christ, but to affirm y hereby only we are accounted righteous, because the obedience of Christ is imputed vnto vs as if it were our own? Therefore me thinks that *Ambrose* hath excellently wel shewed howe there is an example of this righteousness in the blessing of *Iacob*. For as *Iacob* hauing not of him selfe deserued the preeminence of the first begotten son, hid himself in the apparel of his brother, & being clothed with his brothers cote y fauored of a most sweet smel, he crept into y fauor of his father, & received y blessing to his own comodity vnder the person of another: so we do lie hidden vnder the precious purenes of Christ our elder brother, that we may get a testimony of righteousness in the sight of God. The wordes of *Ambrose* are these: Whereas *Isaac* smelt the sauour of the garments, peraduenture this is meant thereby, that we are not iustified by workes but by faith: because fleshly weakenesse hindereth workes, but the brightnes of faith which meriteth forgiveness of sinnes, overshadoweth the error of deedes. And truly



truely so it is. For, that we may appeare before the face of God vnto saluation, it is necessary for vs to smell sweetly with his odour, and to haue our faultes couered and barred with his perfection.

### The xij. Chapter.

*That, to the end we may be fully persuaded of the free iustification, we must lift  
up our minds to the iudgements of God.*

**A**Lthough it appeareth by most euident testimonies, that all these things are true, yet we shall not clearely perceiue howe necessarie they be, vntill we haue set before our eyes those things that ought to be the groundes of all this disputation. First therefore let vs remember this, that wee purpose not to speake of the righteousness of a worldly iudicial court, but of the heavenly iudgement seate: that we should not measure by our owne small portion, by what vprightnes of workes Gods iudgement may be satisfied. But it is marueilous to see with what rashnes & boldnes it is commonly debated. Yea and it is to be scene howe none doe more boldly or with fuller mouthes (as the saying is) prate of the righteousness of workes, than they that are either monstrously sicke of open outward diseases, or bee ready to burst with inward vices. That cometh to passe because they think not vpon the righteousness of God, whereof if they had neuer so litle feeling, they would neuer make so great a mockery of it. And truelie it is out of measure lightly regarded, when it is not acknowledged to be such & so perfect that nothing be imputed vnto it but euery way whole & absolute, & defiled with no vncleannes: such as neuer was & neuer shal be able to be found in man. It is in deede easie and ready for euery man in Schooles to talke vainely vpon the worthinesse of workes to iustifie men: But when they come into the sight of God, such dalliance must auoide, because there is earnest doing vsed, & no trifling strife about words. To this, to this I saie, we must apply our mind, if we wil profitably enquire of true righteousness, how we may answere the heavenlie iudge whē he calleth vs to account. Let vs think him to be a iudge, not such a one as our owne vnderstandings doe of themselves imagine: but such a one as he is painted out in the Scripture, with whose brightnes the starres shalbe darkened, by whose strength the hills do melt awaie, by whose wrath the earth is shaken, by whose wisdom the wise are takē in their subtlety, by whose purenesse all thinges are proued vnpure, whose righteousness the Angels are not able to beare, which maketh the innocent not innocent, whose vengeance when it is once kindled pearceth to the bottom of hel. If he (I saie) sit to examine mens doings, who shall appeare assured before his throne? who shal dwell with a deuouring fire? saith the Prophet. Who shall abide with cōtinual burnings? he that walketh in righteousnesses and speaketh truth, &c. But let such a one come forth, whatsoeuer he be. But that answere maketh, that none commeth forth. For this terrible saying soundeth to the contrarie: Lord if thou mark iniquities, Lord, who shal abide it? truelie al must needs immediatlie perish, as it is written in an other place: Shall man be iustified if he be compared with God, or shall hee be purer than his maker? Beholde they that serue him are not faithfull: and he hath found

*The cause of mens presuming so much vpon the righteousness of their own workes is their not considering how exact purity is must be that shall answere the law when it commeth to be stricte examined before the iudgements of God.*

Esay. 33. 14.

Psa. 130. 3.  
Iob. 4. 17.

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found peruersnes in his Angels. How much more shal they that dwel in houses of clay and that haue an earthly foundation, be consumed with moethes: they shalbe cut downe from the morning to the euening. Beholde among his Saintes there is none faithfull, & the heaués are not cleane in his sight: how much more is man abhominable and vnprofitable, which drinketh iniquitie as water? I graunt indeed that in the booke of *Iob*, is mention made of a righteousness that is higher than the keeping of the law. And it is good to vnderstand this distinction: because although a man did satisfie the law, yet he could not so stand to the trial of that righteousness that passeth all senses. Therefore although *Iob* be cleare in his owne conscience, yet he is amased, and not able to speake because he seeth that very angellike holines can not appease God, if he exactly weigh their works. But I therefore wil at this time ouerpasse that righteousness which I haue spoken of, because it is incomprehensible: but onely this I say, that if our life be examined by the rule of the written law, we are more than senselesse if so many curses wherewith the Lord hath willed vs to be awaked do not torment vs with horrible feare, and among other this generall curse, Cursed is euery one that doeth not abide in all the things that are written in the booke. Finally all this discourse shalbe but vnsauiory and cold, vnlesse euery man yelde himselfe guiltie before the heauenly iudge, and willingly throw downe and abase himselfe, being careful how he may be acquired.

*Iob. 15. 15*

*Deut. 27. 26*

*How righteous  
foeter vve bee in  
comparison of o-  
ther men, this in  
the sight of God is  
not able to make  
vs blamelesse.*

2 To this, to this I say, we should haue lifted vp our eies, to learne rather to tremble for feare, than vainely to reioyce. It is in deede easie, so long as the comparison extédeth no further than men, for euery man to think himselfe to haue somewhat which other ought not to despise. But whé we rise vp to haue respect vnto God then sodainly that confidence falleth to the ground & cometh to naught. And in the same case altogether is our soule in respect of God, as mans body is in respect of the heauen. For the sight of the eye, so long as it continueth in viewing things that lie neere vnto it, doth shew of what pearcing force it is, but if it be once directed vp to the sunne, then being daseled & dulled with the too great brightnes thereof, it feeleth no lesse feeblenes of it selfe in beholding of the sunne, than it perceiued strength in beholding inferior things. Therefore let vs not deceiue our selues with vain confidence, although we count our selues either equal or superior to other men: but that is nothing to God, by whose wil this knowledge is to be tried. But if our wildnes can not be tamed with these admonitiós, he wil answere to vs as he said to the Pharisees: you be they that iustifie your selues before men: but that which is high to mé is abhominable to God. Now go thy way and proudly boast of thy righteousness among men, while God from heaué abhorreth it. But what saie the seruantes of God that are truly instructed with his Spirit? Enter not into iudgement with thy seruant, because euery liuing man shal not be iustified in thy sight. Another saith, although in somewhat diuerse meaning: Man can not be righteous with God: if he will contend with him, he shall not be able to answere one for a thousand. Here we now plainly heare what is the righteousness of God, euen such as can bee satisfied with no workes of men, to whom, when it examineth vs of a thousand offences, we can not purge our selues of one. Such a righteousness had

*Luc. 16. 15.*

*Psal. 43. 2.  
Iob. 9. 8.*

had that same chosen instrument of God Paul conceived, when he professed that he knew himselfe guiltie in nothing, but that he was not thereby iustified.

1. Cor. 4. 4.

3 And not only such exâples are in the holy Scriptures, but also al godly writers doe shew that they were alwaie of this minde. So *Augustine* saith, All the godlie that grone vnder this burden of corruptible flesh, and in this weaknesse of life haue this onelie hope that wee haue one mediatur Iesus Christ the righteous, and he is the appeasement for our sinnes. What saith he? If this be their only hope, where is the confidence of workes? For when he calleth it onely, he leaueth none other. And *Bernard* saith. And indeede where is safe and stedfast rest and assurednesse for the weake, but in the woundes of our Sauour? and so much the surer I dwell therein as hee is mightier to saue. The worlde rageth, the body burdeneth, the diuel lieth in waite: I fall not, because I am builded vpon the sure rocke, I haue sinned a grievous sinne, my conscience is troubled, but it shal not be ouertroubled, because I shall remember the woundes of the Lorde. And hereupon afterwarde he concludeth, Therefore my merite is the Lordes taking of mercie, I am not vterly without merite, so long as he is not without mercies. But if the mercies of the Lord be many, then I also haue as many merites. Shall I sing mine owne righteousness? Lorde I will remember only thy righteousness. For that is also my righteousness, for hee is made vnto me righteousness of God. Againe in an other place, This is the whole merite of man, if hee put his whole hope in him that saueh whole man. Likewise where reteining peace to himselfe hee leaueth the glorie to God, To thee (saith hee) let glorie remaine vnminished: it shall bee well with mee, if I haue peace, I forswere glorie altogether, least if I wrongfully take vpon me that which is not mine owne. I loose also that which is offered me. And more plainly in an other place he saith: Why should the Church be carefull of merites, which hath a surer and safer way to glorie vpo the purpose of God? So there is no cause why thou shouldest aske, by what merites we hope for good things, specially when thou hearest in the Prophet, I will doe it, not for your sakes, but for mine owne sake, saith the Lorde. It sufficeth for merite, to know what merites suffice not. But as it sufficeth for merite not to presume of merites, so to be without merits sufficeth to iudgement. Whereas hee freely vseth this worde Merites for good workes, wee must therein beare with the custome. But in the end his purpose was to make hypocrites afraide, that wildly range with licentiousnesse of sinning against the grace of God. As afterward he expoundeth himselfe, saying: Happie is the church that neither wanteth merites without presumption, nor presumptiõ without merites. It hath whereuppon to presume, but not merites. It hath merits, but to deserue, not to presume. Is not the verie not presuming a deseruing? Therefore it presumeth so much the more boldly, because it presumeth not, hauing large matter to glorie vpon, euen the manie mercies of the Lorde.

*S. Augustine*  
and *S. Bernard*  
how far from iustifying to be iustified by their owne workes.

Ad Boni. lib. 2.  
cap. 5.  
Super can. ser. 61.

In psal. qui habitat ser. 15.

In cant. ser. 13.

Eze. 36. 22. & 32

4 This is the trueth. The exercised consciences perceiue this to bee the onely sanctuarie offasetic, wherein they may safely rest themselves when they haue to doe with the iudgement of God. For if the Staates that

*Menedged by their own workes, thinke to be they neuer so holie shall be found vnholie.*

seemed



1. Cor 4. 5.

seemed most bright in the night season, do loose their brighlines, with sight of the sunne, what thinke we shalbe come euen of the rarest innocencie of man, when it shal be compared with the purenesse of God? For that shalbe a most seuerẽ examination, that shal pearce into the most hiddẽ thoughtes of the heart, and (as *Paul* saith) shal reueale the secretes of darknes, and disclose the hidden thinges of the heart, which shall compel the lurking & vnwilling conscience to vtter all things that now are fallen out of remembrance. The diuell our accuser will presse vs, which is priuie to all the wicked deedes that he hath moued vs to doe. There the outward pompous shewes of good workes which now onelie are esteemed, shal nothing profit vs. Onely the purenesse of will shal be required. Wherefore the hypocrisie, not only wherby euerie man knowing himselfe guiltie before God desireth to boast himselfe before men, but also wherwith euery man deceiueth himselfe before God (as we be all inclined to stroke and flatter our selues) shal fall downe confounded, howsoeuer it now be proude, with more than drunken boldnes. They that bend not their wit to such a sight, may indeed for a short time sweetlie and pleasantly frame a righteousnes to themselves, but it is such a righteousnesse as shall be by and by shaken away from them at the iudgement of God: like as great riches heaped vp in a dreame doe vanish away from men when they awake. But they that thal earnestly as it were in the sight of God, enquire of the true rule of righteousnes, shal certaintlie finde that all the works of men, if they be iudged by their owne worthines, are nothing but defilings and filthines: that that which among the common people is accompted righteousnes, is before God mere wickednes: that that which is iudged puritie, is vncleannes; that that which is reckoned glorie, is but shame.

*That partiall  
and blinde affec-  
tion which be-  
cause we beare  
vnto our selues  
when we are  
our owne iudges,  
maketh vs fondly  
so imagine that  
such we shall  
seeme also when  
God iudgeth vs,  
must be shake off.  
Pro. 21. 2. &  
16. 2.*

5 From this beholding of the perfection of God, let it not grieue vs to descend to looke vpon our selues without flatterie or blind affectiõ of loue, For it is no maruel if we be also blinde in this behalfe, forasmuch as none of vs doth beware of the pestilent tenderesse toward himselfe, which (as the Scripture crieth out) naturally sticketh fast in vs. To euerie mã (saith *Salomon*) his owne waie is right in his owne eies. Againe. All the wayes of man seeme cleane in his owne eies. But what? Is he acquired by this blindness? No, But (as he further saith in the same place) the Lord weigheth the heartes, that is to say, while man flattereth himselfe by reason of the outward visor or righteousnes that he beareth in resemblance, in the meane time the Lorde with his ballance examineth the hidden vncleannes of the heart. Therefore sith we so nothing profit with such flatteries, let vs not wilfully mocke our selues to our owne destruction. But that wee maie trie our selues rightly, we must necessarily cal back our conscience to the iudgemẽt seat of God. For we do altogether neede his light to disclose the secret foldings of our peruersnesse, which otherwise lie too deeply hidden. For then and neuer til then, we shal clerely perceiue what is meant hereby: that man being rottennesse and a worme, abhominable and vaine, which drinketh wickednes as water is far from being iustified before God. For who shoulde make that cleane that is conceiued of vncleane seede? not one man. Then shall we also finde that by experience, which *Iob* saide of himselfe? If I will

goe

*Iob. 15. 16.  
Iob. 14. 4.  
Iob. 9. 10.*

goe about to shewe my selfe innocent, mine owne mouth shall condemne me: if I will shewe my selfe righteous: it will proue me wicked, For that is not meant of one age onelie, but of all ages, which the Prophet in old time complained of *Israel*, that all went astray like sheepe, that euery one turned aside to his own way. For he there comprehendeth al the, to who the grace of redemption should come. And the rigorousnes of this examinatio ought to proceede so far, til it subdue vs, so that we be fully throwne downe with all, and by that meane prepare vs to receiue the grace of Christ. For he is decoiued that thinketh himselfe able to receiue the enioying of this grace, vntill hee haue first throwne downe all hawinesse of minde. This is a known saying: that God confoundeth the proude, and giueth grace to the humble.

1. Pet. 5. 5.

6 But what waie is there to humble our selues, but that we being altogether needie and emptie, shoulde giue place to the mercie of God? For I doe not call it humbleness, if we thinke that we haue any thing remianing with vs. And hitherto they haue taught a very hurtfull hypocritie that haue ioyned these two things together, that we must thinke humble of our selues before God, and that we must make some account of our owne righteousness. For if we confesse to God contrarie to our owne thinking, we doe wickedly lie vnto him: but we can not thinke as we ought, but that by & by al that seemeth glorious in vs must be troden vnder foote. Therefore when thou hearest in the Prophet, that there is prepared saluatio for the humble people, and abacement for the eies of the wicked: First thinke, that there is no entrie open to saluation, vntil thou haue laid away al pride & taken to thee perfect humbleness: then, that the same humbleness is not a certaine modestie whereby thou giuest ouer to the Lord a haire bredth of thine own right, as they are called humble before me that do neither presumptuously aduance themselves, nor reprochfully triumph ouer other, although they stand vpo some estimation of their owne excellencie: but an vnfaigned submission of a mind throwen downe with feeling of his owne miserie and neediness. For it is so echwhere described in the word of God. When the Lord saith thus in *Zephaniah*: I will take away out of thee him that outragiously reioyceth, & I wil leaue in the middes of thee the afflicted man & the poore man, and they shall trust in the Lord: doeth he not there plainly shew who be humble? euen they that lie afflicted with knowledge of their own pouertie. On the other side hee calleth the proude, outragious reioycers, because men ioying in prosperitie are wont to reioyce without measure. But to the humble whom hee purposeth to saue, he leaueth nothing but to trust in the Lorde. And likewise it is saide in *Esaie*: Whom shall I looke vnto, but to the poore and contrite in spirit, & him that feareth my words? Again: The high and excellent, that inhabiteth eternitie, his name is holy, that dwelleth on high, & in the holy place, and with the contrite and humble spirit, to quicken the spirite of the humble and the heart of the contrite. When thou so oft hearest the name of contrition, vnderstand thereby the wound of the heart, that suffereth not a man throwen downe on the ground to rise againe With such contrition ought thy heart to be wounded, if thou wilt according to the saying of GOD bee aduanced with the

*We can neither be righteous till we be humble, nor humble as long as we make any reckoning or account at all of our owne righteousness.*

Psal. 18. 28.

Zeph. 3. 11.

*Esaie. 6. 6. Esaie. 57. 5.*



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humble: If that be not done, thou shalt be brought low with the mighty had of God to thy shame and disgracement.

*The Publican a  
pattern of true  
humilitie.  
Luk. 18. 3.*

7 And our best Schoolemaster thinking it not enough to shewe it out in wordes, hath also set out vnto vs in a parable the image of true humilitie as in a painted table. For he bringeth forth a Publicane that standing a farre off, not daring to lift vp his eyes to heauen, with much knocking his brest, praieth in this wise: Lorde be mercifull to me a sinner. Let vs not thinke these to be tokens of fained modestie, that hee dare not looke vp to heauen, nor to come nerer, that with knocking his brest he confesseth himselfe a sinner: but let vs knowe that they bee testimonies of inwarde affliction. On the other side he setteth the Pharisee which thanketh God that he is not of the common sort of men, either an oppresser, or an vnrighteous man, or an adulterer, because he fasted twise on the Sabbath, & gaue tithes of all that hee possessed. He doth with open confession acknowledge that the righteousness which he hath is the gift of God: but because he standeth in confidence that he is righteous, he departeth from God vnfaured and in hatred. The Publicane by acknowledging of his owne wickednes is iustified. Hereby we maie see, how great is the estimation of our humbling vs before God: so that the heart cannot be open to receiue his mercie, vnlesse it bee first void of all opinion of his own worthines. When this opinion hath possessed the place, it shutteth vp the way for Gods mercie to enter. And that no man should doubt hereof, Christ was sent of his father into the earth with this commission, to bring glad tidings to the poore, to heale the contrite in heart, to preach libertie to the captiue, & deliuerance to them that were shut vp in prison, and to comfort them that mourne: to giue them glorie for ashes, oile for mourning, the robe of praise for the spirit of sorrow. According to this commissiō, hee calleth none but them that labour and are laden to take part of his liberalitie. And in another place he saith: I came not to call the righteous, but sinners.

*Esai. 61. 1.*

*Math. 11. 28.*

*Mat. 9. 13.*

*Both pride and  
carelesnes must be  
auoided.*

8 Therefore if we wil giue place to the calling of Christ, let all arrogancie & carelesnes depart far away fro vs. Arrogancie groweth of a foolish persuasiō of our owne righteousness, when a man thinketh himself to haue somewhat, by the deseruing whereof he maie be commended before God, carelesnesse maie be euen without any persuation of workes. For many sinners, because being dronke with sweetnesse of vices they thinke not vpon the iudgement of God, lie as it were senselessly amased with a disease of drowsines, that they aspire not to the mercie offered them. But we must no lesse shake off suche dull sluggishnesse, than we must cast away al vaine confidence of our selues, that we may without encombrance hasten to Christ, that we being empirie and hungrie maie be filled with his good thinges. For we shall neuer sufficiently haue trust in him, vnlesse we vterly distrust of our selues, we shall neuer sufficiently raise vp our courages in him, vnlesse they be first thrown downe in our selues. We shall neuer sufficiently haue consolation in him, vnlesse we be first desolate in our selues. Therefore we be then meet to take holde of and obtaine the fauour of God, casting away al trust of our selues, but trusting vpon the onely assurednesse of his goodnesse, when (as *Augustine* saith) forgetting our owne deseruinges, we embrace the gifts of Christ.

*De verbis A-  
post. cap. 3.*

Be-



Because if he sought deseruings in vs, wee shoulde not come to his giftes. Wherewith *Bernard* very wel accordeth, comparing proud men to vnfaithfull seruantes, that arrogantly claime anie thing be it neuer so litle to their owne deseruings; because they do wrongfully kepe to themselves the praise of grace passing by them, as if a wall wold say that it bringeth forth the sun-beame which it receiue through a window. But, not to tarie longer here-vpon, let vs take a short but a general & sure rule, that he is prepared to take part of the fruits of Gods mercy, that hath vterly emptied himselfe, I will not say of righteousnes, which is none at all, but of the vaine and windie image of righteousnes. Because euery man so much hindereth his receiuing of the liberalitie of God as he resteth in himselfe.

## The xiii. Chapter.

*Thus there are two things to be marked in free iustification.*

AND here are alway two things to be principally looked vnto: that is to say, that there may remaine to the Lord his glory vnminished, & as it were wholly and perfectly maintained, and to our consciences an vntroubled quietnes & calme tranquillitie before his iudgement. We see how oft & how earnestly the Scripture exhorteth vs, to giue onely to God a confession of praise, when we entreate of righteousnesse. And the Apostle testifieth, that this was the Lords principal purpose of giuing vs righteousnes in Christ, y he might shew his own righteousnes. And what a shewing y shuld be, he declareth immediatly after: that is, if he alone be knowne to be righteous, & y iustified him that is of the faith of Iesus Christ. Thou seest y the righteousnes of God is not sufficiently set out, vnles he alone be accounted righteous, & do communicate the grace of righteousnes to them that deserue it not, By this meane he will haue euery mouth to be stopped, & the whole world, to be made subiect to him. For while man hath anie thing to speake in his owne defence, so long there is somewhat taken away from the glory of God. So in *Ezechiel* he teacheth how much wee glorifie his name by reknowledging of our own wickednesse. You shall remember (saith he) the waies and all the wicked doings wherewith ye haue beene defiled. And ye shal be displeased with your selues in your own sight, in al the euils that ye haue committed, And ye shall know that I am the Lord, when I shall doe good to you for mine own names sake, and not according to your most wicked offences. If these things be contained in the true knowledge of God, that wee being broosed with knowledge of our own iniquitie, should consider that he doth good to vs whereas we be vnworthy thereof: why then doe we to our great hurt attempt to steale away from the Lorde any parcel be it neuer so smal of the praise of his free goodnes? Likewise *Ieremie* when hee crieth out, Let not the wise man glorie in his wisdom, or the rich man in his riches, or the strong man in his strength, but let him that glorieth, glorie in the Lord: doth he not there declare y somewhat is diminished from Gods glory, if mā glorie in himselfe? To this purpose truly doth *Paul* apply those wordes, when he teacheth that all the partes of our saluation are reposed in Christ, that wee shoulde not glorie but in the Lorde, For his meaning is that he riseth vp against God and darkeneth his glorie, who soeuer thinketh that he hath any

*UWe can not without robbing God of his glorie challenge anie thing to our selues.*  
Rom. 3. 15.

*Ez ec. 20. 43.*

*Iere. 9 13*

*1. Cor. 1. 30.*

*What it is not to  
glorie in our  
selues.  
Rom. 2. 19.  
Eph. 4. 5. 25.*

thing be it neuer so little of his owne, yett we may not glorie in it. This is the truth, we neuer trulie glorie in him, vnlesse we be vtterly pur from our owne glorie. On the other side this is to be holden for a catholike principle, that al they glorie against God that glorie in theselues. For *Paul* iudgeth that onely by this meane the world is made subiect to God, whē al matter to glorie vpon is vtterly taken from men. Therefore *Esay*, when hee declareth that *Israell* shall haue their iustification in God, saith also that they shall therē also haue their praise: as though hee should say, that the Lorde to this end iustificieth the elect that they should glorie in him and in nothing else. But how we ought to be praised in the Lorde, hee had taught in the verse next before: that is, that we should swear that our righteousnesses and strength are in the Lord. Note that there is not required a bare confession, but confirmed with an oth, that a man shoulde not thinke that hee shall be discharged with I wote not what fained humilitie. And let no man here alleage for excuse that he doth not glory when without arrogance hee reknowledgeth his owne righteousness: for there can be no such estimatiō but it engendreth confidence, nor cōfidence but it breedeth glorie. Therefore let vs remember that in all the disputation of righteousness we must haue regarde to this end, that the praise thereof remaine with the Lorde whole and perfect. Forasmuch as for declaration of his righteousness (as the Apostle testifieth) he hath poured out his grace vpon vs, that he might bee iust and iustifying him that is of the faith of Christ. Wherefore in another place, whē he had taught that the Lord gaue vs saluatiō, to set out the glorie of his name, afterward as it were repeting the same thing he addeth: yee are saued by grace and by the gift of God, not by workes, that none shoulde glory. And when *Peter* telleth that we are called vnto hope of saluatiō that wee should declare the powers of him that hath called vs out of darknes into his maruelous light, without doubt his meaning is so to make the only praises of God to sound in the eares of the faithfull, that they shoulde with deep silence oppresse all arrogancie of the fleshe. In a summe, man can not without robbery of God challenge to himself any one crum of righteousness: because euē so much is plucked & taken away from the glory of Gods righteousness.

*The opinion of  
righteousnesse by  
our owne workes  
troubleth the con-  
science and berea-  
ueth vs of all trā-  
quillitie of minde.  
Pro. 20. 9.*

3 Now if we ask by what mean the cōscience may be quieted before God, we shall finde no other meane but if free righteousness bee giuen vs by the gift of God: Let vs alway thinke vpon this saying of *Salomon*, Who shall say: I haue cleansed my heart, I am made cleane from my sinne? Truly there is no man that shall not be ouerwhelmed with infinite filthinesse. Therefore let euen the perfectest man descende into his owne conscience, and cal his doings to account: what end shall he haue? Shall he sweetly rest as though all things were in good order betwene him and God? and shall hee not rather be vexed with terrible tormentes, when he shal seele matter of damnation abiding in himselfe if he be iudged according to his woorkes? The conscience if it look vpon God, must of necessitie either haue assured peace with his iudgement, or be besieged with the terrors of hel. Therefore wee profit nothing in disputing of righteousness vnlesse we stablish such a righteousness, with the stedfastnesse wherof our soule may be stayed in the iudgement



ment of God. Whē our soule shall haue wherby it maye both without feare appeare before the face of God, and receiue his iudgement, vnshaken, then and not till then let vs know that we haue found an vnfained righteousnes. Therefore not without cause the Apostle standeth so much vpon this point, with whose words I had rather expresse it than with mine own. If (saith he) the promise of inheritaunce be of the lawe, faith is made voide, the promise is made abolished. Hec first inferreth that faith is disanulled and made void if the promise of righteousnes haue respect to the desertings of our workes, or doe hang vpon the keeping of the law. For so could neuer any man assuredly rest in it: because it could neuer come to passe that anye man might assuredly determine with him selfe that he had satisfied the law, as indeede neuer anie man doeth by woorkes fullie satisfie it. Whereof, that we should not neede to seeke far for testimonies to proue it, euerie man maie be a witness to himselfe that will with a right eie behold himselfe. And hereby appeareth, in how deepe and darke corners hypocrisie buried the mindes of men, while they so carelesly beare with themselues, that they sticke not to set their owne flatteries against the iudgemēt of God, as though they wold bind to a stay his iudiciall proceeding. But the faithfull that do sincerely examine themselues, are grieved and tormented with a farre other maner of carefulnes. Therefore there shoulde so enter into all mindes a doubting, and at length a verie despaire where ech man for himselfe should make account, with how great a burden of debt he is still ouerpressed, & how far he is from the condition wherwith he is charged. Lo, how faith is by this mean already expressed & extinguished. For to wauer, to varie, to be carried vp & down, to stick fast in doubting, to be holden in suspēse, to stagger, & at lēgth to despaire, is not to trust: but to strengthē thy mind with cōstant certainty and perfect assurednes, & to haue whereupon to rest and fasten thy foote.

Rom. 4. 14.

4 He adioyneth also an other thing, that is, that the promise shall thereby be made of no effect and voide. For if the fulfilling thereof do hang vpon our desertings, when shal we come thus far as to deserue the bountifullnes of God? Also this second point hangeth vpon the former: For the promise shall not be fulfilled but to them that belecue it. Therefore if faith bee fallen, there shall remaine no force of the promise. Therefore the inheritance is of faith, that it may be according to grace, to stablishe the promise. For it is abundantly wel stablised when it resteth vpon the onlie mercie of God: because his mercie & truth are with a perpetual knot ioyned together, that is to say, whatsoeuer God mercifully promiset, he also faithfully performeth. So *Dauid* before that he required saluation by the word of God first derermineth the cause therof to be in his mercy. Let thy mercies (saith he) come vnto me, thy saluation according to thy word. And rightfully: because God is by no other meane perswaded to make the promise but of his owne meere mercie. Therefore we must herein stay, and deeply fasten al our hope and not to looke to our owne woorkes, to seeke anye helpe of them. And that you shoulde not thinke that I heerein speake anie new thing: *Augustine* doth also teache that wee ought so to doe. Christ (saith hee) shall reigne for euer in his seruantes, GOD hath promised it. God hath saide it and if that bee not enough, GOD hath sworne it.

To rest vpon  
the worthinesse  
of our owne  
woorkes, is to  
make the promises  
of God vnesfectiue  
all.

Psal. 119. 76.

In Psal. 88.  
tractatu priore.



In dedicat.  
templi. ser. 5.

Ecel. 9. 1.  
1. Cor. 2. 16.

Zach. 3. 9.

F. sai. 9. 6.

Eph. 2. 14.

Upon these  
two premises  
that we ought to  
ascribe all glorie  
vnto God, and  
seek the assurance  
of our owne  
hearts, which we  
cannot do as long  
as we seek righte-  
ousnesse in our  
owne workes, it  
followeth that to  
be iustified by  
faith, is not as  
some imagine to  
be iust by living  
according to that  
spirit which the  
faithfull haue re-  
ceiued.

Rom. 5. 1.

Rom. 5.

Therefore forasmuche as the promise is stablished, not according to our deservings, but according to his mercy, no man ought to speake fearfully of y of which he can not doubt. Bernard also saith: The disciples of Christ say, Who can be sau'd? But he answered, this is impossible with men, but it is not impossible with God. This is al our confidence, this is our only comfort, this is y whole ground of our hope, but being assured of the possibility, what saie we of his wil? Who knoweth whether he be worthy of loue or hatred? Who hath knowen the Lords meaning? Or who hath bene his counsellor? Here nowe faith must of necessitie helpe vs, here must his truth succour vs, that that which is hidden from vs in the heart of the father, may be reueiled by the Spirit, and his Spirit testifying it may perswade our heartes that wee are the sonnes of God. And it may perswade vs by calling and iustifying vs freely by faith, in which things there is as it were a certaine meane passage from the eternal predestination to the glorie that is to come. Briefely let vs thus conclude. The Scripture declareth that the promises of God are not stablished, vnlesse they be taken hold of with assured affiance of conscience: and whersoeuer there is any doubting or vncertaintie it pronounceth that they be voided. Againe it pronounceth that they doe nothing but stagger and wauer, if they rest vpon our owne workes. Therefore wee must needs either loose righteousness, or we must not consider our owne workes, but onely faith must take place, whose nature is this, to lift vp her eares & shut her eyes, that is to say, to bee heedelessly bent to the promise onely, and to turne away her thought from all mans worthinesse or deservings. So is that notable prophetic of Zacharie fulfilled, that when the wickednes of the land shal be done away, a man shal call his friend vnder his vine and vnder his figge tree, where the Prophet declareth that the faithfull do no otherwise enioy true peace but after obtaining of the forgiveness of sinnes. For this caualation is to be remembered in the Prophets, that when they speake of the kingdome of Christ, they set out the outward blessings of God as figures of the spiritual things. Whereupon Christ is called both the king of peace & our peace, because he appeaseth al the troublesome motions of conscience. If we seek by what meane he doth it, we must needs come to the sacrifice by which God is appeased. For he shal neuer cease to tremble for feare that shal not determine that God is appeased by the only satisfactory cleansing wherein Christ hath sustained his wrath. Finally peace is no where els to be sought for but in the terrors of Christ our redeemer.

But why doe I vse to darke a testimonie? Paul euery where denieth that there is peace or quiet ioy left to consciences, vnlesse it be determined that we be iustified by faith. And he therewithal declareth whence that assurednesse commeth, namely when the loue of God is powred into our heartes by the holie Ghost: as if he had saide, that our consciences cannot otherwise be quieted, vnles we be certainly perswaded that we please God. Whereupon also in another place he crieth out in the person of al the godly, Who shal seuer vs from the loue of God, which is in Christ? because wee shal tremble euen at euerie litle breath, til we be arriued into the ha- uen: but we shall be without care euen in the darknesse of death, so long as the Lorde shall shewe himselfe a pastor to vs.

Therefore whosoeuer  
prate

prate that we are iustified by faith, because being regenerate we are iust by *Psal. 23. 4.* living spiritually: they neuer tasted the sweetnesse of grace, to consider that God wil be mercifull vnto them. Whereupon also followeth, that they do no more know the manner of praying rightly, than Turkes and whatsoeuer other prophane Nations. For (as *Paul* witnesseth) it is no true faith vnlesse it teach & put vs in mind of that most sweet name of Father, yea vnlesse it open our mouth freely to cry out *Abba* father. Which in another place he more plainly expresseth, where he saith that in Christ we haue boldnes and entrie in confidence by the faith of him. Truly this commeth not to passe by the gift of regeneration: which as it is alway vnperfect in the flesh, so it containeth in it self manifold matter of doubting. Wherefore we must of necessity come to this remedie, that the faithful should determine that they may by no other right, hope for the inherance of the heavenly kingdome, but because being grafted into the body of Christ they are freely accounted righteous. For as touching iustification, faith is a thing merely passive, bringing nothing of our owne to the recouering of the fauour of God, but receiuing of Christ that which we want.

Gal. 4. 6.

## The xiiij. Chapter.

*What is the beginning of iustification, and the continual proceedings thereof.*

THAT the matter maie be made more plaine, let vs searche, what may be the righteousnes of man in the whole course of his life: and let vs make foure degrees thereof. For men either being endued with no knowledge of God, are drowned in idolatrie: or beeing entred into profession by sacramentes, denying God with vncleannesse of life, whom they confesse with mouth, they are Christes no further than in name: or they bee hypocrites, which couer the wickednesse of their heartes, with vaine deceitfull colours: or being regenerate by the spirite of God, they endeavour theselues to true holinesse. Specially when they are to be iudged by their naturall gifts, from the crowne of their head to the sole of their foote, there shall not be found one sparckle of goodnes, vnlesse peraduenture we wil accuse the Scripture of falshood, when it setteth out all the sons of *Adam* with these titles that they be of froward and stubborne heart, that all the imagination of their heart is euil from their infancy, that their thoughts be vaine, that they haue not the feare of God before their eies, that none of them vnderstandeth or seeketh God, briefly that they be flesh, by which worde are vnderstanded all those workes which *Paul* rehearseth, fornication, vncleannesse, vnchastitie, riotousnesse, worshipping of idoles, witchcraftes, enmities, contentions, emulations, angers, dissention, sectes, enuies, manslaughters, and whatsoeuer filthinesse and abomination may be deuised. This forsooth is the worthines, with confidence whereof they must be proud. But if anye among them excell with such honestie of manners as may haue some shewe of holmesse among men: yet because wee knowe that God regardeth not the outward glistering, we must search the verie fountaine of workes if we wil haue them to auaille anie thing to righteousnesse. We must (I say) thoroughly looke into them, from what affection of heart these workes proceede. But although

*Foure sortes of men whose workes are in this question to be considered of: the first such as are not at all indured with any true knowledge of God.*

*Iere. 17. 9.  
Gen. 8. 21.  
Psal. 84. 11.  
& 14. 2.  
Gen. 6. 3.  
Gal. 5. 19.*

here lieth open a most large field to discourse in, yet because the matter may be declared in verie fewe wordes, I wil follow as much as I may a briefnes in teaching.

*The vertues of  
unbeleeuers God  
both vworketh &  
rewardeth.*

2 First I deny not that whatsoeuer excellent gifts appeare in the vnbeleeuers, they are the gifts of God. Neither do I so differ from cōmon iudgement, that I would affirme that there is no difference betweene the iustice, temperance and equitie of *Titus* and *Traianus*, & the rage, intemperance, and crueltie of *Caligula*, or *Nero*, or *Domitian*: betweene the filthie lustes of *Tiberius*, and in this behalfe the continencie of *Vespasian*: and (that we may not tarrie vpon some special vertues or vices) betweene the obseruing and the despising of right and lawes. For there is so great difference of right & wrong, that it appeareth euen in the dead image thereof. For what thing shal there remaine wel ordered in the world, if we cōfound these together? Therefore such a difference betweene honest & vnhonest doings, the Lord hath not onely engrauen in the mindes of all men, but also doeth oft confirme it with the dispensation of his prouidence. For wee see how he extendeth many blessings of this present life to them that among men do follow vertue. Not because that outward image of vertue deserueth so much as the least benefit of his: but so it pleaseth him to declare by prooffe howe much true righteousnes pleaseth him, when he suffereth euen outward & fained righteousnes not to be without reward. Whereupon followeth that which we euen now confessed, that these vertues such as they be, or rather images of vertues are the giftes of God, for as much as there is nothing in any wise praise worthy, which proceedeth not from him.

*There is a punish-  
able wicked-  
nesse in the grea-  
test righteousnesse  
of vnbeleeuers.  
Lib. 4. cont Juli-  
anum.*

3 But neuertheles it is true which *Augustine* writeth, that all they that are strangers from the true religion of the one God, howsoeuer they be accounted worthie of admiration for opinion of vertue, are not onely worthy of no reward, but rather are worthie of punishment, because they doe with defiling of their hart, bespot the pure good things of God. For though they be the instruments of God to preserue the fellowship of men with iustice, continencie, temperance of mind, valiantnes, & wisdom: yet they do very euilly execute these good workes of God: because they are restrained from euil doing, not by sincere loue of goodnes, but either by only ambitio, or by loue of themselues, or by some other crooked affection. Whereas therefore they are corrupt by the very vncleannes of heart, as by their beginning, they are no more to be reckoned among vertues, than those vices which are wont to deceiue by reason of neerenes & likenesse of vertue. Finally when we remember, that the end of that which is right, euer is that God be serued: whatsoeuer tendeth to any other end, forthwith worthily looseth the name of right. Because therefore they haue not respect to the marke which the wisdom of God appointeth: although the thing that they doe, seeme good in doing, yet by a wrongful end it is sinne. He cōcludeth therefore that all the *Fabricij*, *Scipioes*, & *Catoes*, in all those excellent actes of theirs: yet sinned in this behalfe, that whereas they lacked the light of faith, they did not apply them to the end to which they ought to haue applied them: and that for that cause true righteousnes was not in them: forasmuch as duties are not weighed by the doings, but by the endes.



4 Moreover if it be true which *Iohn* saith, that there is no life without the sonne of God: who so haue no parte in Christ, what manner of men soeuer they be, whatsoeuer they do or goe about, yet they runne forward with their whole course into destruction & judgement of eternall death. After this reason, is that sayde of *Augustine*. Our religion discerneth the righteous from the vnrighteous, not by lawe of workes: but by the verie lawe of faith, without which, those that seeme good works are turned into sinnes. Wherefore the same *Augustine* saith verie well in another place, when he compareth the endeavour of such men to running out of the way. For how much faster a man runneth out of the way, so much further hee is from the marke, and therefore is made so much more miserable. Wherefore hee affirmeth that it is better to halt in the way, than to runne out of the way. Finally, it is certaine that they are euil trees, forasmuch as without the communicating of Christ there is no sanctification. They may therefore beare faire fruits and beautiful to the eye, yea and sweete in taste, but in no wise good fruites. Hereby we easily perceiue that whatsoeuer mā thinketh, purposeth, or doth, before that he be reconciled to God by faith, is accursed, and not onely of no value to righteousness, but of certaine deseruing to damnation. And why dispute we hereof as of a doubtfull thing, sith it is already proued by the witness of the Apostle, that it is impossible that any mā may please God without faith?

5 But there shall yet appeare a plainer prooffe, if the grace of God be in comparison, directly set against the naturall state of man. For the Scripture crieth out euery where, that God findeth nothing in man whereby hee may be prouoked to do good to him, but with his owne free goodnes preuenteth him. For what can a dead man do to attaine life? But when hee lighneth vs with the knowledge of himself, he is said to raise vs from death, & to make vs a newe creature. For we see that oftentimes, specially of the Apostle, the goodnesse of God is set forth vnto vs by this title, God (saith he) which is rich in mercy, for the great loue wherewith he loued vs, euen when we were dead by sinnes, hath made vs alieue together in Christ, &c. In another place, where vnder the figure of *Abraham* he entreateth of the generall calling of the faithfull, hee saith: it is God that giueth life to the dead, and calleth those things that are not, as though they were. If wee be nothing, what (I beseech you) can we do? Wherefore the Lord strongly beateh down this arrogancie, in the historie of *Iob*, in these wordes: who preuenteth me, & I shall render it him? for all things are mine. Which sentence *Paul* expounding applyeth it to this, that we should not thinke that we bring any thing to the Lord but meere shame of needinesse & emptinesse. Wherefore in the place aboue cited, to proue that wee are come into the hope of saluation by his grace alone, not by works, he alleageth that we are his creatures because we are new begotten in Christ Iesus, to the good works which he hath prepared that we should walk in them. As if he had said: which of vs may boast that he hath with his righteousness prouoked God, sith our first power to doe good proceedeth out of regeneration? For as wee are made by nature, oyle shall sooner be wrong out of a stone, than a good work out of vs. Truly it is wonderfull if man being condemned of so great a shame, dare yet say that there

*Whatsoeuer is done by men vnreconciled vnto God it is ill done.*  
1. Ioan. 5. 12

Lib. ad Boni.  
in cap. 5.

Præf. in Psal.

Heb. 11. 6.

*There is in vs no more power to do good, till God in mercie haue renewed vs, than there is in a dead bodie to exercise any action of life.*  
Ioan. 5. 25.

Eph. 2. 4.

Iob. 4. 2.

Rom. 11. 35.

Iob. 41. 1.

Rom. 10. 3.

Eph. 2. 10.

1. Tim. 1. 9.

Tit. 3. 4.

Rom. 11. 6.

Mat. 9. 13.

*God vnought  
vnto by vs, seeketh  
vs of meeke loue,  
& doth not onelie  
propose a redemp-  
tion vvhich wee  
by our owne  
workes may ob-  
taine in Christ,  
but by effectual  
calling ingraffe  
vs into Christ by  
vhose blood bee-  
ing so ingraffed  
wee are redeemed.*  
Esaï. 56. 15.

Osce. 2. 19.

Rom. 5. 6.

Colos. 1. 12.

1. Iohn. 4. 10.

Osce. 14. 15.

remaineth any thing with him. Therefore let vs confesse with this noble in-  
strument of God, that we are called of God with a holy calling, not accord-  
ing to our workes, but according to his purpose and grace: & that the kind-  
nes & loue of God our sauour toward vs hath appeared, because he hath sa-  
ued vs, not by the works of righteousness which we haue done, but according  
to his own mercie: that being iustified by his grace, wee might be made the  
heires of eternall life. By this confession we dispoile man of al righteousness  
euen to the least litle peece thereof, til he be by only mercie regenerate in-  
to hope of eternall life: forasmuch as if the righteousness of workes doe bring  
any thing toward the iustifying of vs, it is falsly said that wee are iustified by  
grace. Truly the Apostle had not forgotten himself, when he affirmed ius-  
tification to be of free gift, which in another place reasoneth that grace is  
now not grace, if workes do any thing auail. And what other thing doth the  
Lord meane, when he saith, y he came not to call righteous me but sinners?  
If only sinners are receiued, why seeke we an entrie by fained righteousness?

6 Stil this same thought hath now & then recourse to my minde, that it  
is peril least I should do wrong to the mercies of God, which do so careful-  
ly trauaile in prouing of this thing as though it were doubtful or dark. But be-  
cause our enuiousnes is such, as vnlesse it be most straitly thrust out of place,  
it neuer yeeldeth to God that which is his, I am compelled to tary somewhat  
the longer vpon it. Yet forasmuch as the Scripture is cleere enough in this  
matter, I wil in fighting rather vse the wordes thereof than mine owne. *Esaï*,  
when he hath described the vniuersal destruction of mankind, doeth immedi-  
ately after very fitly adioyn the order of restoring. The Lord hath seene, &  
it seemed euil in his eies. And he saw y there is no man: & he marueled that  
there is none that offereth himself: & he hath set saluation in his own arme,  
& hath strengthened himself with his owne righteousness. Where are our  
righteousneses if it be true which the Prophet sayth: that there is no man y  
helfeth the Lord in recouering his saluation? So an other Prophet, where  
he bringeth in the Lord, discoursing of the reconciling of sinners to himself,  
saith: I will espouse thee to me for euer, in righteousness, iudgement, grace,  
and mercie. I will say to her that hath not obtained mercie, thou hast ob-  
tained mercie, If such couenant, which it is certaine to be the first cōioyning  
that wee haue with God, standeth vpon the mercie of God, there is left no  
foundation of our owne righteousness. And I woulde faine learne of those  
men which faine that man meeteth God with some righteousness of workes,  
whether they thinke that there is any righteousness at all, but that which is  
acceptable to God. If it be madnesse to thinke so, what acceptable thing to  
God can proceede from his enemies, whome he wholly abhorreth with all  
their doings? That al we, I say, are the deadly and professed enemies of our  
God, the truth it self testifieth, til being iustified, we are receiued into frind-  
ship. If iustification be the beginning of loue, what righteousness of workes  
shall go before it? So *Iohn*, to turne away that pestilent arrogancie, doeth  
diligently put in minde howe wee did not first loue him. And the selfesame  
thing the Lorde had long before taught by his Prophet: I will loue them  
saith hee, with a free loue, because mine anger is turned. Certainly his loue  
is not prouoked by workes if it hath of his owne accord inclined it self vnto

vs. But the rude common sort of men thinke it to be nothing else, but that no man hath deserved that Christ shoulde perfourme our redemption: yet that to the entring into the possession of redemption, we be holpen by our owne workes. Yea, but howsoeuer we be redeemed of Christ, yet till wee bee by the calling of the father grafted into the communion of him, we are both heires of darknes and death, and the enemies of God. For *Paul* teacheth that we are not cleansed and washed from our vncleannes by the blood of Christ, vntill the holy Ghost worketh that cleansing in vs. Which same thing *Peter* minding to teach, declareth that the sanctifying of the Spirit auaieth vnto obedience and the sprinkling of the blood of Christ. If we be by the Spirit sprinkled with the blood of Christ vnto cleansing, let vs not thinke that before such watering we be any other than a sinner is without Christ. Let this therefore remaine certaine, that the beginning of our saluation is as it were a certaine resurrection from death to life: Because when for Christes sake it is giuen to vs to beleue in him, then wee first begin to passe from death into life.

1. Cor. 6. 11.

1. Pet. 1. 2.

7 Vnder this sort are comprehended they which haue in the diuision aboue set bene noted for the second and third sort of men. For the vncleannesse of conscience proueth that both of them are not yet regenerate by the Spirit of God. And againe, whereas there is no regeneration in them, this proueth the want of faith. Whereby appeareth that they are not yet reconciled to God, nor yet iustified in his sight: forasmuch as these good things are not attained to, but by faith. What can sinners being estranged from God bring forth, but that which is accursed in his iudgement? With this foolish boldnes in deed, both al wicked men are puffed vp, and specially hypocrits, because howsoeuer they know that their whole heart swarmeth full of filthines, yet if they do any works y haue a shew of goodnes, they thinke them worthe y God should not despise thē. Hereof groweth that pernicious error, that being proued guiltie of a wicked & mischeuous mind, yet they cā not be driuen to confesse themselves void of righteousness: but euen when they acknowledge themselves vnrighteous, because they cannot deny it, yet they arrogantly claime some righteousness vnto them. This vanitie the lord excellently wel confuteth by the Prophet, Ask (saith he) the priestes, saying: if a man carrie sanctified flesh in the hem of his garmēt, & putterh to it bread or other meat, shal it be sanctified? The priestes answered: No. And *Haggee* said. If a defiled man in soule touch any of such these things, shall it be defiled? The priestes answered: it shalbe defiled. *Haggee* said: So is this people before my face, saith the Lord: & so all the works of their hands: & all things that they offer to me shalbe defiled. I would to God that this saying might either get ful credit with vs, or wel be settled in our remembrance. For there is no man, though he be otherwise in his whole life neuer so hainous a wicked doer, that can abide to be perswaded, that which the Lord here plainly pronounceth. The naughtiest man, so soone as hee hath perfourmed one or two doubtful deeds of the law, douteth not y it shalbe accounted to him for righteousness. But y Lord crieth to the cōtrarie, that there is no sanctificatiō gotten thereby, vnlesse the heart be first wel cleansed. And not contented therewith, he affirmeth that al the works whatsoeuer they be that proceede from

*The second & third sortes of men mentioned Sect. 1. hauing not faith, can not haue righteousness such as doth sanctify them indeede.*

Hag. 2. 12.

sinners,



sinners, as are defiled with vncleannes of the heart. Therefore let the name of righteousness depart from these works which are by the Lords own mouth condemned of filthines. And with howe fit a similitude doeth hee shewe the same? For it might haue been obiected, that whatsoeuer the Lord had commanded, was inuolably holy. But he on the contrarie side setteth against them, that it is no maruel, if those things that are hallowed by the lawe of the Lord, are defiled with the filthinesse of naughtie men: whereas an vncleane hand prophaneeth a holy thing with touching it.

The hearts of  
hypocrites being  
not purged, their  
workes in appea-  
rance faire, can-  
not in the sight of  
God louinglie bee  
accepted.  
Esa. i. 13.

8 The same matter hee excellently well handleth in *Esaie*; Offer not (saith he) sacrifice in vaine: incense is abomination to me: my soule hateth your Calendes & solennities. They are become tedious to mee, and I haue beene wearie with bearing them: when you shall hold vp your handes I will turne away mine eyes from you: when you shall multiply prayer I will not heare: for your hands are full of blood. Be washed, be cleane, take away the euil of your thoughts. What meaneth this that the Lord so loatheth the obeying of his own law? Yea, but he here refuseth nothing y<sup>e</sup> is of the naturall obseruing of the law, the beginning whereof he euery where teacheth to be the vnfained feare of his name. When that is taken away whatsoeuer things are offered him are not onely trifles, but stinking and abominable filthinesse. Now let the hypocrites goe, and keeping peruersnesse wrapped vp in their heart, endeavour to deserue the fauour of God with workes. But by this meane, they shall more and more prouoke him to wrath. For to him the sacrifices of wicked are abominable, and the onely prayer of vpriight men pleaseth him. Therefore we hold that out of doubt, which ought to bee most commonly knowen to him, that is euen but meanly exercised in the Scriptures, that euen those workes that glister most gloriously in men not yet truly sanctified, are so farre from righteousness in the sight of the Lord, that they be iudged sinnes. And therefore they haue said most truly that haue taught that fauour with God is not procured to any person by workes: but contrariwise that workes do then please, & neuer til then, when the person hath first found grace in the sight of God. And this order is religiously to be kept, to which the scripture leadeth vs by the hand. *Moses* writeth that the Lord had respect to *Abel* & to his workes. Se you not how he declareth that God is fauourable to the men, before that he hath respect to their workes? Wherefore the cleansing of the heart must go before, that the workes which come from vs, may be louingly receiued of God: because this saying of *Ieremie* is alway in force, that the workes of God haue respect vnto truth. And that it is onely faith by which the hearts of men are clenfed, the holy ghost hath affirmed by the mouth of *Peter*: whereby it is certaine, that the first foundation is in true and liuely faith.

Aug. lib. de  
pœn. & Gr̃.

Gen. 4.4.

Act. 15. 6.  
Ierc. 5.3

From the fourth  
sorte of men, such  
as be truelie iusti-  
fied through  
Christ, there pro-  
ceedeth no one  
good & work in all  
pointes holie and  
perfect.

9 Now let vs looke what righteousness they haue, whome wee haue set in the fourth degree. We graunt that when God by the meane of the righteousness of Christ, reconcileth vs to himselfe, and giuing vs free forgiveness of sinnes, accounteth vs for righteous, with such mercie is also conioyned this his beneficiall doing, that by his holy spirite hee dwelleth in vs, by the power whereof the lustes of our flesh are daily more & more mortified, but we are sanctified: that is to say, hallowed to the Lorde vnto true purenesse  
of

of life, when our hearts are framed to the obedience of the lawe : that this may be our chiefe will, to serue his will, and by all meanes to aduance only his glorie. But euen while by the guiding of the holy ghost wee walke in the wayes of the Lord, least yet wee forgetting our selues should waxe proude, there are left certaine remnants of imperfection, which may minister vs matter of humilitie. There is none righteous, (saith the Scripture) that doth good and sinneth not. What manner of righteousness therefore will they yet get by their works? First, I say, that y<sup>e</sup> best worke that can be brought forth of them, is yet alway sprinkled & corrupted with some vncleannesse of the flesh, & hath as it were some dregges mingled with it. I say, let a holy seruant of God choose out of all his life the most excellent thing that hee shall thinke that he hath done in the whole course thereof, and let him well consider all the partes of it, without doubt he shall finde somewhere somewhat sauouring of y<sup>e</sup> rottenness of the flesh, forasmuch as to doing wel our chereful quicknesse is neuer such as it ought to be, but in slackning our course our weakenes is much. Although we see that there are euident foule blots wherewith the works of the holy are bespred, yet grant that they be nothing but most little spottes: shall they nothing offend the eies of God, before whome euen the starres are not cleane? Thus haue we shewed that there commeth not so much as one good worke out of holy men, which if it be iudged in it selfe, deserueth not iust reward of shame.

10 Secondly I say, that if it were possible y<sup>e</sup> we should haue some thoroughly pure and perfect works, yet one sinne is enough to blotte out and quench all the remembrance of the former righteousness, as the Prophet sayeth. With whome also *Iames* agreeth: He that offendeth (saith he) in one, is made guiltie of all. Now sith this mortal life is neuer pure or void from sinne, what focuer righteousness we should purchase, being fro time to time with sinnes following corrupted, oppressed & lost, it should not come into the sight of God, nor be accounted to vs for righteousness. Finally when the righteousness of workes is entreated of, we must not haue respect to the work of the law, but to the commaundement. Therefore if wee seeke righteousness by the lawe, we shall in vaine bring forth one or two works: but a perpetual obedience of the law is there necessarie. Wherefore the Lord doth not but once (as many foolishly thinke) impute to vs for righteousness that same forgiveness of sinnes whereof we haue spoken, that hauing once obtained pardon of our life past, we should afterward seeke righteousness in the law, because he should so do nothing else but bring vs into a false hope, and mocke and laugh vs to scorne. For sith no perfection could come to vs so long as we are clothed with this flesh, and sith the lawe threatneth death & iudgement to all them that perform not full righteousness in work: it shall alway haue whereof it may accuse and condemne vs, vnlesse the mercie of God on the other side did withstand it, to acquite vs from time to time with continuall forgiveness of sinnes. Wherefore this standeth alway certaine which we saide at the beginning, y<sup>e</sup> if we be weighed by our own worthinesse, whatsoeuer we purpose or go about, yet wee with all our trauailes and endeouours are worthy of death and destruction.

11 Vpon these two points wee must strongly stand fast: that there was neuer

1. Reg. 8. 6.

*If wee could doe  
any thing perfectly good, yet the  
evil which wee  
do, would make  
it unavailable  
unto righteousness.  
God iudging  
vs according to the  
rigor of the law  
which doth not  
require onlie some  
being righteous,  
but forbiddeth  
any vnrigh-  
teous thing vnder paine  
of death and con-  
demnation.  
Ezec. 18. 24.  
Iac. 2. 10.*



neuer any worke of a godly man, which if it were examined by the seuerer iudgement of God, was not damnable. Againe, if there be any such shewed, (which is not possible for man) yet being corrupted & defiled with the sins, wherewith it is certain that the doer of it is laden, it looseth the grace. And this is the chiefe point of our disputation. For about the beginning of iustification there is no strife betweene vs & the sounder sort of scholemen, but that a sinner being freely deliuered from damnation obtaineth righteousness, and that by the forgiveness of sinnes: sauing that they vnder the worde of iustification comprehend the renuing wherewith wee are newly formed by the spirite of God vnto the obedience of the lawe and they thus describe the righteousness of a man regenerat, that man being once reconciled to God by the faith of Christ, is by good workes iudged righteous before God, & by their deseruing is accepted. But the Lorde contrariwise pronounceth that he imputed to *Abraham* faith for righteousness, not at the time when he yet serued Idols, but when he had alreadie many yerres excelled in holinesse of life. Therefore *Abraham* had long worshipped God from a pure heart, and had performed the obedience of the lawe which may be performed of a mortall man, yet he hath righteousness reposed in faith. Whereupon we gather, according to the argument of *Paul*, that it was not of workes. Likewise when it is saide in the Prophet: The righteous man shall liue by faith, it is not spoken of wicked and prophane men, whome the Lorde iustificeth by conuerting them to the faith, but the speech is directed to the faithfull, and to them is promised life by faith. *Paul* also taketh away all doubt, when for confirming of that sentence, he taketh this verse of *Dauid*: Blessed are they whose iniquities are forgiven. But it is certaine, that *Dauid* speaketh not of the wicked, but of the faithfull, such as himselfe was: because he spake out of the feeling of his owne conscience. Therefore this blessednes we must not haue once in our life, but hold it throughour al our life. Last of all he testifieth that the embassage concerning the free reconciliation with God is not published for one or two dayes, but is perpetuall in the church. Therefore the faithfull haue euen to the end of their life no other righteousness than that which is there set forth, For Christ euerlastingly remaineth the Mediatour to reconcile the father to vs, & the effectualnesse of his death is euerlasting: namely washing, satisfaction, expiation, finally perfect obedience, wherewithall our iniquities are covered. Neither doeth *Paul* to the Ephesians say, y we haue the beginning of saluation out of grace, but that we are saued by grace, not of workes, that no man should glorie.

12 The starting holes which the scholemen do here seeke to escape by, do not deliuer them. They say that good workes are not by inwarde worthines in themselves of so great value, that they be sufficient to purchase righteousness, but this, that they be of so great value, is of grace accepting them. Then, because they be driuen to confesse that the righteousness of workes is in this life alway vnperfect, they graunt that wee, so long as wee liue, doe neede forgiveness of sinnes, whereby the want of workes may be supplied: but that the defaults which are committed, are recompenced with workes of supererogation. For I aunswere, that the accepting grace as they call it, is none other than is free goodness wherewith the father embraceth vs in Christ

Rom. 4. 13.

Heb. 2. 4.

Rom. 4. 7.  
Psal. 33.

2. Cor. 5. 18.

*The bisshes of  
scholemen in  
maintaining the  
righteousnesse of  
good workes.*



Christ, when he clotheth vs with the innocencie of Christ, and accounteth the same ours, that by the beneficiall meane thereof he may take vs for holy, pure, and innocent. For, the righteousness of Christ (which as it only is perfect, so only can abide the sight of God) must be set in our steede, & be presented at the barre as a suctie. Herewith we being furnished, doe obtaine continuall forgiveness of sinnes in faith. With the purenesse hereof our filthinesses and vncleanesses of imperfections being couered are not imputed: but are hidden, as if they were buried, that they may not come into the iudgement of God, vntill the houre come, when the olde man being slaine & vntirely destroyed in vs, the goodnes of God shall receiue vs into blessed peace with the newe *Adam*, where let vs looke for the day of the Lorde in which in receiuing vncorrupt bodies, we shalbe remoued into the glorie of the heavenly kingdome.

13. If these things be true, verily no workes of ours can of themselves make vs acceptable and pleasing to God: neither can the workes themselves please, but in respect that man being couered with the righteousness of Christ, pleaseth God, and obtaineth forgiveness of his sinnes. For God hath not promised the reward of eternall life to some certaine workes, but only pronounceth that he which doth these things shal liue: setting the notable curse against all them that continue not in all things. Whereby the deuise of righteousness in part is largely confuted, sith no other righteousness is admitted into heauen, but a whole obseruing of the law. And no whit fonder is that which they are wont to babble of supplying of recompence by workes of Supererogation. For why? Do they not stil returne to the same place from whence they are already shut out: that he which keepeth y<sup>e</sup> law in part, is by workes so farre righteous? That which no man of sound iudgement will grant them, they do too shamelesly take for confessed. So oft the Lord testifieth that he acknowledgeth no righteousness of workes, but in the perfect obseruing of his lawe. What obstinacie is it, that wee when we are destitute of that obseruing, least we should seeme spoiled of al glory, that is, so haue altogether giuen place to God, do boast our selues of I wot not what small peeces of a fewe workes, and go about by satisfactions to redeem that which wanteth. Satisfactions haue already before bin sufficiently ouerthrowen, that we ought not now so much as to dreame of them. Only this I say, that they which so play the fooles, do not wey how detestable a thing sinne is before God: for truly they should vnderstand that the whole righteousness of men being layde vpon a heap, is not sufficient to make recompence for one sinne. For we see that man was by one offence so cast away and abandoned of God, that he therewithall lost all meane to recouer saluation. Therefore the power of satisfaction is taken away, wherewith they flatter theselues, but surely shal neuer satisfie God, to whom nothing is pleasant or acceptable that proceedeth frō his enemies. And his enemies are al they to whome he purposeth to impute sinnes. Therefore our sinnes must be couered and forgiven, before that the Lord haue respect to any worke of ours. Whereupon followeth that the forgiveness of sinnes is of free grace which they do wickedly blaspheme that trust in any satisfactions. Let vs therefore, after the example of the Apostle, forgetting those things y<sup>e</sup> are behinde vs, & hastning forward

*The imperfecti-  
on of our workes  
is not either  
by workes  
of supererogation  
or satisfaction  
supplied.*

*Leuit. 18. 5.*

*Gen. 3. 17.*

*Phil. 3. 23.*

forwarde to those things that are before vs, run in our race, endeououring to the price of the high calling.

14 But how doth the boasting of the works of supererogation agree with that rule which is taught vs, that when we haue done all things that are commaunded vs, we should say that we are vnprofitable seruantes, and that we haue don no more than we ought: To say before God, is not to faine or rolle, but to determine with thy selfe, that which thou art assured of. The Lorde therefore commaunded vs vnfaignedly to thinke and consider with our selues, that we do not any free beneficial doings to him, but to render due seruice. And worthily. For we are seruantes endetted in so many seruices, as we are not able to discharge, althugh all our thoughtes and all our members, were turned into dutifull deedes of the lawe. And therefore that which he sayth, When ye haue done all thinges that are commaunded you, &c. is as much in effecte, as if the righteousness of one man were more than al the righteousness of men. Howe therefore may we (of whome there is none that is not most farre distant frō this marke) be so bould as to boast that we haue added a heap to the full measure? Neither is there any cause why any man may take exception & say, that nothing withstandeth but that his endeour may proceed beyond necessary duties, which in some behalfe ceaseth those that be from necessarie. For this we must altogether holde, that we can imagine nothing that auaieth either to the worship or the loue of god, which is not cōprehended vnder the law of God. If it be a parte of the law, let vs not boast of voluntary liberality, where we are bound to necessity.

15 And for this purpose that glorying of *Paul* is out of season alleged: That among the Corinthians he did of his own willyelde of his right, which otherwise he might haue vsed if he had would, & that hee hath employd vpon them not only so much as hee ought of duetie, but also hath giuen them his free trauaile beyond the boundes of dueries. But they should haue marked the reason there expressed, that he did this least he should be an offence to the weak. For false and deceitfull workemen did boast themselues with this alluring shew of liberalitie, whereby they might both procure fauour to their poisonous doctrines, and raise vp hatred to the Gospel, so that *Paul* was driuen of necessitie either to bring the doctrin of Christ into danger, or to meete with such craftes. Go to: if it be to a christian man an indifferent thing, to run into offence, when he may refraine it, then I graunt that the Apostle did something of supererogation for  $\text{\textcircled{f}}$  Lord. But if this were by right required of a wise distributor of the gospel, then I say that he did that which was his dutie to do. Finally, although there appeare no such cause, yet this saying of *Chrysostome* is alway true, that all our things are in the same case wherein are the proper possessions of bondmen, which it is certaine by the lawe to be due to their Lord. And Christ hath vttered the same in the parable. For he asked what thanke wee will giue to a bondseruant when hauing beene all the day trauailed with sundrie labors he returneth home to vs in the euening. But it is possible, that he hath laboured with greater diligence than we durst haue required. Be it so: yet he hath done nothing but that which by his state of bondage hee ought, for hee with his whole abilitie is ours. I speake not of what sort their Supererogations are which these men will

*Markes of  
supererogation  
are vworks  
vvhich wee can  
not vworke.  
Luk. 17. 10.*

*Vnto God wee  
can do no more  
than wee owe: if  
wee doe that  
vvhich he requi-  
reth not, it is such  
as wee can not  
looke that euer he  
will reuward.  
1. Cor. 6. 1.*

*Luk. 17. 7.*



will boast of to God: for they be trifles, such as hee neither hath at any time commaunded, nor doth approue them, nor will allowe them when account shal be made before him. In this signification onely we will graunt that they are works of Supererogation, namely of which it is spoken in the Prophet: who hath required these things at your hands? But let them remember what is in another place also spoken of these things: Wherefore do ye weye your siluer & not in bread? Ye spend your labour and not in being satisfied. It is in deede not verie harde for these idle Rabbines to dispute vnder the shadow in a soft chaire: but when the soueraigne iudge shal sit in his iudgement seate, such windie decrees shal of necessitie vanish away. This, this was to be sought what affiance of defence wee may bring to his iudgement seat, not what we may talke of in schooles and corners.

Psal. 1. 12.

Psal. 55. 2.

16 In this behalte there are chiefly two pestilences to bee driuen out of our mindes: that we put no affiance in the righteousnesse of works, And that we ascribe no part of glorie to them. The scriptures doe euery where thrust vs from al manner of affiance, when they teach that our righteousnesse do stinke in the sight of God, vnlesse they receiue a good sauour from the innocencie of Christ, & that they can do nothing but prouoke the vengeance of God, vnlesse they be sustained by the tendernesse of his mercy. Moreouer they so leaue nothing to vs, but that we should craue the mercie of our iudge with that confession of *Dauid*, that none shal be iustified before him, if he require account of his seruants. But where *Iob* saith: If I haue done wickedly, woe to mee: but if I doe righteously, yet I will not so lift vp my head: though he meane of that most high righteousnesse of God, whereunto the verie Angels answere not: yet hee therewithall sheweth that when they come to the iudgement of God, there remaineth nothing for all mortall men, but to holde their peace as dumbe. For it tendeth not only to this purpose that he had rather willingly yeelde than daungerously striue with the rigorousnesse of God: but he meaneth that he felt no other righteousnesse in himselfe, than such as at the first moment shoulde fall before the sight of God. When affiance is driuen away, al glorying must also necessarily depart. For who can giue the praise of righteousnesse to these workes, the affiance whereof trembleth before the sight of God? Wee must therefore come whether *Esay* calleth vs, that all the seede of *Israel* may be praised & glorie in God: because it is most true which he saith in another place, that we are the planting of the glorie of God. Our minde therefore shal then rightly be purged, when it shal neither in any behalte rest vpon the confidence of workes, nor reioyce in the glorie of them. But this error encouraged foolish men to the puffing vp of this false and lying affiance, that they alway set the cause of their saluation in workes.

*We must be-  
ware of trusting  
vnto, and of glori-  
ying in our workes*

Psal. 143. 2.  
Iob. 10. 15.

Eesai. 46. 20.  
Eesai. 61. 3.

17 But if wee looke to the foure kindes of causes, which the Philosophers teach vs to consider in the effect of things, we shal finde that none of them doth accord with workes in the stablishing of our saluation. For the scripture doth euery where report, that the cause of procuring the eternall life to vs, is the mercie of the heauenly Father and his free loue towards vs: that materiall cause is Christ with his obedience, by which hee purchased righteousnesse for vs. What also shall wee say to be the formall or instrumentall

*Workes no  
vuaie the cause  
of saluation.*



# Cap. 14. Of the manner how to receive

Iohn. 3. 16.

Rom. 3. 23.

cause but faith? And these three causes *Iohn* comprehendeth together in one sentence, when he saith. God so loued the worlde, that hee gaue his onely begotten sonne, that euery one which beleeueth in him may not perishe, but may haue euermore life. Nowe the small cause the Apostle testifieth to be both the shewing of the righteousness of God and the praise of his goodnesse: where hee rehearseth also the other three in expresse wordes. For he saith thus to the Romanes: all haue sinned and doe neede the glorie of God: but they are iustified freely by his grace. Here thou hast the head and first fountaine, namely that God embraced vs with his free mercie. Then followeth: by the redemption which is in Christ Iesu. Here thou hast as it were the matter wherof righteousness is made for vs through faith in his blood. Here is shewed the instrumentall cause, whereby the righteousness of Christ is applyed to vs. Last of all he ioyneth the ende, when he saith, vnto the shewing of his righteousness that he may be righteous and the righteousnessmaker of him that is of the faith of Christ. And (to touch by the way that this righteousness standeth of reconciliation) hee setteth expressly by name, that Christ was giuen to vs for reconciliation. So in the first Chapter also to the Ephesians hee teacheth that wee are receiued of God into fauour by meere mercie: that the same is wrought, by the intercession of Christ: receiued by faith: all to this ende, that the glorie of the goodnesse of God may fully shine. When wee see that all the partes of our saluation are so without vs, what cause is there that wee shoulde now either haue affiance or glorie in workes? Neither can euen the most sworne enemies of the grace of God moue any controuersie with vs about the efficient or final cause, ynesse they will denie the whole Scripture. In the Material and formall cause they cast a false colour, as though our workes haue a halfe place with faith and the righteousness of Christ. But this also they teach, the Scripture crying out against them, which simply affirmeth both that Christ is to vs for righteousness & life, and that this benefite of righteousness is possessed by only faith,

*Vp*holie men  
doe comfort them  
selves in the con-  
science of their  
owne vprightnes.

18 But whereas the holy men do oftentimes strengthen and comfort themselves with remembrance of their owne innocencie and vprightnesse, and sometime also forbear not to report of it with praise, that is done two wayes: either that in comparing their good cause with the euill cause of the wicked, they conceiue thereby assured trust of victorie, not so much for commending of their owne righteousness, as for the iust and deserued condemning of their aduersaries: or that euen without comparison of other, while they record themselves before God, the purenesse of their owne conscience bringeth to them both some comfort and affiance. Of the first of these two wayes, we shal see hereafter: now let vs briefly declare of the latter, how it agreeth with that which wee haue abouesaid, that in the iudgement of God we must rest vpon no affiance of workes, and glorie vpon no opinion of them. This is the agreement that the holy ones, when it concerneth the founding and stablishing of their saluation, doe without respect of workes bend their eyes to the onely goodnesse of God. And they doe not onely bend themselves to it afore all thinges as to the beginning of blessednesse, but do rest therein as in the fulfilling of it. A conscience so founded, raised  
and

and stablished, is also stablished with consideration of workes: namely so farre as they are the witnessings of God dwelling and reigning in vs. Sith therefore this affiance of workes hath no place, vnlesse thou haue first cast the whole affiance of thy mind vpon the mercie of God: it ought not to seeme contrarie to that whereupon it hangeth. Wherefore when wee exclude the affiance of workes, wee meane onely this that a Christian minde may not bowe to the merite of workes as to y<sup>e</sup> succour of saluation, but should thoroughly rest in the free promise of righteousness. But wee forbid it not to vnderprop & strengthen this faith with the signes of the good wil of God toward it self. For if all the good gifts which God hath bestowed vpon vs, whē they be recorded in remembrance, are to vs after a certaine manner as it were beames of the face of God, by which we are enlightened to beholde that soueraigne light of goodnes: much more is the grace of good workes, which sheweth that the Spirit of adoption is giuen vs.

19 When therefore the holy ones do by innocencie of conscience confirm their faith, and gather matter of reioicing, they doe nothing but call to mind by the fruites of their calling, that they are adopted of the Lorde into the place of children. This therefore that is taught by Salomon, that in the feare of the Lorde is stedfast assurednesse: and this that sometime the holy ones vse this protestation, to the intent that they may be heard of the Lord, that they haue walked before his face in vprightnesse and simplicitie: haue no place in laying the foundation of stablishing of conscience: but are then onely of value, if they be taken of the ensuing effect: because both that feare is no where which may stablish a full assurednesse, and the holy ones are priue in their conscience of such an vprightnesse, wherewith are yet mingled many remnants of the flesh. But forasmuch as of the fruites of regeneration they gather an argument of the holy Ghost dwelling in them, they do thereby not slenderly strengthen themselves to look for the help of God in all their necessities, when they by experience finde him their father in so great a matter. And euen this also they cannot doe, vnlesse they haue first conceiued the goodnesse of God, sealed with no other assurednes, than of the promise. For if they begin to wey it by good workes, nothing shall be more vncertaine nor more weake: forasmuch as if workes be considered by themselves, they shall no lesse by their imperfection shewe proofe of the wrath of God, than they doe with howsoeuer imperfect purenesse testifie his good will. Finally they do so set out the benefites of God, that yet they turne not away from the free fauour of God, in which Paul testifieth that there is the length, breadth, deapth, and height of them: as if he should say: Whither soeuer the senses of the godly do turne themselves, how high soeuer they climbe, how farre & wide soeuer they extend them, yet they ought not to go out of the loue of Christ, but hold themselves wholly in the meditation thereof, because it comprehendeth all kinds of measures in it. And therefore he saith that it excelleth and surmounteth aboue all knowledge: and that when we acknowledge how much Christ hath loued vs, we are fulfilled into all the fulnesse of God. As in another place, when he glorieth that all the godly are vanquishers in battel, he by and by addeth a reason, because of him that loued vs.

*The comfort which righteous men do conceiue by the conscience of their integritie is grounded vpon the knowledge of righteousness without respect of workes.*  
Pro. 14. 26.  
Gen. 24. 40.  
2. Kin. 20. 3.

Eph. 3. 18.

Rom. 8. 37.



# Cap. 14. Of the maner how to receiue

*If we do good  
is a Gods doing  
and not ours, and  
vnto the good  
which is his,  
there is much euill  
of ours mingled.*

20 We see nowe that there is not in the holy ones y<sup>e</sup> affiance of workes, which either giueth any thing to the merite of them (forasmuch as they regard them none otherwise than as the giftes of God, whereby they reknow- ledge his goodnes: none otherwise than as signes of their calling, whereby they may think vpon their election) or which withdraweth not any thing fro the free righteouines which we obtaine in Christ, forasmuch as it hangerth vpon it, and standeth not without it. The same thing doth *Augustine* in fewe words, but verie well set out where he writeth, I do not say to the Lorde, despise not the workes of my hands, or I haue sought the Lord with my handes and haue not bene deceived. But I doe not commend the workes of my hands: for I feare, least when thou hast looked vpon them, thou shalt finde moe sinnes than merits. Only this I say, this I aske, this I desire, despise not the workes of thy hands, behold in me thy worke, not mine. For if thou beholdest mine, thou damnest mee: if thou beholdest thine, thou crownest me. For also whatsoeuer good works I haue, they are of thee. He setteth two causes, why he dare not boast of his workes to God, because if hee haue any good workes, he seeth therein nothing his own: secondly, because the same is also ouerwhelmed with multitude of sinnes. Whereupon commeth to passe that the conscience feeleth thereby more feare & dismayng than assurednesse. Therefore he would haue God no otherwise to looke on his wel doings, than that reknowledging in them the grace of his calling, he may make an ende of the worke which he hath begonne.

*In what sense  
the good which  
we do, is rearded  
a cause of that  
good which God  
wilt vnto vs.*

21 But furthermore whereas the scripture sheweth that the good works of the faithfull, are causes why the Lord doth good to them, that is so to bee vnderstanded, that that which we haue before set may stand vnshaken, that the effect of our saluation consisteth in the loue of God the Father: the matter, in the obedience of the Sonne: the instrument, in the enlightning of the holy ghost, that is to say, in faith: that the ende is the glorie of the so greate kindnes of God. These things withstand not, but that the Lorde may embrace workes as inferiour causes. But whence commeth that? Namely whom the Lord of his mercie hath appointed to the inheritance of eternall life, them with his ordinarie dispensation he doth by good works bring into the possession thereof. That which goeth before in order of dispensation, he calleth the cause of that which followeth. After this manner he sometime denieth eternal life from workes: not for y<sup>e</sup> it is to be ascribed to them: but because whom he hath chosen, them he doth iustifie, that he may at length glorifie them, he maketh the grace that goeth before which is a step towards y<sup>e</sup> which followeth, after a certaine maner the cause of it. But so oft as he hath occasion to assigne the true cause, hee biddeth vs not to see to workes, but holdeth vs in the onely thinking vpon the mercie of God. For what manner of thing is this which he teacheth by the Apostle: The reward of sin is death: the grace of the Lord, is life euerlasting? Why doeth hee not set righteousnesse in comparison against sinne, as hee setteth life against death? Why doeth he not make righteousnesse the cause of life, as hee maketh sinne the cause of death? For so should the comparison of contraries haue stande wel together, which is much broken by this turning. But the Apostle meant by this comparison to expresse that which was trueth, that death is due to

Rom. 8. 30.

Rom. 6. 13.

the



the desertings of men: that life is reposed in the only mercy of God. Finally in these maners of speaking is rather expressed the order than the cause: because God in heaping graces vpon graces, taketh cause of the first to adde the second, that he may leaue nothing vndone to the enriching of his seruants: and he so continually extendeth his liberalitie, that yet hee would haue vs alway to looke vnto the free election which is the fountaine & beginning of it. For although he loueth the gifts which he daily giueth, inso-much as they spring out of that fountaine: yet it is our part to hold fast that free accepration, which alone is able to vphold our soules: as for such giftes of his Spirit as he afterward giueth vs, so to adioyne them to the first cause, that they minish nothing of it.

### The xv. Chapter.

*That those things that are commonly boasted concerning the merites of, & workes, do  
ouerthrow as well the praise of God in giuing of righteousness, as  
also the assurednesse of saluation.*

**N**Owe we haue declared that which is the chiefe point in this matter: *Whether* that because if righteousness be vpholden with workes, it must needs by *workes though* and by fall downe before the sight of God, it is contained in the onely mer- *not iustifying* cie of God, the onely communicating of Christ, and therefore in onely faith. *maie nor with-  
standing meris.* But, let vs diligently marke that this is the chiefe staye of the matter, least we be entangled with that generall errour, not onely of the common peo- ple, but also of learned men. For so soone as question is mooued of the iusti- fication of faith & workes, they flee to those places which seeme to giue to workes some merite in the sight of God: as though the iustification of workes were fully wonne, if it be ones proued that they be of any value with God. But we haue aboue plainly shewed that the righteousness of workes con- sisteth onely in the perfect keeping of the law. Whereupon followeth that no man is iustified by workes, but he that hauing climbed vp to the highest top of perfection cannot be proued guiltie of any offence be it neuer so little. Therefore it is another & a seuerall question: Howsoeuer workes suffice not to iustifie a man, whether yet do they not deserue fauour with God?

2 First of the name of merite I must needs say this afore hande, that whosoever first applyed it to workes of men compared to the iudgement of God, he did verie ill provide for the purenesse of faith. Truly I doe by my good will abstaine from strifes about wordes, but I would wish that this so- brierie had alway bin vsed among Christian writers, that they wold not haue found in their heartes to vse words strange fro the scriptures, which ingen- dered much offence & no fruite. For whereto, I beseech you, was it needfull to haue the name of merite brought in, when the price of good workes might be fitly expressed by another name without offence? But how much offence that worde containeth in it, is euident with the great hurt of the worlde. Surely as it is most proude it can do nothing but darken the grace of God, and fill men with froward pride. The olde writers of the Church, I graunt, haue commonly vsed it, and I would to God they had not with the abusing

*The name of  
merit although v-  
sed by the auncient  
fathers without  
preiudice to the  
truth might ne-  
uertheless haue  
better bene spared*

of one litle worde giuen to posteritie matter of errour. Howbeit they themselves also do in many places testifie, how in no case they meant to giue any preiudice against the trueth. For thus saith *Augustine* in one place. Let merites of men here hold their peace, which haue perished by *Adam*: and let the grace of God raigne, by Iesus Christ. Again, the saints giue nothing to their own Merites: they will giue all to none but to thy mercie, O God. In another place, When man seeth that whatsoeuer good hee hath, hee hath it not from himselfe, but from his God, he seeth that all that which is praised in him, is not of his owne merites, but of the mercie of God. You see how talking from men the power of doing well, he also throweth downe the dignity of merite. And *Chrysostome* saith, Our workes, if there be any, which followe the free calling of God, are repaimēt & debt: but the gifts of God are grace & bountifullnesse & the greatnesse of liberal giuing. But leauing the name, let vs rather looke vpon the thing I haue verily before alledged a sentence out of *Bernard*, As it sufficeth to merite, not to presume of Merits: so to want Merites, sufficeth to iudgement. But by adding forth with an exposition, he sufficiently mitigateth the hardnesse of the worde, where he saith: Therefore care thou to haue Merites: when thou hast them, know that they are giuen hope for fruite, the mercie of God: and so thou hast escaped all daunger, of pouertie, vnthankfulnesse, and presumption. Happie is the church which neither wanteth merites without presumption, nor presumption without merites. And a litle before he had largely shewed, how godly a meaning he vsed. For of Merites (saith he) why should the church be careful, which hath a stedfaster & surer cause to glorie of the purpose of God? God cannot denie himselfe, he wil do that which hee hath promised. If there bee no cause why thou shouldst aske, by what merites may we hope for good things? specially sith thou hearest it said, Not for your sakes, but for my sake: it sufficeth to merite, to know that merites suffice not.

De prædest.  
Sanct.  
In Psal. 139  
In Psal. 88

Rom. 33, in Gē.

Eze. 36. 22

Our workes shall  
haue reward,  
they deserue none.  
Luk. 17. 10.

3 What all our workes deserue, the Scripture sheweth when it saith that they cannot abide the sight of God, because they are full of vncleannesse: then, what the perfect obseruing of the law (if any such could be found) shall deserue, when it teacheth that we should thinke our selues vnprofitable seruants, when we haue done all things that are commaunded vs: because we shall haue giuen nothing freely to the Lord, but onely haue performed our due seruices, to which there is no thanks to be giuen. But those good workes which hee himselfe hath giuen vs, the Lorde both calleth ours and testifieth that they are not onely acceptable to him, but also that they shall haue reward. It is our duetie againe for our part, to be encouraged with so great a promise, and to gather vp our heartes, that wee bee not wearied with well doing, and to yelde true thankfulnesse to so great bountifullnesse of God. It is vndoubted that it is the grace of God whatsoeuer there is in workes that deserueth praise: that there is not one droppe, which wee ought properly to ascribe to our selues. This if wee doe truely and earnestly acknowledge, there vanisheth away not onely all affiance but also opinion of Merite. Wee (I say) doe not part the praise of good workes (as the Sophisters doe) betweene God and man: but wee reserue it whole, perfect, and vnmixed to the Lorde. Onely this wee assigne to man, that euen the selfe same  
workes

workes that were good hee by his vncleannesse corrupteth and defileth. For nothing commeth out of man, how perfect soeuer hee be, that is not defiled with some spotte. Therefore, let the Lorde call into iudgement euen these things that are best in the workes of men: hee shall verily espie in them his owne righteousness, but mans dishonestie and shame. Good workes therefore doe please God and are not vnprofitable to the doers of them, but rather they receiue for rewarde the most large benefites of God: not because they so deserue, but because the goodnesse of God hath of it selfe appointed this price vnto them. But what spitefulnesse is this, that men not contented with that liberalitie of G O D, which giueth vndue rewardes to workes that deserue no such thing, doe with ambition full of sacriledge endeouour further, that that which is wholly of the liberalitie of God, may seeme to be rendered to the merites of men. Here I appeale to the common iudgement of euery man. If any man that hath a taking of profit in a piece of ground by another mans liberrall graunt, doe also claime to himselfe the title of proprietie: doeth hee not by such vnthankfulnesse deserue to loose the verie selfe possession which he had? Likewise, if a bond-slave being made free of his Lorde, doe hide the basenesse of the estate of a Libertine, and boast himselfe to be a freeman borne: is he not worthis to be brought backe into his former bondage? For this is the right vse of enioying a benefite, if wee neither claime to our selues more than is giuen, nor do defraude the author of the benefite of his praise: but rather do so behaue our selues, that that which hee hath giuen from himselfe to vs, may seeme after a certaine manner to remaine with him. If this moderation be to be kept toward men, let all men looke and consider what manner of moderation is due to God.

Libertine, is he that is free by manumission, not by birth.

4 I knowe that the Sophisters do abuse certaine places, to proue thereby that the name of Merit toward God is founde in the Scriptures. They alleage a sentence out of Ecclesiasticus, Mercy shall make place to euery man, according to the Merite of his workes. And out of the Epistle to the Hebrewes, Forget not doing good and communicating, for with such sacrifices men merite of God. As for my right in resisting the authoritie of Ecclesiasticus, I do now release it. Yet I deny that they faithfully alleage that which Ecclesiasticus, whatsoever writer he were, hath written. For the Greeke copie is thus: *πρὸς ἡμῶν οὐκ ἐπιβήσεται ἡ χάρις, ὅταν γὰρ κατὰ τὰ ἔργα αὐτοῦ ἐννοήσῃ*. He shall make place to euery mercie, & euery man shall finde according to his works. And y this is the true text, which is corrupted in the Latine translation, appeareth both by the framing of these wordes, & by a longer ioyning together of the sentence going before. In the Epistle to the Hebrewes, there is no cause why they should snare vs in one litle worde, when in the Greeke wordes of the Apostile is nothing else but that such sacrifices doe please & are acceptable to God. This alone ought largely to suffice to subdue & beate downe the outragiousnes of our pride, that we faime not anie worthines to works beyond the rule of Scripture, Now the doctrine of the Scripture is, that al our good workes are continually besprinkled with many filthy spots, wherwith God may be worthily offended & bee angry with vs: so farre is it off, y they be able to win him to vs, or to prouoke his liberality

Testimonies abused for prooffe of merites: whereas the doctrine of scripture doth indeede teach the cleane contrarie, that our good workes deserue nothing at the hands of God, either in this life or in the life to come Eccle. 16. 14 Heb. 13. 6.



toward vs: Yet because he of his tender kindnesse doeth not examine them by extremitie of law, he taketh them as if they were most pure, and therefore though without merite, he rewardeth them with infinite benefites both of this present life & of the life to come. For I do not allow the distinction set by men otherwise learned and godly: that good workes deserue the graces that are giuen vs in this life, and that eternall life is the rewarde of faith alone. For the Lorde doeth commonly alway set in heauen the rewarde of labours and the crown of battel. Againe, to giue it so to the merite of workes, that it bee taken away from grace, that the Lorde heapeth vs with graces vpon graces, is against the doctrine of the Scripture. For though Christ saith that to him that hath, shalbe giuen, and that the faithfull and good seruant which hath shewed himselfe faithfull in fewe things, shalbe set ouer many: yet he also sheweth in another place, that the encreases of the faithfull are the gifts of his free goodnes. All ye that thirst (saith he) come to the waters: and ye that haue not money, come and buy milke & honie without money and without any exchange. Whatsoeuer therefore is now giuen to the faithfull for helpe of saluation, yea and blessednesse it selfe, is the meere liberalitie of God: yet both in this and in those hee testifieth that hee hath consideration of workes: because to testifie the greatnes of his loue toward vs, he vouchsaureth to grant such honor not onely to vs, but also to the giftes which he hath giuen vs.

Math. 25. 21.  
& 29.

Esaï. 55. 1.

*Christ is such a  
foundation that  
being builded vpon  
him wee cannot  
rest any thing  
vpon the vvor-  
shines of our owne  
workes.*

1. Cor. 3. 11.

1. Cor. 1. 30.

Ephe. 1. 4

Col. 1. 14, & 20.

Ioan. 10. 28.

5 If these things had in the ages past beene handeled & disposed in such order as they ought to haue beene, there had neuer arisen so many troubles & diffensions. Paul saith, that in the building of Christian doctrin, wee must keep stil that foundation which he had laide among the Corinthians, beside which no other can be laide: and that the same foundation is Iesus Christ. What manner of foundation haue wee in Christ? is it, that hee was to vs the beginning of saluation: that the fulfilling thereof should follow of our selues? & hath he but only opened the way, by which we should go forwarde of our own strength? Not so; but, as he saide a little before, when wee acknowledge him, he is giuen to vs for righteousness. No man therefore is wel founded in Christ, but he that hath full righteousness in him: forasmuch as the Apostle saith not that he was sent to helpe vs to obtain righteousness, but that he himselfe might be our righteousness. Namely, that we are chosen in him from eternitie before the making of the world, by no deseruing of ours, but according to the purpose of the good pleasure of God: that by his death wee are redeemed from the damnation of death, and deliuered from destruction: that in him wee are adopted of the heauenly father into children and heires: that by his blood wee are reconciled to the Father: that being giuen to him to be kept we are deliuered from peril of perishing and of being lost: that being so engrafted in him, wee are already after a certaine manner partakers of eternall life, being entred into the kingdome of God by hope: and yet more: that hauing obtained such partaking of him, howsoeuer wee be yet fooles in our selues, he is wisdom for vs before God: howsoeuer wee be sinners, he is righteousness for vs: howsoeuer wee be vnclane, hee is cleanness for vs: howsoeuer wee bee weake, howsoeuer vnarmed and lying open in daunger of Sathan, yet ours is the power which is giuen him

him in heauen and earth, whereby he may treade downe Satan for vs, and breake y gates of hels: howsoeuer we stil cary about with vs y body of death, yet he is life for vs: briefly that all his thinges are ours, & we in him haue all things, in our selues nothing. Vpon this foundation, I say, it behoueth that we be builded, if we wil encrease into a holy temple to the Lord.

6 But the world hath a long time beene otherwise taught. For there haue beene found out I wot not what moral good works, by which men may be made acceptable to God before that they be graffed in Christ. As though the Scripture lieth, when it saith, that they are al in death which haue not possessed the Sonne. If they be in death, howe should they bring forth matter of life? As though it were of no more force, that whatsoeuer is done without faith, is sinne: as though there may be good fruites of an euil tree. But what haue these most pestilent Sophisters left to Christ wherein he may shewe forth his power? They say that he hath deserued for vs the first grace, namely the occasion of deseruing: that it is nowe our parte not to faile the occasion offered. O desperate shamelesnesse of vngodlinesse. Who would haue thought that men professing the name of Christ, durst so strippe him naked of his power, and in a maner tread him vnder foot? This testimonie is ech where spoken of him, that al they are iustified that beleue in him: these fellows teach, hat there cometh from him no other benefite, but this, that the way is opened to euery man to iustifie himselfe. But I would to God they tasted what these sayings meane: that al they haue life that haue the Sonne of God: that whosoever beleeueth, is already passed fro death into life, that we are iustified by his grace, that we might be made heires of eternall life: that the faithfull haue Christ abiding in them, by whom they cleaue fast to God: that they which are partakers of his life, do sit with him in heavenly places: that they are transplanted into the kingdō of God, and haue obtained saluation and innumerable other such. For they do not declare, that there cometh by the faith of Christ nothing but the power to obtaine righteousnesse or saluation, but that they are both giue to vs. Therefore so soone as thou art by faith engrafted into Christ, thou art already made the sonne of God, the heire of heaue, partaker of righteousnes, possessor of life, & (that their lies may be better confuted) thou hast not obtained the fit ability to deserue, but euen all the deseruings of Christ: for they are communicated to thee.

7 So the Sorbonical scholes, the mothers of all errours, haue taken from vs the iustification of faith which is the summe of all godlinesse. They grant verily in worde, that man is iustified by formed faith: but this they afterwarde expound, because good workes haue of faith this that they auaille to righteousnesse: that they seeme in a manner to name faith in mockage, sith without great enuiousnesse it could not be passed over in silence, seing it is so oft repeated of the Scripture. And nor yet contented, they doe in the praise of good workes priuily steale from God somewhat to giue away to man. Because they see that good workes litle auaille to aduance man, and that they cannot be properly called Merits, if they be accounted the fruits of the grace of God: they picke them out of the strength of free wil, oile forsooth out of a stone. And they denie not in deede that the principall cause

*Being without Christ we can do no worke that pleaseth God: being in him we are not indued with an ability of meriting saluation for our selues, but possessed with that righteousness and life which Christ hath merited for vs.*

1. Iohn. 5. 12.  
Rom. 14. 13.

1. Iohn. 5. 12.  
Iohn. 5. 24  
Rom. 3. 24  
1. Iohn. 3. 23  
Ephc. 2. 6  
Col. 1. 13

*The schoolmen though for shew sake graunting righteousness by faith in some sort, neuertheless to establish merits doe ascribe vnto mans free will, that whereby the grace and glorie of God is much impaired, & mens consciences bereaued of all assistance in the favourable acceptance of God.*



Lib. 2. dist. 28

In Psal. 144  
Epist. 105.

Eph. 2. 10

of them is in grace; but they affirme that thereby is not excluded free will, by which is al merite. And this not onlie the latter Sophisters do teach, but also their *Pythagoras, Lombard*: whom if you compare with these men, you may say to be sounde witted and sober. It was truly a point of maruellous blindness, that when they had *Augustine* so oft in their mouth, they sawe not with how great carefulnesse that man provided that no peece of the glorie of good workes were it neuer so litle, should be conueyed to men. Here before where we enreated of free will, we recited certaine testimonies of his to this purpose, of which fort there are oftentimes founde manie like in his writings, as when he forbiddeth vs that we should no where boast of our merites, because euen they also are the giftes of God: And when he writeth that al our merite is only of grace, that it is not gotten by our sufficiencie, but is all made by grace, &c. It is no maruell that *Lombard* was blind at the light of the Scripture, in which it appeareth that he was not so well practised. Yet nothing could be desired more plaine against him and his disciples, than this word of the Apostle. For whē he forbiddeth Christians al glorying, he adioineth a reason why it is not lawful to glorie: because we are that handworke of God, created to all good workes, that we should walke in them. Sith therefore there cometh out of vs no good thing, but in so much as we be regenerate: and our regeneration is whole of God without exceptiō: there is no righ why we should claim to our selues one ounce in good workes. Finally whereas they continually call vpon good workes, in the meane time they so instruct consciences, that they neuer dare haue affiance, that they haue God wel pleased and fauourable to their works. But contrariwise we, without making mention of any Merite, do yet by our doctrine raise vp the courage of the faithfull with singular comfort, when we teach thē that in their works they please God, and are vndoubtedly accepted vnto him. Yea & also here we require that no man attempt or go about any worke without faith, that is to saie, vnlesse he do first with assured confidence of mind determine that he shal please God.

*The doctrine of  
free iustificatiō  
without respect  
of workes a  
grounde effectually  
so minister both  
courage in doing  
wel, and comfort  
in suffering.  
1. Iohn. 3. 8  
2. Pet. 4. 3  
2. Tim. 2. 10  
Luk 9. 23*

8 Wherefore let vs not suffer our selues to be led so much as one haire bredth away from this onely foundation: which being laid, wise builders do afterward well and orderly builde vpon it. For if there be need of doctrine and exhortation, they put men in mind, that the sonne of God hath appeared to this ende, that he might destroy the workes of the diuell: that they should not sin which are of God, that the time past is enough for the fulfilling of the desires of the Gentiles: that the elect of God are vessels of mercy chosen out vnto honour, which ought to be made cleane from al filthinesse. But all is spoken at once, when it is shewed that Christ wil haue such disciples, which forsaking themselves, and taking vp their crosse, doe followe him. He that hath forsaken himselfe, hath cut off the root of al euils, that he may no more seek those things that are his own. He that hath taken vp his crosse, hath framed himselfe to all patience and mildnesse. But the example of Christ containeth both these and all other duties of godlines & holinesse. He shewed himselfe obedient to his father, euen to the death: he was wholly occupied in doing the workes of God: he with his whole heart breathed out the glorie of his father: he gaue his soule for his brethren: he both



both did good and wished good to his enemies. If there be need of comfort, these wil bring marueilous comfort, that we be in affliction, but we are not made careful: that we labour, but we are not forsaken: we are brought low, but we are not confounded: we are throwne downe, but we do not perish: alway bearing about with vs in our body the mortifying of Iesus Christ, that the life of Iesus may be manifestly shewed in vs, that if we bee dead with him, we shal also liue together with him: if we suffer with him, we shall also reigne together with him: that we be so fashioned like to his sufferings, till we attaine to the likenesse of his resurrection: For as much as the Father hath predestinate these to be fashioned like the image of his sonne, whom, in him he hath chosen, that he may be the first begotten among al his brethren: and therefore that neither death, nor present things, nor things to come, shal seuer vs from the loue of God which is in Christ: but rather all things shal turne to vs to good & to saluation. Lo, we do not iustifie a man by workes before God: but we say, that al they that are of God, are regenerate and made a new creature, that they may passe out of the kingdome of sinne into the kingdome of righteousness, & that by this testimonie they make their calling certaine, and are iudged as trees by the fruites.

2. Cor. 4. 8  
2. Tim. 2  
Phil. 3. 10  
Rom. 8. 29.

2. Pet. 1. 10

## The xvj. Chapter.

*A confutation of the slanders, vvhich the Papistes go about to bring this doctrine in harred.*

With this one worde may the shamelesnesse of certaine vngodlie men bee confuted, which slander vs with saying that wee destroye good workes, and doe draw men awaie from the following of them, when wee say that they are not iustified by workes: nor doe deserue saluation: and againe, that wee make too easie a way to righteousness, when we teach that it lieth in the free forgiveness of sinnes, and that we doe by this enticement allure men to sinne, which are of their owne will too much enclined thereto already. These slanders (I say) are with that one worde sufficiently confuted: yet I wil briefly answer to them both. They alleadge that by the iustification of faith, good workes are destroyed. I leaue vnspoken, what manner of men be these zealous louers of good workes which doe so backbite vs. Let them haue licence as freely to raile as they doe licentiously infect the whole worlde with the filthinesse of their life. They saie that they be grieved, that when faith is to gloriously aduanced, workes are driven downe out of their place. What if they be more raised vp, and stablished? For neither doe we dreame of a faith void of good workes, nor a iustification that is without them. This onlie is the difference, that when we confesse that faith and good workes doe necessarily hang together, yet we set iustification in faith not in workes. For what reason we do so, we haue in readinesse easily to declare, if we doe but turne to Christ vnto whom our faith is directed, and from whom it receiueth her whole strength. Why therefore are we iustified by faith? because by faith wee take holde of the righteousness of Christ, by which alone we are reconciled to God. But  
this

*The doctrine of iustification by Christ without workes falsely accused as a mean to make men slack and carelesse to do well.*

1. Cor. 1. 30.

this thou canst not take holde of, but that thou must also therewithall take hold of sanctification. For he was giuen to vs, for righteousness, wisdom, sanctification, and redemption. Therefore Christ iustificieth none whom he doeth not also sanctifie. For these benefites are coupled together with a perpetuall and vnseparable knotte, that whom he enligheneth with his wisdom, them he redeemeth: whom he redeemeth, he iustificieth: whom he iustificieth, he sanctifieth. But forasmuch as our question is onely of righteousness and sanctifying, let vs stay vpon these. We maie put difference betweene them, yet Christ containeth them both vnseparably in himselfe. Wilt thou therefore obtaine righteousness in Christ? Thou must first possesse Christ: and thou canst not possesse him, but that thou must be made partaker of his sanctification: because he cannot be torne in pieces. Sith therefore the Lorde doeth graunt vs these benefites to be enioyed none otherwise than in giuing himselfe, he giueth them both together, the one neuer without the other. So appeareth howe true it is, that we are iustified not without workes, and yet not by workes: because in the partaking of Christ, whereby wee are iustified, is no lesse contained sanctification than righteousness.

*Neither is the affection of wel-doing hereby cooled in men whom they are taught that the good which they doe, meritieth not the reward which they shall receive for doing: the scripture hath other motions than this which is proposed vnto good workes.*

2 That also is most false, that the mindes of men are withdrawn from the affection of wel-doing, when we take from them the opinion of meriting. Here by the way the readers must be warned, that they foolishly reason from rewarde to merite, as I shall afterwarde more plainly declare: namely, because they know not this principle, that God is no lesse liberrall when he assigneth reward to workes, than when he giueth power to do wel. But this I had rather differre to the place fit for it. Now it shalbe inough to touch how weake their obiection is: which shalbe don two waies. For first whereas they saie that there shalbe no care of wel framing of life, but when hope of reward is set before them: they erre quite from the truth. For if this onlie be entended when men serue God, that they looke to rewarde or let out to hire or sel their labors to him, they litle preuaile: for God will be freely worshipped, freely loued: he (I saie) alloweth that worshipper, which whē all hope of receiuing reward is cut off, yet ceaseth not to worship him. Moreouer, if men be to be pricked forward, no man can put sharper spurs vnto them, than those that are taken of the end of our redemption and calling: such as the word of God spurreth men withall, when it reacheth, that it is too wicked vnthankfulnes, not mutually to loue him againe: which first loued vs: that by the blood of Christ our consciences are cleansed from dead workes, to serue the liuing God: that it is a hainous sacriledge, if being once cleansed, we defile our selues with newe filthinesse, and prophane that holic blood: that wee are deliuered from the handes of our enemies, that wee may without feare serue him in holinesse and righteousness before him all the dayes of our life: that we are made free from sinne, that we may with a free Spirit follow righteousness: that our old man is crucified, that we may rise againe into newnesse of life: againe, that if we be dead with Christ (as becommeth his members) we must seeke those things that are aboue, and must in the world be waifaring men from home, that wee maie long toward heauen where is our treasure: that the grace of

God

Heb. 9. 14

Luk. 1. 74

Rom. 6. 18.

Col. 3. 1.

Tit. 2. 11.



God hath appeared to this end, that forsaking al vngodlinesse and worldlie desires, we may liue soberly, holily, & goddily in this world, looking for the blessed hope and the appearing of the glorie of the great God and sauiour: therefore that we are not appointed that wee should stirre vp wrath to our selues, but that we maie obtaine saluation by Christ: that we are the temples of the holy Ghost, which it is not lawfull to be defiled: that we are not darknesse, but light in the Lorde, which must walke as children of light: that we are not called to vncleannesse, but to holinesse: because this is the will of God, our sanctification, that we abstaine from vnlawfull desires: that our calling is holie, that the same is not fulfilled but with purenesse of life: that we are for this purpose deliuered from sinne, that we should obey to righteousness. Can we be pricked foward to charitie with anie more liuely argument than that of *Iohn*, that we shuld mutually loue one an other as God hath loued vs? that herein his children doe differ from the children of the Diuell, the children of light from the children of darkenesse, because they abide in loue? Againe with that argument of *Paul*, that we if we cleaue to Christ, are the members of one bodie, which it is meet to be holpen one of an other with mutual duties? Can we be more strongly prouoked to holines than when we heare againe of *Iohn*, that all they that haue this hope, doe sanctifie themselves, because their God is holie? Againe of the mouth of *Paul*: that hauing the promise of adoption, we shoulde cleanse our selues from all the defiling of the fleshe and spirite? then when wee heare Christ setting forth himselfe for an example vnto vs that we shoulde followe his steppes?

3 And these few things I haue set forth for a tast: For if I should entend to goe through all, I should be driuen to make a long volumie. The Apostles are all full of encouragements, exhortations and rebukings, whereby they may instruct the man of God to euery good work, & that without anie mention of merite. But rather they fetch their chiefe exhortations from this that our saluation standeth vpon the onclie mercie of God and vpon no merite of ours. As *Paul*, after that he hath in a whole Epistle discoursed that there is no hope of life for vs but in the righteousness of Christ, when he commeth downe to morall exhortations, he beseecheth them by that mercie of God which he hath vouchsafed to extend to vs. And trulie this one cause ought to haue bin sufficient, that God may be glorified in vs. But ifanie be not so vehemently moued with the glorie of God, yet the remembrance of his benefites ought to haue bin most sufficient to stirre vp such men to do well. But these men, which do peradventure with thrusting in of merites beate out some seruile and constrained obediences of the law, doe fallie saie that we haue nothing whereby we may exhort men to good workes, because we go not the same waie to worke. As though God were much delighted with such obedieces which protesteth y he loueth a cherefull giuer, and forbiddeth any thing to be giuen as it were of heauinesse or of necessitie. Neither do I speake this for that I doe either refuse or despise that kinde of exhortation, which the Scripture oftentimes vseth, that it maie leaue no meane vnattempted euery way to stirre vp our mindes. For it rehearseth the reward which God wil render to euerie man according

1. Thef. 5. 9.  
1. Cor. 3. 16.  
Eph. 2. 21. & 5. 8.  
2. Cor. 6.  
1. Thef. 4. 7.  
2. Tim. 1. 9.  
Rom. 6. 18.  
Iohn. 1. 3. 10.  
1. Iohn. 2. 11.  
1. Cor. 6. 17.  
& 12. 12.  
1. Iohn. 3. 3.  
2. Cor. 7. 1.

*The Apostles in  
pricking men for-  
ward vnto God-  
linesse, drawe  
their exhortations  
principallie from  
the greatnes of  
Gods mercies, and  
although they  
mention the re-  
wards promised  
vnto works, yet  
are they far from  
establishing me-  
rites.*  
Rom 12. 1.  
Math. 5. 16.

Chrys. hom.  
in Gen.  
2. Cor. 9. 7.



to his workes. But I denie that that is the onelie thing, yea or the chiefe among manie. And then I graunt not that we ought to take beginning therat. Moreouer I affirme that it maketh nothing to the setting vp of such merites as these men boast of, as wee shall hereafter see. Last of all I saie that is to no profitable vse, vnlesse this doctrine haue first taken place, that wee are iustified by the onlie merit of Christ, which is conceiued by faith but by no merites of our workes, because none can be fit to the endeuour of holiness, vnlesse they haue first digested this doctrine. Which thing also the Prophet very wel signifieth, when he thus speaketh to God: With thee is mercie y thou maist be feared. For he sheweth that there is no worshipping of God, but when his mercie is acknowledged, vpon which alone it is both founded & stablished Which is verie worthie to be noted, y wee may know not onlie that the beginning of worshipping God aright is the affiance of his mercy, but also that the feare of God (which the Papistes will haue to be meritorious) cannot haue the name of merit, because it is grounded vpon the pardon and forgiuenesse of sinnes.

Psalm 130.

*To teach that God doth freely pardon sinners, in no al- lurement vnto sinne.*

4 But it is a most vaine slander, that men are allured to sinne, when wee affirme the free forgiuenesse of sinnes, in which we say that righteousness consisteth. For, we saie that it is of so great value, that it can with no good of ours be recompensed, and that therefore it shoulde neuer bee obtained, vnlesse it were freely giuen. Moreouer, that it is to vs in deede freely giuen, but not so to Christ which bought it so deerely, namely with his own most holie blood, beside which there was no price of value enough that might be paid to the iudgement of God. When men are taught these things, they are put in minde that it is no thanke to them that the same most holie blood is not shed so oft as they sinne. Furthermore, wee learne, that our filthines is such, as is neuer washed away but with the fountaine of this most pure blood, Ought not they that heare these things, to conceiue a greater horreur of sinne, than if it were saide that it is wiped away with the sprinkeling of good works? And if they haue anything of God, howe can they but dread being once cleansed, to wallowe themselves againe in the mire, as much as in them lieth to trouble and infect the purenesse of this fountaine? I haue washed my seete (saith the faithfull soule in Salomon) howe shall I againe defile them? Nowe it is euident, whether sorte doe both more abase the forgiuenesse of sinnes, and do more make vile the dignitie of righteousness. They babble that God is appeased with their owne trifling satisfactions, that is, their dounge: We affirme that the guiltinesse of sinne is more grievous than can bee purged with so light trifles: that the displeasure of God is more heauie than can be released with these satisfactions of no value, and that therefore this is the prerogatiue of the onelie blood of Christ. They saie that righteousness if it faile at anie time) is restored and repaired by satisfactorie workes: wee thinke it more precious than that it can be matched with anie recompence of workes, and that therefore for the restoring thereof wee must flie to the onelie mercie of God. As for the rest of those things that pertaine to the forgiuenesse of sinnes, let them be sought out of the next Chapter.

Cant. 3. 5.

The

## The xvii. Chapter.

*The agreement of the promises of the law and the Gospel.*

**N**Owe let vs also go through the other argumentes wherewith Satan by the souldiers of his garde, goeth about either to ouerthrowe or batter the iustification of faith. This I thinke we haue already wrung from the sclaunders, that they can no more charge vs as enemies of good workes. For, iustification is taken away from good workes, not that no good works should be done, or that those which be done should be denied to be good, but that we should not put assurance in them, nor glorie in them, nor ascribe saluation vnto them. For this is our assurance, this is our glory, and the only author of our saluation, that Christ the sonne of God is ours, and we likewise are in him the sonnes of God, and heires of the heauenly kingdom, being called by the goodnesse of God, not by our owne worthinesse into the hope of eternall blessednesse. But because they doe beside these assaile vs, as we haue saide, with other engines, goe to, let vs go forward in beating away these also. First they come backe to the promises of the lawe, which the Lorde did set forth to the keepers of his lawe: and they aske whether we will haue them to be vtterly voyde or effectuell. Because it were an absurditie and to be scorned to say that they are voyde, they take it for confessed that they are of some effectualnesse. Hereupon they reason that we are not iustified by only faith. For thus saith the Lord: and it shalbe, if thou shalt here these commaundementes and iudgements, and shal keepe them & do them, he Lord also shal keepe with thee his couenant and mercy which he hath sworne to thy fathers, he shall loue thee and multiply thee, and blesse thee, &c. Againe, if ye shall well direct your waies and your endeouours, if ye walke not after strange Gods, if ye do iudgement betwene man and man, and go not backe into malice, I will walke in the midst of you. I will not recite a thousand peeces of the same sort, which sith they nothing differ in sense, shalbe declared by the solution of these. In a summe, *Moses* testifieth that in the law is set forth blessing and curse, death and life. Thus therefore they reason, that either this blessing is made idle and fruitlesse, or that iustification is not of faith alone. We haue already before shewed, howe if we sticke fast in the law, ouer vs being destitute of all blessing, hangeth only curse which is threatned to transgressors. For the Lord promiseth nothing but to the perfect keepers of his law, such as there is none found. This therefore remaineth, that al mankind is by the law accused, and subiect to curse & the wrath of God: from which that they may be loosed, they must needs goe out of the power of the law, and be as it were brought into liberty from the bondage thereof: not that carnall libertie which should withdraw vs from the keeping of the law, should allure vs to thinke all things lawfull and to suffer our lust, as it were the staies being broken and with loose reins to run at riot: but the spirituall libertie, which may comfort and raise vp a dismayed and ouerthrowen conscience, shewing it to be free from the curse and damnation wherewith the lawe helde it downe bounde and fast tyed. This deliuerance from the subiection of the lawe, and Manumission (as I may call it) wee obtaine when by faith wee take holde of the mercie of God

*Justification by faith alone doth not make the promises of the law fruitlesse.*

Deut. 7. 12.

Ier. 7. 3. & 23.

Deut. 11. 26.

God



God in Christ, whereby we are certified and assured of the righteousnesse of finnes, with the feeling whereof the law did pricke and bite vs.

*The promises offered in the lawre should be vneffectuall if Christ did not stand vs in steade of fulfilling that righteousnesse whereupon the promises hang.*  
Gal. 2. 16.

2 By this reason euen the promises that were offered vs in the law, should be all vneffectuall and voyde, vnlesse the goodnesse of God by the Gospell did helpe. For, this conditiou that we keepe the whole lawe, vpon which the promises hang, and whereby alone they are to be performed, shal neuer be fulfilled. And the Lorde so helpeth, not by leauing part of righteousnes in our workes, and supplying parte by his mercifull bearing with vs, but when he setteth onely Christ for the fulfilling of righteousnesse. For the Apostle, when he had before saide that he and other Iewes beleueed in Iesus Christ, knowing that man is not iustified by the workes of the lawe, addeth a reason: not that they should be holpen to fulnesse of righteousnesse by the faith of Christ, but by it should be iustified not by the workes of the lawe. If the faithfull remoue from the law into faith, that they may in faith finde righteousnesse which they see to be absent from the lawe: truly they forsake the righteousnesse of the lawe. Therefore now let him that list, amplifie the rewardinges which are saide to be prepared for the keeper of the law, so that he therewithal consider that it cometh to passe by our peruersnesse, that we feele no fruite thereof till we haue obtained an other righteousnesse of faith. So *Dauid*, when he made mention of the rewarding which the Lorde hath prepared for his seruantes, by and by descendeth to the reknowledging of finnes, whereby that same rewarding is made voyde. Also in the xix. Psalme, he gloriously setteth forth the benefites of the law, but he by and by crieth out: Who shal vnderstand his faults? Lord cleanse me from my secret faulrs. This place altogether agreeth with the place before, where when he had said that al the waies of the Lorde are goodnes & truth to them that feare him, he addeth: For thy names sake Lord, thou shalt be mercifull to my peruersenesse, for it is much. So ought wee also to reknowledge, that there is indeed the good wil of God set forth vnto vs in the law, if we might deserue it by workes, but that the same neuer cometh to vs by the deseruing of workes.

Psal. 19. 12.

Psal. 25. 10.

*The imperfect workes of beleeuers rewarded vnith that which is promised vnto the perfect obseruers of the law: whereof there are three causes.*

Leuit. 18.

Ezec. 20. 11.

Rom. 10. 5.

3 How then? are they giue that they should vanish away without fruite? I haue euen now already protested that the same is not my meaning. I saie verily that they vtter not their effectualnes toward vs, so long as they haue respect to the merite of workes, and that therefore if they be considered in themselves, they be after a certaine manner abolished. If the Apostle teacheth that this noble promise: I haue giuen you commaundementes, which who so shall do shall liue in them, is of no value if we stand still in it, & shall neuer a whit more profit than if it had not bene giuen at al: because it belongeth not euen to the most holie seruants of God, which are al far from the fulfilling of the law, but are compassed about with manie transgressions. But when the promises of the Gospel are put in place of them, which do offer free forgiuenesse of finnes, they bring to passe that not onlie we our selues be acceptable to God, but that our workes also haue their thank: & not this only that the Lorde accepteth them, but also extendeth to the blessings which were by couenant due to the keeping of y law. I grant therefore, that those thinges which the Lorde hath promised in his law to the followers



followers of righteousness and holiness, are rendered to the works of the faithful: but in this rendering the cause is alwaies to be considered that powereth grace to works. Now causes we see that there be three. The first is, *y* God turning away his sight from the works of his seruants, which alwaie deserue rather reproch than praise, embraceth them in Christ, and by the onely meane of faith reconcileth them to himselfe without the meane of works. The second, that of his fatherly kindnes and tender mercifulnes, he lifteth vp works to so great honour, not weying the worthines of them, that he accounteth them of some value. The third, that he receiueth the very same works with pardon, not imputing the imperfection, wherewith they al being defiled should otherwise be rather reckoned among sins than virtues. And hereby appeareth how much the Sophisters haue bin deceiued, which thought they had gaily escaped al absurdities, when they said *y* works do not of their own inward goodnesse auaille to deserue saluatiō, but by the forme of the covenant, because the Lord hath of his liberality so much esteemed them. But in the meane time they considered not, how farre those works which they would haue to be meritorious, were from the condition of the promises, vnles there went before both iustification grounded vpon onely faith, and the forgiuenes of sins, by which euen the good works themselues haue neede to be wiped from spottes. Therefore of three causes of Gods liberality, by which it is brought to passe that the works of *y* faithful are acceptable, they noted but one, and suppressed two, yea and those the principall.

4 These alledge the saying of *Peter*, which *Luke* rehearseth in the Actes: I finde in trueth that God is not an acceptor of persons: but in euery nation he that doth righteousness is acceptable to him. And hereupon they gather that which seemeth to be vndoubted, that if man doeth by right endeuours get himselfe the fauour of God, it is not the beneficial gift of God alone that he obtaineth saluation: yea that God doth so of his mercie helpe a sinner, that he is by works bowed to mercie. But you can in no wise make the Scriptures agree together, vnlesse you note a double accepting of man with God. For, such as man is by nature, God findeth nothing in him whereby he may be inclined to mercie, but onelie miserie. If therefore it be certaine that man is naked and needie of all goodnesse, and on the other full stuffed and loden with al kinds of euils, when God first receiueth them: for what qualitie, I pray you, shall we saie that he is worthie of the heauenly calling? Away therefore with the vaine imagining of merites, where God so evidently setteth out his free mercifulnesse. For, that which in the same place is saide by the voyce of the Angels to *Cornelius*, that his prayers and almes had ascended into the sight of God, is by these men most lewdly wrested, that man by endeuour of good works is prepared to receiue the grace of God. For it must needes be that *Cornelius* was already enlightened with the spirite of wisdom, sith he was endued with true wisdom, namely with the feare of God: that he was sanctified with the same Spirit, sith he was a follower of righteousness, which the Apostle teacheth to be a most certain fruit thereof. All these things therefore which are said to haue pleased God in him, he hath of his grace, so farre is it off that he did oy his own endeuor

*The testimonie of Peter and example of Cornelius peruerse alledged to proue that the mercie of God towards men is procured by some vvorshippes of their owne.*

Act. 10. 34.

Gal. 5. 5.

prepare himselfe to receiue it. Truly there cannot one syllable of the scripture be brought forth, that agreeth not with this doctrine, y<sup>e</sup> there is none other cause for God to accept man vnto him, but because he seeth that mā should be euery way lost, if he be left to himselfe: but because he will not haue him lost, he vseth his owne mercie in deliuering him. Nowe wee see howe this accepting hath not regard to the righteousnesse of man, but is a mere token of the goodnes of God towards men being miserable and most vnworthie of so great a benefite.

*The good workes of faithfull men acceptable vnto God, howebeit not because they are vnworthie to be accepted, but for that the mercie of God louing their persons embraceth their workes, their vnworthinesse notwithstanding*

But after that the Lorde hath brought man out of the bottomlesse depth of destruction, and seuered him to himselfe by grace of adoption: because he hath new begotten him and newly formed him into a newe life, he nowe embraceth him, as a new creature with the giftes of his spirit. This is that accepting whercof Peter maketh mention, by which the faithfull are after their vocation allured of God euen in respect also of workes: for the Lord cannot but loue & kisse those good things which he worketh in thē by his Spirit. But this is alway to be remembred, that they are none otherwise acceptable to God in respect of workes, but in as much as for their cause & for their sakes, whatsoeuer good workes he hath giuen them in encreasing of his liberalitie, he also vouchsafeth to accept. For whence haue they good workes, but because the Lorde, as he hath chosen them for vessels vnto honour, so wil garnish them with true godlines? Whereby also are they accounted good, as though there were nothing wanting in them, but because the kinde Father tenderly graunteth pardon to those deformities & spottes that cleaue to them? Summarily, he signifieth nothing elsē in this place, but that to God his children are acceptable and louely in whom he seeth the marks & features of his owne face. For we haue in another place taught that regeneration is a repairing of the image of God in vs. Forasmuch as therefore whersoever the Lord beholdeth his own face, he both worthilie loueth it and hath it in honour: it is not without cause saide, that y<sup>e</sup> life of the faithfull being framed to holines & righteousness pleaseth him, but because the godly being clothed with mortal flesh, are yet sinners, and their good woorkes are but begunne and saouring of the faultinesse of the flesh: hee cannot be favourable neither to those nor to these: vnlesse hee more embrace them in Christ than in themselves. After this manner are those places to be taken, which testifie that GOD is kinde and mercifull to the followers of righteousness. Moses saide to the Israelites, The Lorde thy God keepeth covenant, to a thousand generations: which sentence was afterward vsed of the people for a common maner of speech. So Salomon in his solemne prayer, sayeth, Lorde God of Israel, which keepst couenant and mercie to thy seruantes which walke before thee in their whole heart. The same wordes are also repeated of Nehemias. For, as in all the covenants of his mercie, the Lord likewise on their behalfe requireth of his seruantes vprightnesse and holinesse of life, that his goodness should not be made a mockerie, and that no man swelling with vaine reioysing by reason thereof shoulde blesse his owne soule, walking in the meane time in the peruersnesse of his own heart: so his will is by this way to keepe in their ductie them that are admitted into the communion of the

coue-

Deut. 7. 9.

1. Kin. 8. 23

Nehe. 1. 5.

Deut. 29. 18.



couenant: yet neuerthelesse the couenant it self is both made at the beginning free, & perpetually remaineth such. After this manner *David* when he glorieth that there was rendred to him rewarde of the cleannesse of his handes, yet omitteth not that fountain which I haue spoken of, that he was drawen out of the wombe, because God loued him: where he so setteth out the goodnes of his cause, that he abateth nothing fro the free mercy which goeth before all giftes, whereof it is the beginning.

2. Sam. 23. 1.

6 And here by the way it shalbe profitable to touch what these formes of speaking doe differ from the promises of the lawe. I call promises of the lawe, not those which are echewhere commonly written in the booke of *Moses*: (for as much as in them also are found many promises of the Gospel) but those which properly belong to the ministerie of the law. Such promises, by what name soeuer you list to call them, doe declare that there is rewarde ready vpon condition, if thou doe that which is commaunded thee. But when it is saide, that the Lord keepeth the couenant of mercie to them which loue him, therein is rather shewed what maner of men be his seruants which haue faithfully receiued his couenant, than the cause is expressed why the Lord should doe good to them. Nowe this is the manner of shewing it. As the Lord vouchsafeth to grant vs the grace of eternal life, to this end that he should be loued, feared, and honored of vs: so whatsoever promises there are of his mercie in the Scriptures, they are rightfully directed to this end that we should reuerence and worship the author of the benefites. So oft therefore as we heare that he doth good to them that keepe his law, let vs remember that the children of God are there signified by the duetie which ought to be continuall in them: that we are for this cause adopted, that we should honour him for our Father. Therefore least we shoulde diherite our selues from the right adoption, we must alway endeouour to this whereunto our calling tendeth. But let vs againe keepe this in minde, that the accomplishment of the mercie of God hangeth not vpon the works of the faithfull: but that he therefore fulfilleth the promise of saluation to them which aunswere to their calling in vprightnes of life, because in them he acknowledgeth the natural tokens of his children which are ruled with his spirit vnto good. Heereunto let that be referred which is in the xv. Psalm spoken of the Citizens of the Church, Lorde who shall dwell in thy tabernacle, and who shall rest in thy holy hill? The innocent in handes and of a cleane heart, &c. Again in *Esaie*, Who shall dwell with deuouring fire? He that doth righteouse, he that speaketh right things, &c. For here is not described the stay wherupon the faithfull may stand before the Lord, but the manner wherewith the most mercifull father bringeth them into his fellowship, and therein defendeth and strengtheneth them. For, because he abhorreth sinne, he loueth righteousenesse: whom he ioyneth to himselfe, them he cleanseeth with his spirit, that he may make them of like fashion to himselfe and his kingdome. Therefore if the question bee of the first cause whereby the entrie is made open to the holy ones into the kingdom of God, from whence they haue that they may stand fast & abide in it, we haue this aunswere ready, because the Lorde by his mercie both hath once adopted the, and perpetually defendeth them. But if the questi-

*The veritions  
actions of faithfull  
men are assurances  
of their re-  
wardes, and to-  
kens that they are  
in the fauour of  
God, but no causes  
for the v. or thine  
whereof God  
should fauour the.*

Esa. 33. 14.



# Cap. 17. Of the maner how to receive

on be of the maner, then we must come down to regeneration & the fruites thereof, which are rehearsed in that Psalm.

In what sense  
the commaund-  
ments of God are  
called righteous-  
nesse.

Deut. 6. 25.

Deut. 2. 4-13.  
Psa. 106. 30.

7 But there seemeth to be much more hardnesse in these places, which doe both garnish good workes with the title of righteousness, and affirmeth that man is iustified by them. Of the first sorte there be verie manie places, where the obseruings of the commaundementes are called iustifications or righteousnesses. Of the other sort, that is an example which is in *Moses*. This shalbe our righteousness, if we keepe all these commaundementes. And if thou take exception and saie that this is a promise of the law, which being knit to a condition impossible, proueth nothing. There be other of which you can not make the same aunswere, as this: And that shalbe to thee for righteousness before the Lord, to redeliuer to the poore man his pledge, &c. Againe, that which the Prophete saith, that the zeale in reuenging the shame of *Israel*, was imputed to *Phinees* for righteousness. Therefore the Pharisees of our time thinke that here they haue a large matter to triumphe vpon. For when wee saie, that when the righteousness of faith is set vp, the iustification of workes giueth place, by the same right they make this argument: if righteousness be of workes, then it is false that we are iustified by faith onely. Though I graunt that the commaundementes of the lawe are called righteousnesses: it is no maruell: for they are so indeede. Howe be it wee must warne the readers that the Grecians haue not fitly translated the Hebrue word *Hucmi, Dikaiomata*, righteousnesses for commaundementes. But for the worde, I willingly release my quarell. For neither doe we denie this to the lawe of GOD, that it containeth perfect righteousness. For although, because we are debtors of al the things that it commandeth, therefore euen when we haue performed full obedience thereof, we are vnprofitable seruants: yet because the Lord vouchsafed to graunt it the honour of righteousness, we take not away that which he hath giuen. Therefore wee willingly confesse that the full obedience of the lawe is righteousness, that the keeping of euery commaundement, is a parte of righteousness, if so be that the whole summe of righteousness were had in the other partes also. But we denie that there is anie where anie such forme of righteousness. And therefore we take away the righteousness of the law, not for that it is maimed and vnperfect of it selfe, but for that by reason of the weaknesse of our fleshe it is no where scene. But the Scripture not onely calleth simply the commaundementes of the Lord, righteousnesses: but it also giueth this name to the workes of the holie ones. As when it reporteth that *Zacharie* and his wife walked in the righteousnesses of the Lord: truely when it so speaketh, it weigheth workes rather by the nature of the law, than by their own proper state. Howbeit here againe is that to be noted, which I euen now saide, that of the negligence of the Greeke translatour is not a lawe to be made. But for as much as *Luke* would alter nothing in the receiued translation, I wil also not strue about it. For God hath comanded these things that are in the law to men for righteousness: but this righteousness we performe not but in keeping the whole lawe: for by euery transgression it is broken. Whereas therefore the law doth nothing but prescribe righteousness: if we haue

Luk. 1. 6.

haue respect to it, all the seuerall commaundements thereof are righteousnesse: if we haue respect to men of whom they are done, they doe not obtaine the praise of righteousness by one worke, being trespassers in many, and by that same worke which is euer partly faultie by reason of imperfection.

8 But nowe I come to the seconde kinde, in which is the chiefe hardnesse. *Paul* hath nothing more strong to proue the righteousness of faith, than that which is written of *Abraham*, that his faith was imputed to him for righteousness. Sith therefore it is saide that the act done by *Phinees* was imputed to him for righteousness: what *Paul* affirmeth of faith, the same may we also conclude of workes. Whereupon our aduersaries, as though they had wonne the victorie, determine that we are indeede not iustified without faith, but that wee are also not iustified by it alone, and that workes accomplish our righteousness. Therefore here I beseech the godly, that if they know that the true rule of righteousness is to be taken out of the Scripture onely, they will religiously & earnestly weigh with me, howe the scripture may without cauillations be rightly made to agree with itself. For as much as *Paul* knewe that the iustification of faith is the refuge for them that are destitute of their owne righteousness, he doeth boldly conclude that all they that are iustified by faith, are excluded from the righteousness of workes. But sith it is certaine that the iustification of faith is common to all the faithfull, he doth thereof with like boldnesse conclude that no man is iustified by workes, but rather contrariwise that men are iustified without any helpe of workes. But it is one thing to dispute of what value workes are by themselves, and an other thing what account is to bee made of them after the stablishing of the righteousness of faith. If wee shal set a price vpon workes according to their worthinesse, we saie that they are vnworthie to come into the sight of God: and therefore that man hath no workes whereof he may glorie before God: then, that being spoyled of all help of workes he is iustified by onely faith. Nowe we define righteousness thus, that a sinner being receiued into the communion of Christ is by his grace reconciled to God, when being cleansed with his blood he obtineth forgiveness of sinnes, & being clothed with his righteousness as with his owne, he standeth assured before the heauenly iudgement seat. When the forgiveness of sinnes is set before, the good workes which followe haue nowe another valuation than after their owne deserting: because whatsoever is in them vnperfect, is couered with the perfection of Christ: whatsoever spots or filchinesse there is, it is wiped away with his cleanness, that it may not come into the examination of the iudgement of God. Therefore when the guiltines of all trespasses is blotted out, whereby men are hindered that they can bring forth nothing acceptable to God, and when the fault of imperfection is buried, which is wont also to defile good workes: the good workes which the faithfull doe are counted righteous, or (which is all one) are imputed for righteousness.

9 Now if anie man obiekt this against me to assaile the righteousness of faith, first I will aske whether a man be counted righteous for one, or two holie workes, being in the rest of the woorkes of his life a trespasser of the

*In what sense man is said to be iust by workes. & the act of Phinees to haue bene imputed vnto righteousness. Gen. 4. 4. Psal. 106. 31.*

*It commeth of the righteousness which is by faith without workes that the workes of faithfull men are accounted righteous.*



Deut. 27.

Iob. 4. 18.

lawe. This is more than an absurditie. Then I will aske if he bee counted righteous for manie good workes, if he be in any part founde guiltie. This also he shall not be so bolde to affirme, when the penall ordinance of the lawe crieth out against it, and proclaimeth all them accursed which haue not fulfilled all the commaundementes of the lawe to the vitermost. Moreover, I will goe further and aske, whether there be anie worke that deserueth to be accused of no vncleannesse or imperfection. And howe coulde there be any such before those eyes, to whom euen the very starres are not cleane enough, nor the Angels righteous enough? So shall hee be compelled to graunt that there is no good worke which is not so defiled with transgressions adioyned with it, and with the corruptnesse of it selfe, that it can not haue the honour of righteousness. Nowe if it be certaine that it proceedeth from the righteousness of faith that workes which are otherwise vnpure, vncleane, and but halfe workes, not worthie of the sight of God, much lesse of his loue, are imputed to righteousness, why do they with boasting of the righteousness of workes destroye the iustification of faith, whereas if this iustification were not, they shoulde in vaine boast of that righteousness? Will they make a vipers birth? For thereto tend the saying of the vngodlie men. They cannot denie that the iustification of faith is the beginning, foundation, cause, matter, and substance of the righteousness of workes: yet they conclude that man is not iustified by faith, because good workes also are accounted for righteousness. Therefore let vs passe these follies and confesse as the truth is, that if the righteousness of workes of what sort soeuer it bee accounted, hangeth vpon the iustification of faith, it is by this not onelie nothing minished but also confirmed, namely whereby the strength thereof appeareth more mightie. Neither yet let vs thinke that workes are so commended after free iustification, that they also afterward come into the place of iustifying a man, or doe parte the office betweene them and faith. For vnlesse the iustification remaine alway whole, the vncleannesse of workes shall be vncouered. And it is no absurditie, that a man is so iustified by faith that not onely he himselfe is righteous, but also his workes are esteemed righteous aboue their worthines.

*Not onelie wee  
doe our workes  
so iustified by faith  
in Christ: & there-  
fore the righteous-  
nesse of workes a-  
rising both vnder  
and after the right-  
eousnes of faith.*

10 After this manner we will graunt in workes not onely a righteousness in parte (as our aduersaries themselves would haue) but also that it is allowed of God as if it were a perfect & full righteousness. But if we remember vpon what foundation it is vpholden, al the difficultie shal be dissolued. For then and not till then it beginneth to bee an acceptable worke, when it is receiued with pardon. Nowe whence commeth pardon, but because God beholdeth both vs and all our things in Christ? Therefore as we, when we are grafted into Christ, doe therefore appeare righteous before God, because our wickedneses are couered with his innocencie, so our workes are & be taken for righteous, because whatsoeuer faultinesse is otherwise in them, being buried in the cleanness of Christ, it is not imputed. So wee maie rightfully say, that by onely faith not onely we but also our workes are iustified. Nowe if this righteousness of workes of what sort soeuer it bee, hangeth vpon faith and free iustification, and is made of it: it ought to bee included



ded vnder it, and to be set vnder it as the effect vnder the cause thereof, as I may so call it: so farre is it off that it ought to be raised vp either to destroye or darken it. So *Paul* to driue men to confesse that our blessednesse consisteth of the mercie of God, not of works, chiefly enforceth that saying of *David*, Blessed are they whose iniquities are forgien, and whose sinnes are couered. Blessed is he to whome the Lord hath not imputed sinne. If any man do thrust into the contrarie innumerable sayings wherein blessednesse seemeth to be giuen to workes, as are these: Blessed is the man which feareth the Lord, which hath pitie on the poore, which hath not walked in the counsel of the wicked which beareth temptation: Blessed are they which keepe iudgement, & vndeiled, the poore in Spirit, & meek, the mercifull, &c. they shall not make but that it shalbe true which *Paul* saith, For because those things that are there commended are neuer so in man, that he is therefore allowed of God, it followeth that man is alway miserable, vnlesse he be deliuered from miserie by forgienesse of sinnes. Forasmuch as therefore all the kindes of blessednesse which are extolled in the Scriptures, do fall downe voide, so that man receiueth fruite of none of them, till hee haue obtained blessednesse by forgienesse of sinnes, which may afterward make place for them: it followeth that this is not onely the highest and the chiefe but also the only blessednesse: vnlesse peraduenture you will haue that it be weakened of those which consist in it alone. Nowe there is much lesse reason why the calling of men righteous should trouble vs, which is commonly giuen to the faithfull. I grant verily that they are called righteous of the holinesse of life: but forasmuch as they rather endeauour to the folowing of righteousness, than do fulfil righteousness it selfe, it is meeete that this righteousness such as it is, giue place to the iustification of faith, fro whence it hath that which it is.

11. But they say that wee haue yet more businesse with *Iames*, namely which with open voice fighteth against vs. For he teacheth both that *Abraham* was iustified by workes, and also that all we are iustified by workes, not by faith only. What then? wil they drawe *Paul* to fight with *Iames*? If they hold *Iames* for a minister of Christ, his saying must be so taken that it disagree not from Christ speaking by the mouth of *Paul*. The holy Ghost affirmeth by the mouth of *Paul*, that *Abraham* obtained righteousness by faith, not by workes: and we also do teache that all are iustified by faith without the workes of the law. The same holy Ghost teacheth by *Iames* that both *Abraham*: righteousness and ours consisteth of workes, not of only faith. It is certaine that the holy Ghost fighte: h not with himself. What agreement shall there be therefore of these two? It is enough for the aduersaries, if they pluck the righteousness of faith which wee would haue to bee fastened with moste deepe rootes: but to render to consciences their quietnesse, they haue no great care. Whereby verily you may see that they gnawe the iustification of faith, but in the meane time doe appoint no marke of righteousness where consciences may stay. Therefore let them triumph as they list, so that they may boast of no other victorie than that they haue taken away all certaintie of righteousness. And this wretched victorie they shall obtaine, where the light of truth being quenched, the Lord shal suffer them to ouer-

Rom. 4. 7  
Psal. 32

Psal. 123  
Psal. 14. 28  
Psal. 1. 1  
Iam. 1. 12  
Psa. 106. 3  
& 119. 1  
Mat. 5. 3

S. *Iames* maketh nothing against iustification by faith alone without workes. For he speaketh not of such a faith as is meant by S. *Paul* in deliuering this doctrine. Iam. 1. 12

spread their darkness of lies. But wheresoever the truth of God shall stande, they shall nothing preuaile. I denie therefore that the saying of *Iames* which they stil continually hold vp against vs as it were the shield of *Achilles*, doth any thing at all make for them. That this may be made plaine, first wee must looke at the marke that the Apostle shooteth at: and then wee must note where they be deceiued. Because there were then manie (which mischiefs wont to be continual in the Church) which openly bewrayed their infidelitie, in neglecting and omitting all the proper workes of the faithfull, and yet ceased not to boast of the false name of faith: *Iames* doeth here mock the foolish boldnes of such men. Therefore it is not his purpose in any point to diminish the force of true faith, but to shewe how fondly those triflers did challenge so much the vaine image of it, that being contented herewith they carelessly ranne dissolurely abroad into all licentiousnes of vices. This ground being conceiued, it shalbe easie to perceiue where our aduersaries doe misse. For they fall into two deceites in the word, the one in the name of faith, the other in the word of iustifying. Whereas the Apostle nameth faith a vaine opinion farre distant from the truth of faith, it is spoken by way of granting, which is no derogation to the matter: which he sheweth at the beginning in these wordes. What profiteth it, my brethren, if any man say y<sup>e</sup> he hath faith, & hath no workes? He doth not say, if any haue faith without workes, but, If any man boast. More plainly also he speaketh a litle after, where he in mockerie maketh it worse than the diuels knowledge: last of al, when he calleth it dead. But by the definition you may sufficiently perceiue what he meaneth. Thou beleeuest (saith he) that there is a God. Truly if nothing be contained in this faith but to beleeue that there is a God, it is now no maruell if it doe not iustifie. And when this is taken from it, let vs not thinke that anye thing is abated from the Christian faith, the nature whereof is farre otherwise. For after what manner doeth true faith iustifie vs, but when it conioyneth vs with Christ, that being made one with him wee may enioy the partaking of his righteousness? It doth not therefore iustifie vs by this that it conceiueh a knowledge of the being of God, but by this that it resteth vpon the assurednes of the mercy of God.

Neither doth  
S. *Iames* use the  
word Iustifica-  
tion, as S. Paul  
doth, but in a mea-  
ning far different:  
S. Paul meaning  
thereby the imputa-  
tion of righte-  
ousnesse and S.  
*Iames* the decla-  
ration of that  
righteousnes by  
workes, which  
without workes  
was imputed.

12 We haue not yet the worke, vnlesse we examine also the other deceit in the word, forasmuch as *Iames* setteth part of iustification in workes. If you will make *Iames* agreeing both with the rest of the Scriptures, & with himself, you must of necessity take the worde of Iustifying in another signification than it is taken in *Paul*. For *Paul* saith that we are iustified, when the remembrance of our vnrighteousnes being blotted out, wee are accounted righteous. If *Iames* had meant of that taking, he had wrongfully alledged that out of *Moses*: *Abraham* beleeued God, &c. For he thus frameth it together. *Abraham* by workes obtained righteousness, because he sticke not at y<sup>e</sup> commandement of God, to offer vp his sonnie. And so the scripture was fulfilled, which saith, that he beleeued God, and it was imputed to him for righteousness. If it be an absurditie, that the effect is before his cause, either *Moses* doeth in that place falsely testifie; that faith was imputed to *Abraham* for righteousness: or he deserued not righteousness by that obedience which hee shewed in offering vp of *Isaac*. *Abraham* was iustified by his faith, when

*Ismael*



*Ismael* was not yet conceived, which was now grown past childhood before that *Isaac* was borne. How therefore shal we say, that he got to himselfe righteousness by obedience which followed long afterward? Wherefore either *Iames* did wrongfully misturne the order (which it is a wickednesse to think) or he meant not to say that he was iustified, as though he deserved to be accounted righteous. How then? Truly it appeareth that he speaketh of the declaratiō of righteousness & not the imputatiō: as if he had said: Who so are righteous by true faith, they do proue their righteousness with obedience & good works, not with a bare & imagelike visor of faith. In a summe, he disputeth not by what meane we are iustified, but he requireth of the faithful a working righteousness. And as *Paul* affirmeth that men be iustified without the help of works: so *Iames* doeth here suffer them to be accounted righteous which want good works. The considering of this end, shal deliuer vs out of all doubt. For our aduersaries are hereby chiefly deceived, that they think that *Iames* defineth the manner of iustifying, whereas hee trauaileth about nothing else but to ouerthrowe their peruerse carelesnesse, which did vainly pretend faith to excuse their despising of good works. Therefore into how many wayes soeuer they wrest the words of *Iames*, they shall wring out nothing but two sentences: that a vaine bodilesse shewe of faith doth not iustifie, and that a faithful man not contented with such an imaginative shewe, doth declare his righteousness by good works.

13 As for that which they alleage out of *Paul*, the same meaning, that the doers of the law, not the hearers, are iustified, it nothing helpeth them, I will not escape away with the solution of *Ambrose*, that that is therefore spoken because the fulfilling of the lawe is faith in Christ. For I see that it is but a meere starting hole, which nothing needeth where there is a broad way open. There the Apostle throweth downe the Iewes from foolish confidence, which boasted themselues of the onely knowledge of the lawe, when in the meane time they were the greatest despisers of it. Therefore that they shoulde not stande so much in their owne conceit for the bare knowledge of the law, he warneth them, that if righteousness bee sought out of the lawe, not the knowledge but the obseruing of it is required. Wee verily make no doubt of this that the righteousness of the law standeth in works: nor yet of this also, that the righteousness consisteth in the worthines and merites of works. But it is not yet proued, that we are iustified by works, vnlesse they bring forth some man that hath fulfilled the law. And that *Paul* meant none otherwise, the hanging together of the text shalbe a sufficient testimonie. After that he had generally condemned the Gentiles and the Iewes of vnrighteousnesse, then he descended to the particular shewing of it, and saith, that they which sinned without the Lawe, doe perish without the Law: which is spoken of the Gentiles: but they which haue sinned in the lawe, are iudged by the lawe: which pertaineth to the Iewes. Nowe because they winking at their owne trespassings proudly gloried of the onely lawe: he adioyneth that which most fitly agreed, that the law was not therefore made, that men should bee made righteous by onely hearing of the voice therof: but then and not till then when they obeyed, as if he should saie: Seekest thou righteousness in the law: alleage not y hearing of it, which of it self

*That the doers of the law are iustified and not the bare hearers helpeth nothing to the overthrow of iustification by faith alone.*  
Rom. 2. 23.



is of small importance, but bring workes, by which thou maist declare that the law was not set for thee in vaine. Of these workes because they were all destitute, it followed that they were spoiled of glorying of the law. Therefore we must of the meaning of *Paul* rather frame a contrarie argument.

The righteousness of the law consisteth in the perfection of workes. No man can boast that he hath by workes satisfied the law. Therefore there is no righteousness by the lawe.

*The protestations which faithfull men do make of their innocency in the sight of god, are no arguments that they supposed them selues thereby iustified before him.*  
 Psal. 7. 1  
 Psal. 17. 1  
 Psal. 18. 21  
 Psal. 26. 1

14 Nowe they alledge also these places, wherein the faithfull do boldlie offer their righteousness to the iudgement of God to be examined, & require that sentence bee giuen of them according to it. Of which sort are these: Iudge me O Lorde according to my righteousness, & according to my innocencie, which are in me. Againe, Heare my righteousness, O God: Thou hast proued my heart, & hast visited it in the night, & ther was no wickednesse found in me. Againe, The Lorde shall render to mee according to my righteousness, and he shall recompence me according to the cleanness of my hands. Because I haue kept the wayes of the Lord, & haue not wickedly departed from my God. And I shal be vnspotted, & shall keepe me from my iniquity. Againe, Iudge me, Lord, because I haue walked in mine innocencie. I haue not sit with lying men, I will not enter in with them that do wicked things. Destroy not my soul with the vngodly, my life with me of bloud in whose hands are iniquities: whose right hand is filled with gifts. But I haue walked innocently. I haue aboue spoke of the affiance which the holy ones do seeme simple to take to theselues of workes. As for these testimonies that we haue here alleaged, they shall not much accombre vs if they be vnderstanded according to their compasse, or (as they comonly call it) their circumstance. Now the same is double. For neither would they haue them to be wholly examined that they should be either condoned or acquitted according to y continual course of their whole life: but they bring into iudgement a speciall cause to be debated. Neither do they claim to themselves righteousness in respect of the perfection of God, but by comparison of naughty & wicked men. First when the iustifying of man is entreated of, it is not onely required that he haue a good cause in some particular matter, but a certain perpetuall agreement of righteousness in his whole life. But the holy ones, when they cal vpon the iudgement of God to approue their innocencie, do not offer themselves free from all guiltines & in euery behalfe faultlesse: but verily when they haue fastened their affiance of saluation in his goodness only, yet trusting that he is the reuenger of the pore afflicted against right & equity, they commend to him the cause wherein the innocent are oppressed. But when they set their aduersaries with them before the iudgement seat of God, they boast not of such an innocency as shal answer to the purenes of God if it be seuerely searched, but because in comparison of the malice, obstinacie, subtilty & wickednes of their aduersaries, they knowe that their plainnesse, righteousness, simplicity, & cleannes is knowne & pleasing to God: they feare not to call vpon him to be iudge betweene them selues & them. So when *Dauid* said to *Saul*: The Lord render to euery man according to his righteousness & truth: he meant not that the Lorde should examine by himselfe and reward euery man according to his desertings, but

he tooke the Lord to witness, how great his innocencie was in comparisō of the wickednes of *Saul*. And *Paul* himself, when he boasteth with this glorying that he hath a good witnes of conscience, that he hath trauailed with simplicitie and vprightnesse in the Church of God, meaneth not that hee standeth vpon such glorying before God, but being compelled with the slanders of the wicked, he defendeth his faithfull and honest dealing, which hee knewe to be pleasing to the mercifull kindnesse of God, against all euill speaking of men whatsoeuer it be. For wee see what hee sayeth in another place, that he knoweth no euill by himselfe, but that hee is not thereby iustificed, namely because he knewe that the iudgement of God far surmounteth the bleareied sight of men. Howsoeuer therefore the godly doe defend their innocencie against the hypocrisie of the vngodly, by the witnessing & iudgement of God: yet when they haue to do with God alone, they all crie out with one mouth: If thou marke iniquitie, Lord, Lord who shall abide it? Enter not into iudgement with thy seruants: because euery one that liueth shall not be iustificed in thy sight: and distrusting their owne workes, they gladly sing, Thy goodnesse is better than life.

2. Cor. 1. 12

1. Cor. 4. 4.

Psal. 130. 3.

&amp; 140. 2

Psal. 36. 4

15 There are also other places not vnlike to these before, in which a man may yet tary. *Salomon* saith, that he which walketh in his vprightnesse, is righteous. Againe, That in the path of righteousness is life, and that in the same is not death. After which manner *Ezechiel* reporteth that he shall liue life that doth iudgement and righteousness. None of these doe we either deny or darken. But let there come forth one of the sonnes of *Adam* with such an vprightnesse. If there be none, either they must perish at the sight of God, or flee to the sanctuarie of mercie. Neither doe we in the meane time deny but that to the faithfull their vprightnesse, though it be but halfe & vnperfect, is a step toward immortalitie. But whence cometh that but because whom the Lord hath taken into the couenant of grace, he searcheth not their workes according to their deseruings, but kisseth them with fatherly kindnesse? Whereby we do not only vnderstand that which the scholemen doe teach, that workes haue their value of the accepting grace. For they meane that workes which are otherwise insufficient to purchase righteousness by the couenant of the lawe, are by the accepting of God auanced to the value of equalitie. But I say that they being defiled both with other trespassings & with their owne spottes, are of no other value at all, than in so much as the Lord tenderlie granteth pardon to both: that is to say, giueth free righteousness to man. Neither are here those prayers of the Apostle seasonable thrust in place, where he wisheth so great perfectiō to the faithfull, that they may be faultles & vnblamable in the day of the Lord. These wordes in deede the Celestines did in old time turmoile, to affirme a perfection of righteousness in this life. But, which we thinke to be sufficient, wee answer brieflie after *Augustine*, that all the godlie ought in deede to endeavour toward this marke, that they may one day appeare spotles and faultles before the face of God: but because the best and most excellent manner of this life is nothing but a going forward, wee shall then and not till then attaine to this marke, when being vnclōthed of this flesh of sinne we shall fully cleaue to the Lorde. Yet will I not stiffelie strue with him which will giue

Unto mens righteousness neither is life vainely promised if wee vnderstand it is giuen therewith not for merite but of mercie: neither is perfection falsly ascribed vnto saintes if a parte thereof be the serious acknowledgment of their imperfection,  
Pro. 20. 7. & 22. 15.  
Ezc. 18. 9. & 33. 15.

Eph. 1. 4.  
1. Thes. 3. 13



Lib. ad Boni. 3. cap. 7. giue the title of perfection to the holy ones, so that he also limitte the same with the wordes of *Augustine* himselfe. When (saith he) we will call the vertue of the holy ones, perfect: to the same perfection also belongeth the acknowledging of imperfection both in truth and in humilitie.

## The xviii. Chapter.

*That of the rewarde, the righteousness of workes is ill gathered.*

*Which rewards are promised unto men according to their workes,*

*It is not to shew that good workes are the cause but the way to saluation.*

Mat. 16. 27.

2. Cor. 5. 10.

Rom. 2. 6

Iohn. 5. 29

Mat. 25. 34.

Pro. 12. 14.

& 13. 13.

Math. 5. 12.

Luk. 6. 13.

2. Cor. 3. 8.

Rom. 2. 6

& 8. 30.

Phil. 3. 12.

Iohn. 6. 27.

Phil. 1. 6.

NOWe let vs passe ouer to those sayings which affirme, that God will render to euery man according to his workes: of which sort are these. Euery man shall beare away that which he hath done in the bodie, either good or euill. Glorie and honour to him that worketh good: trouble and distresse vpon euery soule of him that worketh euill. And they which haue done good things, shall goe into the resurrection of life: they which haue done euill, into the resurrection of iudgement. Come yee blessed of my father: I haue hungered, and yee gaue mee meate: I haue thirsted, and yee gaue me drinke, &c. And with them let vs also ioyne these sayings, which cal eternall life the reward of workes. Of which sort are these. The rendring of y hands of a man shalbe restored to him. He that feareth the commandement, shall be rewarded. Be glad and reioyce, behold, your reward is plentiful in heauen. Euery man shall receiue reward according to his labor. Where it is said that God shal render to euery man according to his workes, the same is easily asswoyed. For that maner of speaking doeth rather shewe the order of following, than the cause. But it is out of doubt, that the Lorde doeth accomplish our saluation by these degrees of his mercie, when those whome hee hath chosen hee calleth to him: those whome hee hath called, he iustificith: those whome he hath iustificed, he glorifieth. Although therefore he do by his only mercie receiue them y be his into life, yet because he bringeth them into the possession thereof by the race of good works, that he may fulfill his worke in them by such order as he hath appointed: it is no maruile if it be said that they be crowned according to their works, by which without doubt they are prepared to receiue the crowne of immortalitie. Yea and after this maner it is fitly saide that they worke their owne saluation, when in applying themselves to good workes, they practise themselves toward eternall life: namely as in another place they are commaunded to worke the meate which perisheth not, when by beleeuing in Christ they get to the selues life: and yet it is by and by afterward added: Which the sonne of man shall giue you. Whereby appeareth y the worde of Working is not set as contrarie to grace, but is referred to endeuour: and therefore it followeth not, y either y faithfull are themselves authors of their own saluation, or that the same proceedeth from their works. How then? So soone as they are taken into the fellowship of Christ, by the knowledge of the Gospel, and the enlightening of the holy Ghost, eternall life is begon in them. Now the same good worke which God hath begon in them, must also bee made perfect vntill the day of the Lord Iesu. And it is made perfect, when resembling the heavenly father in righteousness and holines, they proue themselves to bee his children

not



not swarued out of kinde.

2 There is no cause why we should of the name of rewarde gather an argument that our workes are the cause of saluation. First let this be determined in our hearts, that the kingdome of heauen is not a rewarde of seruants, but an inheritance of children, which they only shall enioy, that are adopted of the Lord to be his children: & for no other cause, but for this adoptiō. For, the sonne of the bondwoman shal not be heire, but the sonne of the free woman. And in the very same places, in which the holy Ghost promiseth to workes eternal glorie for rewarde, in expressing the inheritance by name, he sheweth that it commeth frō else where So Christ rehearseth works, which he recompenseth with the rewarding of heauen, when hee calleth the elect to the possession therof: but he therewithall adioyneth that it must be possessed by right of inheritance. So *Paul* biddeth seruants, which doe their dutie faithfully, to hope for rewarde of the Lord: but he addeth, of inheritance. We see how they do as it were by expresse words prouide that we impute not eternal blessednes to works, but to the adoption of God. Why therefore doe they therewithal together make mention of workes? This question shalbe made plaine with one example of Scripture. Before the birth of *Isaac*, there was promised to *Abraham* a seed in which al the nations of the earth should be blessed: and a multiplying of his seede, which should match the starres of the skie, & the sands of the sea, & other like In many yerres afterward, *Abraham*, as he was commanded by the oracle, prepared himselfe to offer vp his sonne in sacrifice. When hee had performed this obedience, hee receiued a promise. I haue sworne by my selfe (saith the Lorde) because thou hast done this thing, & hast not spared thine owne onely begotten sonne, I will blesse thee & multiply thy seede as the starres of the skie, and the sands of the sea: thy seede shal possesse the gates of their enemies, & al the nations of y<sup>e</sup> earth shalbe blessed in thy seede, because thou hast obeyed my voice. What heare wee? Hath *Abraham* by his obedience deserued the blessing, the promise whereof he had receiued before that the commandement was giuen? Here verily we haue it without circumstances shewed, that the Lorde rewardeth the works of the faithfull with those benefites which hee had already giuen them before that the works were thought of, hauing yet no cause why hee should do good to them but his owne mercie.

3 Yet doth the Lord not deceiue nor mock vs when he saith that he rendereth for rewarde to workes the same thing which he had before works freely giuen. For, because he wil haue vs to be exercised with good works, to thinke vpon the delivery or enioying (as I may so call it) of these things which he hath promised, and to runne through them to the blessed hope set before vs in heauen, the fruite of the promises is also rightly assigned to them, to the ripeness wherof they do not bring vs. The Apostle very fitly expressed both these points, when he said that the Colossians apply themselves to the duties of charitie, for the hope which is laide vp for them in heauen, of which they had before heard by the word of the true speaking Gospel. For when he saith that they knewe by the Gospel, that there was hope layde vp for them in heauē, he declareth that the same is by Christ only, not vnderproped with any workes. Wherewith accordeth that saying of *Peter*, that the

*The rewarding of workes with saluation doth not argue those workes to be the cause of that saluation, wherewith they are rewarded, more than Abrahams obedience in offering his sonne a cause of that blessing wherewith he had the promise before he obeyed.*  
Eph. 1. 18.  
Gal. 4. 30.  
Mat. 25. 34.  
Col. 3. 24

Gen. 15. 5. & 17. 1.

Gen. 22. 3. & 17.

*We are not mocked when that is promised to our workes wherem we are interested by faith alone.*  
Col. 1. 4.

1. Peter. 1.5

Math. 12. 1.

Lib. 1. cap. 3.

Mar. 10. 30

Math. 23. 34

Rom. 8. 18.

1. Pet. 1. 9.

*Rewardes are  
set before vs, not  
so as to end vnde  
should glorie in  
our workes,  
but least we  
should faile in the  
midst of our trials*

godly are kept by the power of God, through faith, vnto the saluation which is ready to be manifestly shewed at the time appointed for it. When he saith y they labour for it, he signifieth that the faithful must runne all the time of their life, that they may attaine to it. But least we should thinke that the reward which the Lord promifeth vs, is reduced to the measure of merite, he did put forth a parable, in which he made himself a housholder, which sent all them that he met, to the trimming of his vineyard, som at the first houre of the day, some at the second, some at the thirde, yea & some also at the 11. At euening he payde to euery one equall wages. The exposition of which parable, that same old writer whatsoeuer he was, whose booke is carried abroad vnder the name of *Ambrose* of the calling of the Gentiles, hath briefly & truly set out. I wil vse rather his words than mine own. The Lord (saith hee) by the rule of this comparison hath stablished the diuersitie of many-fold calling, belonging to one grace: where without doubt they which being let into the vineyard at the 11. houre, are made equall with them that had wrought the whole day, do represent the estate of them, whome for the aduancing of the excellencie of grace, the tender kindnesse of the Lorde hath rewarded at the waning of the day, & at the ending of their life: not paying wages for their labor, but pouring out the riches of his goodnes vpon them whom he hath chosen without works, that euen they also which haue sweert in great labour, & haue receiued no more than the last, may vnderstand that they haue receiued a gift of grace, not a reward of workes. Last of all, this also is worthie to be noted in these places, where eternall life is called the rewarde of workes, that it is not simply taken for the communicating which wee haue with God to blessed immortalicie, when hee embraceth vs with fatherly good wil in Christ: but for the possessing or enioying (as they call it) of blessednes, as also the very wordes of Christ doe founde, in time to come life euerlasting. And in another place, Come & possesse the kingdome, &c. After this manner *Paul* calleth adoption, the reuealing of the adoption which shalbe made in the resurrection: & afterwarde expoundeth it the redemption of our bodie. Otherwise as estranging from God is eternal death, so when man is receiued of God into fauour, that hee may enioy the communicating of him & be made one with him, he is receiued from death to life: which is done by the beneficial meane of adoption only. And if, as they are wont, they stiffly enforce the reward of workes, wee may turne against them that saying of *Peter*, that eternall life is the reward of faith.

4 Therefore let vs not thinke, that the holy Ghost doth with such promise set forth the worthines of our workes, as if they deserued such reward, For the Scripture leaueth nothing to vs, whereof wee may be aduanced in the sight of god. But rather it wholly endeouureth to beat down our arrogancie, to humble vs, to throw vs downe, & altogether to breake vs in peeces. But our weaknesse is so succoured, which otherwise woulde by and by slippe & fall downe, vnlesse it did susteine it selfe with this expectation, and mitigate her tedious grieues with comfort. First how harde it is for a man to forsake and deny not only al his things, but also himself, let euery man consider for himself. And yet with this introduction Christ traineth his scholers, that is, al the godly. Then throughout all their life he so instructeth them vnder the



the discipline of crosse, that they may not let their heart either to the desire or confidence of present good things. Briefely hee so handleth them for the most part, that which way soeuer they turne their eies throughout the whole widenesse of the world, they haue on euery side nothing but desperation present before them: so that *Paul* saith, that we are more miserable than all men if our hope be only in this world. That they should not faint in these so great distresses, the Lord is present with them, which putteth the in mind to lift vp their head higher, to cast their eies further, that they find with him the blessednesse which they see not in the world. This blessednes he calleth, reward, wages, recompence, not weying the merit of workes, but signifying that it is a recompensing to their troubles, sufferings, flanders, &c. Wherefore nothing withstandeth, but that we may after the example of the Scripture, call eternall life a rewarding, because in it the Lord receiveth his labors into rest, from affliction into prosperous and happie state, from sorrow into gladnes, from pouertie into flowing wealth, from shame into glorie, and changeth al the euils which they haue suffered for greater good things. So it shal also be no inconuenience, if we think holinesse of life to be a way, not which openeth an entrie into the glorie of the heauenly kingdom, but whereby the elect are led of their God into the disclosing of it: forasmuch as this is his good wil to glorifie them whome he hath sanctified. Onely let vs not imagine a correlation of merit & reward, wherein the Sophisters do fondly sticke fast, because they consider not this end which wee set forth. But how vnorderly is it, when the Lord calleth vs to one ende, for vs to looke to another? Nothing is more euident, than that reward is promised to good workes, to relieue the weaknesse of our flesh with some comfort, not to pusse vp our mindes with glorie. Who soeuer therefore doeth thereby gather the merite of workes, or doeth in one balance wey worke with reward, he erreth farre from the right marke of God.

1. Cor. 13. 29.

Rom. 8. 30.

5 Wherefore when the Scripture saith that God the iust iudge wil one day render to his a crowne of righteousness, I doe not onely take exception with *Augustine*, and saye: To whome shoulde he being a iust iudge, render a crowne, if he had not being a mercifull father giuen grace? and how shoulde there be righteousness, vnlesse grace went before which iustifieth the vnrighteous? Howe shoulde these due thinges bee rendered, vnlesse these vndue thinges were first giuen? But also I adde another thing. How should he impute righteousness to our workes, vnles his tender mercifulnes did hide the vnrighteousnesse that is in them? Howe should he iudge them wortheie of reward, vnles he did by immeasurable bountifulnes take away that which is wortheie of punishment? For he is wont to call eternall life, grace: because it is rendered to the free giftes of God when it is repaid to workes. But the Scripture doth further humble vs, and therewithall raise vs vp. For besides this that it forbiddeth vs to glorie in workes, because they are the free giftes of God, it therewithall teacheth that they are alwaies defiled with some dregs, that they cannot satisfie GOD, if they bee examined by the rule of his iudgement: but least our courage should faint, it teacheth that they please by only pardon. But although *Augustine* speaketh somewhat otherwise than wee doe: yet that he doth not so disagree in the matter, shall appear by

God as a iust iudge  
shall render a  
croune to our  
righteousnes but  
not vnles he do  
first graunt vnto  
our vnrighteousnes  
a gration pardon.  
2. Tim. 4. 8.  
Aug. ad Valent.  
de grat. & lib.  
arbit.

Cap. 5.

his



his wordes in his thirde booke to *Boniface*. Where when he had compared two men together, the one of a life euen miraculously holy and perfect, the other honest in deede and of vncorrupt maners, but not so perfect but that much wanteth in him: at the last he concludeth thus. Euen this man which in maners seemeth much inferiour, by reason of the true faith in God whereof he liueth and according to which he accuseth himself in all his offences, in all his good workes praiseth God, giuing to himselfe the shame, and to him glorie, and taking from himself both the pardon of sinnes, and the loue of weldoings, when he is to be deliuered out of this life, hee passeth into the fellowship of Christ. Wherefore, but because of faith & Which although it saue no man without workes, (for it is it, which worketh by loue, not a reprobate faith) yet by it also sinnes are released, because the righteous man liueth off faith; but without it euen the same which seeme good workes are turned into sinnes. Here verily he doth plainly confesse that which we so much trauel to proue, that the righteousnesse of good workes hangeth hereupon, that they are by pardon allowed of God.

Heb. 2.4.

*By seruing God  
we doe eternallie  
enrich our selues,  
not that our ser-  
uice is vvorthy as  
much as once to be  
regarded, but that  
his mercie suffe-  
reth not his ser-  
uantes to loose  
their labors.  
Luk. 16.9.  
1.Tim.6.17.*

Mat. 25.40.  
Prou. 19.17.  
2.Cor. 9.6.

6 A verie neere sense to the places aboue recited, haue these: Make to your selues frindes of the Manuion of wickednes, that when you shal faile, they may receiue you into euerlasting tabernacles. Comaund the rich men of this world not to be proudly minded, nor to trust in vncertaine riches, but in the liuing God, to doe well, to become rich in good workes, to lay vp in store for themselves a good foundation against the time to come, that they may obtaine eternal life. For good workes are compared to the riches, which wee may enioy in the blessednes of eternal life. I answered, that wee shal neuer come to the true vnderstanding of them, vnlesse wee turne our eyes to the marke wherunto the holy ghost directeth his words. If it be true which Christ saith that our mind abideth there where our treasure is, as the children of the world are wont to bee earnestly bent to the getting of those things which serue for the delights of this present life: so faithful must look sith they haue learned that this life shal by & by vanish away like a dreame, that they send those things which they would enioy, thither where they shal haue perfect life. Wee must therefore doe as they doe which purpose to remoue into any place, where they haue chosen to rest their whole life. They send their goods before, and doe not discontentedly want them for a time: because they thinke themselves so much more happie, how much more goods they haue where they shal tarie long. If we beleue that heauen is our countrey, it behoueth vs rather to send away our riches thither than to keepe them here where we must loose them with sudden remouing. But how shall we send them thither? If we communicate to the necessities of the poore: to whome whatsoeuer is giuen, the Lorde accounteth it giuen to himselfe. Whereupon cometh that notable promise, Hee that giueth to the poore, lendeth for gaine to the Lord. Again, hee that liberally soweth, shall liberally reape. For those things are deliuered into the hande of the Lorde to keep, which are bestowed vpon our brethren by the dutie of charitie. He, as he is a faithful keeper of that which is deliuered to him, wil one day restore it with plentifull gaine. Are then our dutifull doings of so great value with God, that they be as riches laide vp in store for vs in his hand? Who shall  
fear

fear so to say, when the scripture doth so oft & plainly witness it? But if any man will leap from the meere goodnes of God to the worthines of workes, he shalbe nothing holpen by these testimonies to the stablishing of his error. For you can gather nothing rightly thereof but the meere inclination of Gods tendernes toward vs: For as much as to encourage vs to well doing although the seruices which we do to him are not worthie off so much as his only looking vpon them, yet he suffreth none of them to be lost.

7 But they more enforce the words of the Apostle, which when he comforteth the Thessalonians in troubles, teacheth y<sup>e</sup> the same are sent to them, that they may bee accounted worthie of the kingdome of God, for which they suffer. For (saith he) it is righteous with God, to render trouble to them that trouble you: but to you, rest with vs when the Lord Iesus shalbe shewed from heauen. But the author of the Epistle to the Hebrues saith, God is not vnrighteous, that hee shoulde forget your worke, and the loue which y<sup>e</sup> haue shewed in his name, for that you haue ministred to the saints. To the first place I answere, that there is no worthines of merites spoken of: but because God the father willeth that we whome he hath chosen to be his children, should be made like to Christ his first begotten sonne: as it behooued that he should first suffer, and then enter into the glorie appointed for him: so must we also by many tribulations enter into the kingdome of heauen.

Therefore when we suffer tribulations for the name of Christ, there are as it were certaine marks printed vpo vs, wherwith God vseth to marke y<sup>e</sup> sheepe of his flocke. After this manner therefore wee are accounted worthie of the kingdome of God, because we beare in our body the marks of our Lord and master which are the signes of the children of God. To this purpose make these sayings. That we beare about in our body the mortification of Iesus Christ that his life may be shewed in vs. That we be fashioned like to his sufferings, that we may come to the likenes of his resurrection from the deade. The reason which is adioyned serueth not to prooue any worthines, but to confirme the hope of the kingdō of God: as if he had said, As it agreeth with the iust iudgement of God, to take vengeance of your enemies for the vexations y<sup>e</sup> they haue done to you: so agreeth it also to giue to you release & rest fro vexations. The other place, which teacheth y<sup>e</sup> it so becometh the righteousness of God not to forget the obediences of them that be his, that it declareth it to be in a maner vnrighteous if he should forget them, hath this meaning: God to quicken our slouthfulness, hath giuen vs assurance that the labour shal not be vaine which we shall take for his glorie. Let vs alway remember y<sup>e</sup> this promise, as all o: her should bring vs no profit, vnlesse the free covenant of mercie went before, wherupon the whole assurednes of our saluation should rest. But standing vpon that covenant, wee ought assuredly to trust, there shall also not want reward of the liberalitie of God to our works howsoeuer they be vnworthie. The Apostle to confirm vs in that expectatiō, affirmeth y<sup>e</sup> God is not vnrighteous, but wil stand to his promise once made. Therefore this righteousness is rather referred to the trueth of gods promise, than to his iustice of rendering due. According to which meaning there is a notable saying of *Augustine*, which as the holy man sticketh not to rehearse often as notable, so I thinke it not vnworthie that we shoulde continually

*This doctrine not shaken by the Apostle, either vñ he reacheth that afflictions are sent that they which are afflicted may be accounted vnworthie of a kingdom, nor when he denieth that God is vnrighteous to forget the good we do for his sake.*

2. Thel. 1. 5.  
Heb. 6. 10.  
Rom 8. 29.  
Luke. 24. 26.  
Act. 4. 22.

Gal. 6. 17.

1. Cor. 4. 20.



In Plal. 33. &  
109.

*The aduance-  
ment of charitie  
is no disgrace to  
the doctrine of iu-  
stification by  
faith.  
1. Cor. 13.  
Col. 3. 14.*

remember it. The Lord (saith he) is faithfull, which hath made himsef-  
dettor to vs, nor by receiuing any thing of vs, but by promising all thinges  
to vs.

8 There are also alledged these sayings of *Paul*. If I haue all faith, so that  
I remoue mountains out of their place, but haue not charitie, I am nothing.  
Againe, Nowe there remaine hope, faith and charitie, but the greatest a-  
mong these is charitie. Againe, Aboue all things haue charitie, which is the  
bond of perfection. By the first two places our Pharisees affirme that we are  
rather iustified by charitie than by faith, namely by the cheefer vertue, as  
they say. But this sonde argument is easily wiped away. For we haue in an-  
other place alreadie declared, that those things which are spoken in the  
first place pertaine nothing to true faith. The other place we also expounde  
of true faith, than which he saith that Charitie is greater: not that it is more  
meritorious, but because it is more fruitfull, because it extendeth further, be-  
cause it serueth mo, because it remaineth alway in force, whereas the vse of  
faith continueth but for a time. If we haue regard to excellencie, the loue of  
God should worthily haue the cheef place, of which *Paul* here speaketh not.  
For he enforceth this thing only, that wee should with mutuall charitie edi-  
fie one another in the Lorde, but let vs imagine that charitie doeth euery  
where excell faith: yet what man of sounde iudgement, yea, or of sounde  
braine, will gather thereof that it doeth more iustifie? The power of iustify-  
ing which faith hath, consisteth not in the worthinesse of the worke. Our  
iustification standeth vpon the onely mercie of God and the deseruing of  
Christ, which iustification when faith taketh holde of it, is saide to iustifie.  
Nowe if you aske your aduersaries in what sense they assigne iustification to  
charitie, they will aunswere that because it is a duetifull doing acceptable  
to God, therefore by the deseruing thereof righteousness is imputed to vs  
by the acceptation of the goodnes of God. Here you see how well the argu-  
ment proceedeth. Wee say that faith iustificeth, not because by the wor-  
thinnesse of it selfe it deserueth righteousness to vs, but because it is an in-  
strument by which wee freely obtaine the righteousness of Christ. These  
men, omitting the mercy of God, & passing ouer Christ, (where the summe  
of righteousness standeth) do affirme that wee are iustified by the benefite  
of charitie because it excelleth aboue faith: euen as if a man shoulde reason  
that a king is fitter to make a shooe than is a shooemaker, because hee is an  
infinite way more excellent. This onely argument is a plaine example that  
all the Sorbornical schooles doe not so much as tast with the vttermost part  
of their lippes what the iustification of faith is. But if any wrangler doe yet  
carpe and aske, why in so small distance of place wee take the name of faith  
in *Paul* so diuersely: I haue a weightie cause of this exposition. For sith those  
giftes which *Paul* rehearseth are after a certaine manner vnder faith and  
hope, because they pertain to y knowledge of god, he comprehendeth them  
all by way of recapitulation vnder the name of faith & hope: as if he should  
say both prophecie, and tongues, and the grace and knowledge of interpre-  
tation tende to this marke to leade vs to the knowledge of God. And wee  
know God in this life none otherwise but by hope & faith. Therefore when  
I name faith and hope, I comprehend all these thinges together. And so  
there



there remaine these three Hope, Faith, Charity: that is to say, how great diuerſitie of giſtes ſouer there be, they are all referred to theſe. Among theſe the chiefe is charity, &c. Out of the third place they gather, If Charitie be the bonde of perfection, then it is alſo the bonde of righteouſneſſe which is nothing elſe but perfection. Firſt, to ſpeake nothing how Paul there calleth perfection, when the members of the Church wel ſet in order do cleave together, and to grant that we are by charity made perfect before God: yet what new thing bring they forth? For I will alwaie on the contrarie ſide take exception and ſay that we neuer come to this perfection vnleſſe we fulfill al the partes of charitie, and thereupon I will gather, that ſith al men are moſt far from the fulfilling of charity, therefore all hope of perfection is cut off from them.

9 I will not goe through al the testimonies which at this day the fooliſh Sorboniſtes raſhly ſnatch out of the ſcriptures, as they firſt come to hand, and do throw them againſt vs. For, ſome of them are ſo worthy to be laughed at, that I my ſelfe alſo can not rehearſe them, vnleſſe I would worthily be counted ſonde. Therefore I will make an end, when I ſhal have declared the ſaying of Chriſt, wherewith they maruellouſly pleaſe themſelues. For, to the lawyer which asked him what was neceſſarie to ſaluation, he answered: if thou wilt enter into life, keepe the commaundementes. What would we more (ſay they) when we are commaunded by the authour of grace himſelfe to get the kingdome of God by the keeping of his commaundements? As though, ſorſooth it were not certain, that Chriſt tempered his answers to them with whom he ſawe that he had to doe. Here a doctour of the lawe asketh of the meane to obtaine bleſſedneſſe, and not that only, but with doing of what thing men may attaine vnto it. Both the perſon of him that ſpake and the queſtion it ſelfe led the Lord ſo to answer. The Lawyer being filled with the perſuaſion of the righteouſnes of the law, was blinde in confidence of workes. Againe, he ſought nothing elſe but what were the workes of righteouſneſſe, by which ſaluation is gotten. Therefore he is worthily ſent to the lawe, in which there is a perfect mirrour of righteouſneſſe. We alſo do with a loude voyce pronounce that the commaundementes muſt be kept, if life be ſought in workes. And this doctrine is neceſſary to be knowne of Chriſtians. For how ſhould they flee to Chriſt if they did not acknowledge that they are falle from the way of life into the headlong downfal of death? But how ſhould they vnderſtand how far they have ſtrayed from the waie of life, vnleſſe they firſt vnderſtande what is that way of life? For then they are taught that the ſanctuarie to recouer ſaluation is in Chriſt, when they ſee howe great difference there is betweene their life and the righteouſneſſe of GOD which is contained in the keeping of the lawe. The ſumme is this, that if ſaluation be ſought in workes, we muſt keepe the commaundementes by which we are inſtructed to perfect righteouſneſſe. But we muſt not ſticke faſt here, vnleſſe we will faint in our midde courſe: for none of vs is able to keep the comādements. Sith therefore we are excluded from the righteouſneſſe of the lawe, we muſt of neceſſitie reſort to another helpe, namely to the faith of Chriſt. Wherefore as here the Lorde calleth backe the doctour of the law whom he knew to ſwell with vaine confidence

*Nothing contrary  
herunto taught  
by Chriſt ſaying  
to a doctour of the  
lawe ſtruggling  
with a vaine co-  
ſcience of his  
workes, If thou  
wilt enter into  
life keepe the com-  
maundements.  
Mat. 19. 17.*

## Cap. 18. Of the maner how to receiue

of works, to the law, wherby he may learne that he is a sinner subiect to the dreadfull iudgement of eternall death: so in other places, without making mention of the law, he comforteth other that are already humbled with such knowledge, with promise of grace, as, Come to me alye that labour and are laden, and I will refresh you, and ye shall finde rest for your soules.

Mat. 11. 29.

*Neither is faith by  
it owne worthi-  
nesse of force to  
make vs rightee-  
ous, nor good  
workes to iustifie  
because euil are to  
condemne.*

Ioha. 6. 29.

10 At the last when they are weary with wresting the Scripture, they fall to subtilties and sophisticall argumentes. They caull vpon this that faith is in some places called a woike, & therupon they gather that we do wrongfully set faith as contrarie to works. As though forsooth faith in that it is an obeying of the wil of God, doth with her own deseruing procure vnto vs righteousness, & not rather because by embracing the mercy of God, it scaleth in our heartes the righteousness of Christ offered to vs of it in the preaching of the Gospell. The readers shall pardon me if I doe not tarry vpon confuting of such follies, for they themselues without any assault of other, are sufficiently ouerthrowen with their owne feeblenesse. But I will by the waie confute one obiection which seemeth to haue some shewe of reason, least it should trouble some that are not so wel practised. Such comon reason teacheth that of contraries is all one rule, and all particular sinnes are imputed to vs for vnrighteousnesse, they say it is meere that to al particular good works be giuen the praise of righteousness. They do not satisfie me which answer, that the damnation of men properly proceedeth from onely vnbeliefe, not from particular sinnes. I do indeed agree to them, y vnbeliefe is the fountaine and roote of al euils. For it is the first departing from God, after which do follow the particular trespassings against the law. But wheras they seeme to set one selfe same reason of good and euil workes in weying of righteousness or vnrighteousnesse, therein I am compelled to disagree from them. For the righteousness of workes is the perfect obedience of the lawe. Therefore thou canst not be righteous by workes, vnlesse thou do follow it as a straight line in the whole continuall course of thy life. From it to soone as thou hast swarued, thou art fallen into vnrighteousnesse. Hereby appeareth that righteousness cometh not of one or a few workes, but of an vnswaruing & vnwearied obseruing of the will of God. But the rule of iudging vnrighteousnesse is most contrary. For he that hath committed fornication, or hath stollē, is by one offence giue of death, because he hath offended against the maiestie of God. Therefore these our subtle arguers do stumble, for that they marke not this saying of *Iames*, that he which sinneth in one, is made giurie of all, because he that hath forbidden to kill, hath also forbidden to steale, &c. Therefore it ought to seeme no absurditie, when we saie that death is the iust reward of euery sin, because they are euery one worthy of the iust displeasure & vengeance of God. But thou shalt reason foolishly, if on the contrary side thou gather y by one good worke man may be reconciled to God, which with many sinnes deserueth his wrath.

Iam. 2. 10.

*The necessitye of  
handling the ques-  
tion that concer-  
neth Christian li-  
bertie.*

### The xix. Chapter.

*Of Christian libertie.*

NOwe we must entreate of Christian libertie: the declaration whereof he must not omitte whose purpose is to comprehend in an abridgement



ment the summe of the doctrine of the Gospel. For it is a thing principally necessarie, and without the knowledge whereof conscience dare in a manner enterprise nothing without doubting, they stumble and start backe in many things, they alway stagger and tremble: but specially it is an appendant of iustification, & auaieth not a litle to the vnderstanding of the strength thereof. Yea they that earnestly feare God, shal hereby receiue an incomparable fruit of that doctrine which the wicked and Lucianicall men doe pleasantly taunt with their scoffes, because in the spirituall darknesse wherewith they be taken, euery wanton railing is lawfull for them. Wherefore it shal nowe come forth in fit season: and it was profitable to differre to this place the plainer discoursing of it, (for we haue already in diuerse places lightly touched it) because so soone as any mention is brought in of Christian libertie, then either filthie lusts do boyle, or mad motions do rise, vnlesse these wanton wits be timely met withal, which do otherwise most naughtily corrupt the best things. For, some men by pretence of this libertie, shake off all obedience of God, and breake forth into an vnbridled licentiousnesse: and some men disdain it, thinking that by it all moderation, order & choise of things is taken away. What shoulde wee here doe, being compassed in such narrowe straites? Shall wee bidde Christian libertie farewell, and so cut off all fit occasion for such perils? But, as wee haue saide, vnlesse that bee fast holden, neither Christ, nor the truth of the Gospel, nor the inward peace of the soule is rightly knowen. Rather wee must endeouour that so necessarie a parte of doctrine be not suppressed, & yet that in the meane time those fonde obiections may be mette with all which are wont to rise thereupon.

3 Christian libertie (as I thinke) consisteth in three partes. The first, that the consciences of the faithfull, when the assistance of their iustification before God is to be sought, may raise and aduance themselues above the lawe, and forget the whole righteousness of the lawe. For sith the lawe (as we haue already in another place declared) leaueth no man righteous: either we are excluded from all hope of iustification, or wee must bee loosed from the lawe, and so that there be no regard at all had of works. For who so thinketh that he must bring somewhat be it neuer so litle of good workes to obtaine righteousness, he cannot appoint any ende or measure of them. but maketh himselfe detter to the lawe. Therefore taking away all mention of the lawe, and laying aside all thinking vpon workes, we must embrace the onely mercie of God, when wee entreat of iustification: and turning away our sight from our selues, wee must beholde Christ alone. For there the question is not howe wee bee righteous: but howe although wee be vnrighteous and vnworthie, wee bee taken for worthe. Of which thing if consciences will attaine any certaintie, they must giue no place to the lawe. Neither can any man hereby gather that the lawe is superfluous to the faithfull, whome it doeth not therefore cease to teach, and exhorde, and pricke forward to goodnesse, although before the iudgement seate of GOD it hath no place in their consciences. For these two thinges, as they are most diuerse, so must they be well and diligently distinguished of vs. The whole life of Christians ought to bee a certaine meditation of

*The first part of  
Christian libertie,  
the freedome  
from the bondage  
and tyrannie of  
the lawe.*



Ephe. 1. 4.  
1. Theſſ. 4. 5.

godlineſſe, becauſe they are called into ſanctification. Herein ſtandeth the office of the lawe, that by putting them in minde of their ducie, it ſhoulde ſtirre them vp to the endeouor of holineſſe and innocencie. But when conſciences are carefull howe they may haue God mercifull, what they ſhall aunſwere, and vpon what affiance they ſhall ſtande if they be called to his iudgement, there is not to be reckened what the lawe requireth, but onely Chriſt muſt bee ſet foorth for righteousneſſe, which paſſeth all perfection of the lawe.

*The libertie diſputed of in the Epistle to the Galatians.*  
Gal. 3. 13.  
& 51.

3 Vpon this point hangeth almoſt all the argument of the Epistle to the Galatians. For, that they bee ſonde expoſitors which teach that *Paul* there contendeth onely for the libertie of ceremonies, may bee prooued by the places of the argumentes. Of which ſort are theſe. That Chriſt was made a curſe for vs, that hee might redeeme vs from the curſe of the law, Againe, Stande faſt in the libertie wherewith Chriſt hath made you free, and bee not againe intangled with the yoke of bondage. Beholde, *Paul* ſay, if yee be circumciſed, Chriſt ſhall nothing profite you. And hee which is circumciſed is detter of the whole lawe. Chriſt is made idle to you whoſoeuer yee bee that are iuſtified by the lawe: yee are fallen away from grace. Wherein truely is contained ſome higher thing than the libertie of ceremonies. I graunt in deede that *Paul* there intreateth of ceremonies, becauſe hee contendeth with the falſe Apoſtles, which went about to bring againe into the Chriſtian Church the olde ſhadowes of lawe which were aboliſhed by the comming of Chriſt. But for the diſcuſſing of this queſtion, there were higher places to be diſputed, in which the whole controuerſie ſtoode. Firſt becauſe by thoſe Iewiſh ſhadowes the brightneſſe of the Goſpell was darkened, hee ſheweth that wee haue in Chriſt a full giuing in deede of all thoſe thinges which were shadowed by the ceremonies of *Mosers*. Secondly, becauſe thoſe deceiuers filled the people with a moſte naughtie opinion, namely that this obedience auailed to deſerue the fauour of God: Here hee ſtandeth much vpon this point, that the faithfull ſhoulde not thinke that they can by any workes of the lawe, much leſſe by thoſe litle principles, obreine righteousneſſe before God. And therewithall hee teacheth, that they are by the croſſe of Chriſt free from the damnation of the lawe, which otherwiſe hangeth ouer all men, that they ſhoulde with full aſſuredneſſe reſt in Chriſt alone. Which place properly pertaineth to this purpoſe. Laſt of all he maintaineth to the conſciences of the faithfull their libertie, that they ſhould not be bound with any religion in thinges not neceſſarie.

Gal. 4. 30.

*The ſecond part of Chriſtian libertie free and by the lawe unconſtrained obedience.*

Deut. 6. 5.

4 The ſeconde parte, which hangeth vpon that former parte, is that conſciences obey the lawe, not as compelled by the neceſſitie of the lawe: but being free from the yoke of the lawe it ſelfe, of their owne accord they obey the will of God. For becauſe they abide in perpetuall terrors, ſo long as they be vnder the dominion of the lawe, they ſhall neuer be with cheerefull readineſſe framed to the obedience of God, vnleſſe they firſt haue this libertie giuen them. By an example wee ſhall both more briefly, and more plainely perceiue what theſe thinges meane. The commaundement of the lawe is, that we loue our God with al our heart, with all our ſoule, with

all

all our strengths. That this may be done, our soule must first be made voide of all other sense and thought, our heart must be cleanted of all desires, all our strengths must be gathered vp and drawen together to this onely purpose. They which haue gone most farre before other in the way of the Lord, are yet very farre from this marke. For though they loue God with their minde, and with sincere affection of heart, yet they haue stil a great part of their heart and soule possessed with the desires of the flesh, by which they are drawen back and stayed from going forward with hastie course to God. They doe in deede trauaile forward with great endeavour; but the flesh partly feebleth their strengths, and partly draweth them to it selfe. What shall they here do, when they feele that they do nothing lesse than performe the lawe? They will, they couet, they endeavour, but nothing with such perfection as ought to be. If thou looke vpon the lawe, they see that whatsoever worke they at empt or purpose, is accursed. Neither is there anie cause why anie man should deceiue himselfe with gathering that the work is therefore not altogether euil, because it is vnperfect: and therefore that God doth nevertheless accept that good which is in it. For, the law requiring perfect loue, condemneth all imperfection, vnlesse the rigour of it be mitigated. Therefore his workes should fall to nought which he woulde haue to seeme partly good: and he shall find that it is a transgression of the law, even in this because it is vnperfect.

5 Loe, howe all our workes are subiect to the curse of the lawe, if they be measured by the rule of the lawe. But howe shoulde then unhappie soules chearefully applie themselues to worke, for which they might not trust that they could get any thing but curse? On the other side, if being deliuered frō this seuerer exacting of the lawe, or rather from the whole rigor of the lawe, they heare that they be called of God with fatherly gentleness: they will merily and with great cheeresulnes answere his calling and follow his guiding. In a summe, they which are bound to the yoke of the lawe, are like to bondseruants, to whom are appointed by their Lordes certaine taskes of worke for euerie daie. These seruants thinke that they haue done nothing, nor dare come into the sight of their Lordes, vnlesse they haue performed that full taske of their workes. But children, which are more liberally and more freemanlike handled of their fathers, stick not to present to them their begonne and halfe vnperfect workes, yea and those hauing some fault, trusting that they wil accept their obedience and willingness of minde, although they haue not exactly done so much as their good will was to do. So must we be as may haue sure affiance, that our obediences shalbe allowed of our most kinde father, how litle soeuer, and how rude and vnperfect soeuer they be. As also he assureth to vs by the Prophet: I will spare them (saith he) as the father is wont to spare his sonne that serueth him. Where this worde Spare, is set for to beare w<sup>th</sup> hall, or gently to winke at faultes, forasmuch as he also maketh mention of seruice. And this affiance is not a litle necessary for vs, without which we shall goe about all thinges in vaine. For God accounteth himselfe to be worshipped with no worke of ours but which is truly done of vs for the worshipping of him. But howe can that be done among these terrors, where it is doubted whether God be offended or worshipped

*Men freed from the exactions of the lawe are as children sweetly vnto cheerefull obedience by the fatherly gentleness wherewith they knowe that God hath promised to ex-  
treatise them.*

Mal. 3. 17.

without our worke?

*The libertie  
which vs have  
in the state of  
grace a special en-  
couragement to  
sinne that we be  
not oueruled  
with sinne.  
Rom. 11. 2.  
Rom. 6. 12.*

6 And that is the cause why the author of the Epistle to the Hebrewes, referreth al the good works that are read of in the holy fathers, to faith, and weyeth them onely by faith. Touching this libertie there is a place in the Epistle to the Romanes, where *Paul* reasoneth that sinne ought not to haue dominion ouer vs, because we are not vnder the lawe, but vnder grace. For when he had exhorted the faithfull that sin should not reigne in their mortall bodies, and that they should not giue their members to be weapons of wickednesse to sin, but should dedicate themselves to God, as they that are aliuie from the dead, & their members, weapons of righteousness to God: & whereas they might on the other side obiekt that they do yet carry with the flesh full of lusts, and that sinne dwelleth in them, he adioyneth that comfort by the libertie of the law, as if he should say. Though they doe not yet thoroughly feeble sinne destroyed & that righteousness yet liueth not in the, yet there is no cause why they should feare & be discouraged as though he had bin alway displeased with them for the remnants of sinne, forasmuch as they are by grace made free from the law, that their works should not bee examined by the rule of the law. As for them that gather that we may sinne because we are not vnder the law, let them know that this liberty pertaineth nothing to them, the end whereof is to encourage vs to good.

*The third parte  
of christian liber-  
ty is freedom of  
conscience touching  
the vse of indiffe-  
rent things as  
cloth, meat, drink,  
wherein it is un-  
necessarie to  
know how much  
is permitted vs,  
least too much  
strictnesse drine  
vs to inconueni-  
ence.*

7 The third part is, that we be bound with no conscience before God of outward things which are by themselves indifferent, but that we may indifferently sometime vse them, and sometime leaue them vnused. And the knowledge of this libertie also is very necessarie for vs, for if it shalbe absent, there shalbe no quiet to our consciences, no end of superstitions. Many at this day do think vs fond to moue disputation about the free eating of flesh, about the free vse of dayes, and garments, & such other small trifles as they in deede thinke them: but there is more weight in them than is commonly thought. For when consciences haue once cast themselves into the snare, they enter into a long and cumbersome way, from whence they can afterward finde no easie way to get out. If a man begin to doubt whether he may occupie linnen in sheetes, shirts, handkerchiefs, and napkins, neither wil he be out of doubt whether he maie vse hempe, and at the last he wil also fall in doubt of matters, for he wil wey with himselfe whether he cannot sup without napkins, whether he maie not be without handkerchiefs. If any man thinke deintie meat to be vnlawfull, at length he shall not with quietnes before the Lorde eate either brownbread or common meates, when he remembreth that he may yet sustaine his bodie with baser foode. If he doubt of pleasant wine, afterward he will not drinke dead wine with good peace of conscience, last of all he will not be so bolde to touch sweeter and cleaner water than other. Finally, at the length he will come to this point, to thinke it vnlawfull (as the common saying is) to tread vpon a straw lying a crosse. For here is begonne no light strife, but this is in question, whether GOD will haue vs to vse these or those things, whose will ought to guide all our counsels and doings. Hereby some must needs be carried with desperation into a confuse deuouring pitte: some must, despising GOD, and casting away his feare, make themselves away through

de.



destruction when they haue no ready way: For whosoener are entangled with such doubting, which way soeuer they turne them selues, they see euery where present offence of conscience.

8 I knowe saith *Paul*) that nothing is common (meaning by common, vnholly) but who so thinketh any thing common, to him it is common. In which wordes he maketh all outward things subiect to our liberty, prouided alway that our mindes haue the assurance of the libertie before God. But if anie superstitious opinion cast into vs any doubt, those things which of their owne nature were cleane, are defiled to vs. Wherefore he addeth: blessed is he that iudgeth not himselfe in that which he alloweth. But hee that iudgeth, if he eate, is condemned, because he eateth not of faith. And that which is not of faith, is sinne. Among such narrowe straites, who so neuer thelesse with carelesly venturing on all things shew themselves boulder, do they not asmuch turn theselues away frō God? But they which are throughlie peared with some feare of God, when they themselves also are compelled to doe many things against their conscience, are discouraged and doe fall downe with feare. All that are such, do receiue none of the giftes of God with thanksgiuing, by which alone yet *Paul* testifieth that they all are sanctified to our vse: I mean the thanksgiuing that proceedeth from a hart that acknowlegeth the liberalitie and goodnesse of God in his giftes. For many of them in deede doe vnderstand that those are the benefites of God which they vse, and they praise God in his workes: but sith they are not perswaded that they are giuen to themselves, how shoulde they thanke God as the giuer of them? Thus in a summe we see, whereto this libertie tendeth, namely that we should vse the gifts of God to such vse as he hath giuen them vnto vs, without any scruple of conscience, without any trouble of mind, by which confidence our soules may both haue peace with him, and acknowledge his liberalitie towarde vs. For here are comprehended all ceremonies that are at libertie to be obserued, that our consciences should not be bound with any necessitie to keepe them, but should remember that the vse of them is by Gods benefit subiect to themselves vnto edification.

9 But it is diligently to be noted, that Christian libertie is in all the parts of it a spirituall thing, the whole strength whereof consisteth in appeasing feareful consciences before God, if either they be vnquieted, or carefull for the forgiuenesse of sinnes, or if they be pensue whether our imperfect works and defiled with the faultes of our flesh doe please God, or if they bee troubled about the vse of indifferent things. Wherefore they doe wrongfully expounde it, which either doe make it a cloke for their owne desires, that they may abuse the gifts of God to their owne lust, or which do thinke that there is no liberty but that which is vsed before men, and therefore in vsing it haue no regarde of the weake brethren. In the first kind, men do at this day much offend. There is almost no man which may by his abilitie of wealth be sumptuous, which deliteth not in excessive gorgiousnes, in furniture of banketes, in apparell of body, in building of houses, which hath not a will to excel other in all kind of statelinesse: which doth not maruellously flatter himselfe in his sinnes. And all these things are defended vnder the pretence of Christian libertie. They say that they are things indifferent,

I graunt

*We can not  
v with thankfulness  
unto God enjoy  
the vse of outward  
things, vnlesse  
the knowledge  
of our liberty  
remoue all scruple  
of conscience  
and trouble of  
minde from vs.*

Rom. 14-14

*The vse and abuse  
of the doctrine  
which concerneth  
Christian libertie.*

Tic. 1. 15  
Luk. 6. 24  
Amos. 6. 1  
Esaï. 5. 8

I graunt, so that a man indifferently vse them. But when they are too greedily couered, when they are proudly boasted, when they are wastfully spent, it is certaine that those things which otherwise were of themselves lawful, are by these faultes defiled. This saying of *Paul* doth very wel put difference betweene thinges indifferent: All thinges are cleane to the cleane: but to the defiled and vnbeleeuing, nothing is cleane, because their minde and conscience is defiled. For why are accused the rich men, they which haue their comfort, which are satisfied with meat, which doe nowe laugh, which sleepe in beds of iuorie, which ioyne land to land, whose bankers haue Lute, Harpe, taber and wine: Verily both iuorie, and golde, and riches, are the good creatures of God, permitted yea and appointed by the prouidence of God for men to vse. Neither is it any where forbidden either to laugh, or to be satisfied with meate, or to ioyne new possessions to their owne old possessions or of their auncesters, or to be deliued with muscalle melodie, or to drink wine. This is true indeede. But when they haue plentie of thinges, to wallowe in delights, to glut themselves, to make their wit and mind drunk with present pleasures & alway to gape for new, these doings are most far from the lawful vse of the gifts of God. Therefore let them take away immeasurable desire, let them take away immeasurable wasting, let them take away vanitie and arrogance, that they may with a pure conscience purely vse the gifts of God, When the minde shall be framed to this sobrietic, they shall haue a rule of the lawfull vse. On the other side let this moderation bee wanting, euen base and common delicates are too much. For this is truelie saide, that oftentimes in frise and course cloth dwelleth a purple hearr, and sometime vnder silke and purple, lieth simple humilitie. Let curie men in his degree so liue either poorelie, or meanlie, or plentifullie, that they all remember that they are fed of God to liue, not to be riotous: & let them thinke, that this is the law of Christian libertie: if they haue learned with *Paul* to be contented with those thinges which they presently haue: if they can skill both to bee humble and to excell: if they be taught in all places and in all thinges to bee both full and hungrie, to haue plentie and to suffer want.

Phil. 4.

*Vndiscreete and vnseasonable vsing of libertie.*

10 Heerein also many men doe erre, because as though their libertie should not be sound and safe vnlesse it had men witnesses of it, they doe vndiscreetlie and vnwiselie vse it. By which vnseasonable vsing they many times offende the weake brethren. You may see at this day some, which thinke that their libertie can not stande, vnlesse they take possession of it by eating of flesh on friday. I blame not that they eate: but this false opinion must be driuen out of their mindes. For they ought to thinke that by their libertie they obtaine no newe thing in the sight of men but before GOD, and that it standeth as well in abstaining as in vsing. If they vnderstande that it maketh no matter before GOD, whether they eate flesh or egges, whether they weare red or black garmentes, that is enough. The conscience is nowe free, to which the benefite of such libertie was due. Therefore although they doe afterwarde abstaine all their life long from flesh, and weare alway but one colour, yet they are no lesse free. Yea therefore because they are free, they doe with a free conscience abstaine. But they do most hurtfullie offende because they nothing regard the weakenesse of their brethren, which

which we ought so to beare with, that wee rashly commit nothing with offence of them. But sometime also it behooueth that our liberty be set forth before men. And this I graunt. But there is a measure most heedelessly to be kept, that we cast not away the care of the weake of whome the Lord hath so earnestly giuen vs charge.

II I will in this place therefore speake somewhat of offences, in what difference they are to be taken, which are to be auoided, and which to be neglected: whereupon wee may afterwarde determine what place there is for our libertie among men. I like well that common diuision, which teacheth y<sup>e</sup> there is of offences one sort giuen, another taken: for asmuch as it both hath a plaine testimonie of the Scripture, and doth not vnfully expresse y<sup>e</sup> which it meaneth. If thou do any thing by vnreasonable lightnesse, or wantonnes, or rashnesse, not in order, nor in fit place, whereby the ignorant & weake are offended, that same may be called an offence giuen by thee: because it came to passe by thy fault that such offence was stirred vp. And it is alway called an offence giuen in any thing, the fault whereof came from the doer of the thing it selfe. It is called an offence taken, when a thing which is otherwise not euilly done nor out of time is by euill will or by some wrongfull maliciousnesse of minde drawn to occasion of offence. For in this case was not offence giuen, but these wrongfull constiuers doe without cause take one. With that first kind of offence none are offended but the weake: but w<sup>h</sup> this second kinde sowre natures & Pharisaicall scornefull heades are offended. Wherefore we shall call the one, the offence of the weake: the other of the Pharisees: and we shall so temper the vse of our libertie, that it ought to giue place to the ignorance of the weake brethren, but in no wise to the rigoroussnesse of the Pharisees. For, what is to be yelded to weakenesse, Paul sheweth in very many places. Beare (saith he) the weake in faith. Again, Let vs not hereafter iudge one another: but this rather, let there not be laide before our brother any offence or occasion of falling: and many other sayings to y<sup>e</sup> same entē, which are more fit to be read in the place it selfe, than to be here rehearsed. The summe is, that we which are strong should beare with the weakenes of our brethren, and not please our selues, but euerie one of vs please his neighbour vnto good for edifying. In another place, But see that your liberty be not in any wise an offence to them that are weake. Again, Eate ye all things that are solde in the shambles, asking no question for conscience: of your conscience (I say) not another mans. Finally be ye such, that ye giue no offence, neither to the Iewes, nor to the Greekes, nor to the Church of GOD. Also in another place, Ye are called, brethren, into libertie: onely giue not your libertie to be an occasion to the flesh, but by charitie serue ye one another. Thus it is. Our libertie is not giuen toward our weake neighbours, whose seruants charitie maketh vs in all thinges: but rather, that hauing peace with God in our mindes, wee may also liue peaceably among men. As for the offence of the Pharisees, how much it is to be regarded, we learne by the wordes of the Lorde, whereby he bideth them to be let alone, because they are blind, and guides of the blinde. The disciples had warned him, that the Pharisees were offended with his sayings: he answered that they were to be neglected, and the offending of them

*Of offences rising vnto others in the vse of our libertie.*

Rom. 14. 2. and 13.

1. Cor. 8. 9. 1. Cor. 10. 25.

Gal. 5. 13.

Matt. 15. 24.

not



not to be cared for.

*How farre our  
libertie extendeth  
in respect of others  
vvhome it may  
offend.*

Act 16.3

Galat. 2.3

Cor. 9.19. & 21.

12 But yet still the matter hangeth doubtfull, vnlesse wee knowe who are to be taken for weake, and who for Pharisees: which difference being taken away, I see not among offences what vse at all of libertie remaineth, which might neuer be vsed without great daunger. But it seemeth to me that *Paul* hath most plainly declared both by doctrine and by examples, how far our libertie is either to bee tempered or to bee defended though with offences. When he tooke *Timothee* into his companie, hee circumcised him: but hee could not be brought to circumcise *Titus*. Here were diuerse doings, and no change of purpose or of mind: namely in circumcising *Timothee*, when hee was free from all men, hee made himselfe a seruant to all men: and hee was made to the Iewes, as a Iewe, that hee might winne the Iewes: to them that were vnder the lawe, as if he himselfe were vnder the lawe, that hee might winne them which were vnder the lawe: all things to all men, that he might saue many, as he writeth in another place. Thus wee haue a right moderation of libertie, if it may be indifferently restrained with some profit. What he had respect vnto, when he stoutly refused to circumcise *Titus*, hee himselfe testifieth, writing thus: But neither was *Titus*, which was with me, although he was a Greeke compelled to be circumcised, because of the false brethré which were come in by the way, which had priuily crept in to espie our libertie which we haue in Christ Iesus, that they might bring vs into bondage, to whom we gaue not place by subiection so much as for a time, that the trueth of the Gospell might continue with you. There is also a time when we must of necessity defend our libertie, if the same be in weake consciences endangered by the vniust exactings of false Apostles. We must in euery thing studie to preserue charitie, and haue regarde to the edifying of our neighbour. All things (saith he) are lawfull for me, but not all things are expedient: all things are lawfull for me, but all things doe not edifie. Let no man seeke that which is his owne, but y<sup>e</sup> which is anothers. There is nothing now plainer by this rule, than that we must vse our liberty, if it may turne to the edifying of our neighbour: but if it be not so expedient for our neighbour, then we must forbear it. There be some which counterfaite the wisdom of *Paul* in forbearing of libertie, while they do nothing lesse than apply the same to the duties of charitie. For so that they may prouide for their owne quiernes, they wish all mention of libertie to be buried, whereas it is no lesse behouefull for our neighbours, sometime to vse libertie for their benefit and edification, than in fit place to restrain it for their commodity. But it is the part of a godly man to think, that free power in outward things is therefore granted him, that he may bee the freer to all duties of charitie.

*Intollerable hal-  
sing couered  
with presence of  
not offending the  
weake.*

13 But whatsoeuer I haue spoken of auoiding of offences, my meaning is that it be referred to meane and indifferent things. For those things that are necessarie to be done, are not to be left vndone for feare of any offence. For as our libertie is to be submitted to charitie, so charitie it selfe likewise ought to be vnder the purenesse of faith. Verilie here also ought to be had regarde of charitie, but so farre as to the altars, that is, that for our neighbours sake we offend not God. Their intemperance is not to be allowed, which doe

do nothing but with troubleſom turmoiling, and which had rather raſhly to reude all things, than leiſurely to rip them. Neither yet are they to be harkned to, which when they be leaders of men into a thouſand ſorts of vngodlines, yet do. ſain that they muſt behaue them ſelues ſo that they be none offence to their neighbors. As though they doe not in the meane edify the cōſciences of their neighbours to euill, ſpeciallie whereas they ſticke faſt in the ſame mire without anie hope of getting out. And the pleaſant men forſooth, whether their neighbor be to be inſtructed with doctrine or exāple of life, ſay that he muſt be fed with milk, whom they fil with moſt euil & poiſonous opiniōs, *Paul* reporteth that he fed the Corinthiās with drinking of milke: but if Popiſh Maſſe had then bene among them, woulde hee haue ſacrificed to giue them the drink of milke? No: For milke is not poiſon. Therefore they lie in ſaying that they feede them whom vnder a ſhew of flattering allurements they cruelly kill. But, granting that ſuch diſſembling is for a time to be allowed, how long yet wil they feede their children with milke: For if they neuer growe bigger, that they may at the leaſt bee able to beare ſome light meat, it is certain that they were neuer brought vp with milke. Ther are two reaſons that moue me why I do not now more ſharplie contend with them: firſt, becauſe their follies are ſcarcelie worthie to bee conſuted, ſith they worthilie ſeeme filthie in the ſight of all men that haue their ſounde wit: ſecondlie, becauſe I haue ſufficientlie done it in peculiar bookes, I will not now do a thing alreadie done. Onelie let the readers remember this, that with whatſoeuer offences ſatan & the worlde go about to turn vs away from the ordinances of God, or to ſtay vs from following that which he appointeth, yet wee muſt neuertheleſſe go earneſtly forward; and then, that whatſoeuer dangers hang vpon it, yet is it not at our libertie to ſwarue one haire bredth from the cōmandement of the ſame God, neither is it lawfull by any pretence to attempt any thing but that which he giueth vs leaue.

1. Cor. 3. 2.

14 Now therefore ſich faithfull conſciences hauing receiued ſuch prerogatiue of libertie as we haue aboue ſet forth, haue by the benefit of Chriſt obtained this that they be not entangled with anie ſnares of obſeruatiōs in thoſe things in which the Lord willed that they ſhould be at liberty: we cōclude that they are exempt from al power of men. For it is vnmeere, that either Chriſt ſhould loſe the thank of his ſo great liberalitie, or cōſciences their profite. Neither ought we to think it a ſlight matter, which we ſee to haue coſt Chriſt ſo deere: namelie which he valued not with gold or ſiluer, but with his owne bloud: ſo that *Paul* ſticketh not to ſay, that his death is made void, if we yeeld our ſoules into ſubiection to men. For he trauellet about nothing els in certaine chapters of the epiſtle to the Galathians, but to ſhew that Chriſt is darkned or rather deſtroied to vs, vnleſſe our conſciences ſtande faſt in their libertie, which verily they haue loſt if they may at the will of men be ſnared with the bondes of lawes and ordinances. But as it is a thing moſt worthy to be knowne, ſo it needeth a longer & plainer declaration. For ſo ſoone as any worde is ſpoken of the abrogating of the ordinances of men, by and by great troubles are raiſed vp partlie by ſeditious men, partlie by ſlanderers, as though the whole obedience of men were at once taken away and ouerthrowne.

The conſciences of faithfull men exempted from humane power.

1. Pet. 1. 18  
Gal. 5. 1. & 4.



*Christians are not therefore according to the outward behaviour of their persons privileged from subiection to the lawes of men, because their consciences are at libertie before God.*

15 Therefore that none of vs may stumble at this stone, first let vs consider, that there are two sorts of government in man: the one spiritual whereby the conscience is framed to godlines and to the worship of God: the other ciuill, whereby man is trained to the duties of humanitie and ciuility which are to be kept among men. They are commonly by not vnfit names called the Spirituall and Temporall iurisdiction, whereby is signified, that the first of the two formes of government pertaineth to the life of the soule, and the latter is occupied in the thinges of this present life: not onely in feeding and clothing, but in setting forth of lawes whereby a man may spende his life among men holilie, honestly, and soberlie. For, that first kinde hath place in the inward minde, this latter kinde ordereth onely the outward behaviours. The one we may call the Spirituall kingdome, the other, the Ciuill kingdome. But these two, as wee haue diuided them, must bee either of them alway seuerally considered by themselves, and when the one is in considering, we must withdrawe and turne away our mindes from the thinking vpon the other. For there are in man as it were two worldes, which both diuers kings and diuers lawes may gouerne. By this putting of difference shall come to passe, that that which the Gospell teacheth of the spiritual libertie, wee shall not wrongfully drawe to the ciuill order, as though Christians were according to the outward gouernment lesse subiect to the lawes of men, because their consciences are at libertie before God: as though they were therefore exempt from all bondage of the flesh, because they are free according to the spirit. Again, because even in those ordinances which seem to pertaine to the spirituall kingdome, there may be some error, we must also put difference betweene these, which are to be taken for lawfull as agreeable to the word of God, & on the other side which ought not to haue place among the godly. Of the Ciuil gouernment there shall be else where place to speake. Also of the Ecclesiastical lawes I omit to speake at this time, because a more full entreating of it shall be fitte for the fourth booke, where we shall speake of the power of the Church. But of this discourse, let this be the conclusion, The question being (as I haue sayde) of it selfe not very darke or entangled, doth for this cause accumber many, because they do not subtilly enough put difference betweene the outward court as they call it, & the court of conscience. Moreouer this encreaseth the difficultie, that *Paul* teacheth that the magistrate ought to be obeyed, not only for feare of punishment, but for conscience. Whereupon followeth that consciences are also bound by the ciuill lawes. If it were so, all should come to naught which wee both haue spoken and shall speake of the spirituall gouernment. For the loosing of this knot, first it is good to knowe what is conscience. And the definition thereof is to be fetcht from the deriuation of the worde. For, as when men do with minde and vnderstanding conceiue the knowledge of thinges, they are thereby saide (*Saire*) to knowe, whereupon also is deriued the name of Science: Knowledge: so when they haue a feeling of the iudgement of God, as a witness ioynd with them, which doth not suffer them to hide their sinnes but that they be drawne accused to the iudgement seate of God, that same feeling is called Conscience. For it is a certaine meane betweene God and man, because it suffereth not man to suppress in him selfe y<sup>e</sup> which

hee



he knoweth but pursueth him so farre til it bring him to guiltines. This is it which *Paul* meaneth, where he saith that conscience doth together witness with men, when their thoughts do accuse or acquite them in the iudgement of God. A simple knowledge might remaine as enclosed within man. Therefore this feeling which presenteth man to the iudgement of God, is as it were a keeper ioyned to man, to marke and espie all his secrets, that nothing may remaine buried in darknesse. Whereupon also commeth that olde *Proverbe*, Conscience is a thousande witnesses. And for the same reason *Peter* hath set the examination of a good conscience for quietnesse of mind, when being perswaded of the grace of Christ, wee doe without feare present our selues before God. And the author of the Epistle to the Hebrewes, setteth to haue no more conscience of sinne, in steede of, to be deliuered or acquitted that sinne may no more accuse vs.

Rom. 2. 15.

1. Pet. 3. 21.

Heb. 10. 2.

16 Therefore as works haue respect to men, so conscience is referred to God, so that a good conscience is nothing els but the inward purenes of the heart. In which sense *Paul* writeth that charitie is the fulfilling of the law out of a pure conscience and faith not fained. Afterward also in the same chapter he sheweth how much it differeth from vnderstanding, saying that some had suffred shipwracke from the faith, because they had forsaken good Conscience. For in these words he signifieth it is a lively affection to worship God, and a sincere endeour to liue holily and godly. Sometime in deed it extendeth also to men, as in *Luke* where the same *Paul* protesteth that he endeouored himself to walke with a good conscience toward God and men. But this was therefore saide, because the fruites of good conscience do flow and come euē to men. But in speaking properly, it hath respect to God only, as I haue already said. Hereby it commeth to passe that the law is said to binde the conscience, which simply bindeth a man without respect of me, or without hauing any consideration of them. As for example: God commandeth not onely to keepe the minde chaste and pure from all lust, but also forbiddeh al maner of filthinesse of wordes and outward wantonnesse whatsoeuer it be. To the keeping of this lawe my conscience is subiect although there liued not one man in the world. So he that behaueth himselfe intemperately, not onely sinneth in this that he giueth an euil example to the brethren, but also hath his conscience bounde with guiltinesse before God. In things that are of themselves meane, there is another consideration. For wee ought to abstaine from them if they breede any offence, but the conscience still being free. So *Paul* speaketh of flesh consecrate to Idols. If any (saith hee) moue any doubt, touch it not for conscience sake; I say for conscience, not thine but the others. A faithfull man should sinne, which being first warned should neuertheles eate such flesh. But howsoeuer in respect of his brother, it is necessarie for him to abstaine as it is prescribed of God, yet hee ceaseth not to keepe still the libertie of conscience. Thus wee see how this lawe binding the outward worke, leaueth the conscience ynbounde.

In what sort  
the conscience is  
bound or free,  
2. Tim. 1. 5.

Act. 24. 16.

1. Cor. 10. 28.

## The xx. Chapter.

Of Prayer, which is the chiefe exercise of faith, & whereby wee  
daily receiue the benefites of God.

Of

*Our own empti-  
nesse & the ful-  
nesse of all riches  
laid up in Christ  
should allure vs  
vnto prayer.*

Of these thinges that haue bene hitherto spoken, wee plainly perceiue how needy and voide man is of all good thinges, and howe hee wanteth all helpes of saluation. Wherefore if hee seeke for releefes whereby hee may succour his needinesse, hee must goe out of himselfe and get them else where. This is afterward declared vnto vs, that the Lorde doth of his owne free will and liberally giue himselfe to vs in his Christ, in whome hee offereth vs in steede of our miserie all felicitie, in steede of our neede welthinesse, in whome hee openeth to vs the heauenly treasures: that our whole faith should behold his beloued sonne, that vpon him our whole expectation should hang, in him our whole hope should stick and rest. This verily is the secret and hidden Philosophie, which cannot be wrung out with Logically arguments: but they learne it whose eyes God hath opened that they may see light in his light. But since that wee are taught by faith to acknowledge that whatsoeuer wee haue neede of, whatsoeuer wanteth in vs, the same is in God and in our Lorde Iesus Christ, namely in whome the Lord willed the whole fulnesse of his largesse to rest, that from thence we should all drawe as out of a most plentiful fountaine: now it remaineth that wee seeke in him, and with prayers craue of him that which we haue learned to be in him. Otherwise to knowe God to be the Lorde and giuer of all good thinges, which allureth vs to pray to him, and not to go to him and pray to him: should be nothing profit vs, that it should be all one as if a man should neglect a treasure shewed him buried and digged in the ground. Therefore the Apostle, to shewe that true faith cannot be idle from calling vpon God, hath set this order: that as of the Gospel springeth faith, so by it our heartes are framed to call vpon the name of God. And this is the same thing which he had a litle before said, that the Spirit of adoption, which sealeth in our heartes the witness of the Gospel, raiseth vp our spirites that they dare shewe forth their desires to God, stirre vp vnspeakable gronings, & cry with confidence Abba Father. It is meete therefore that this last point, because it was before but onely spoken of by the way and as it were lightly touched, should now be more largely entreated of.

Rom. 8. 16.

*By prayer vve  
are both enriched  
with grace, and  
in distresse quieted*

2 This therefore we get by the benefit of prayer, that wee attaine to those riches which are laid vp for vs with the heauenlie father. For there is a certaine communicating of me with God, whereby they entring into y sanctuarie of heauen, do in his own presence cal to him touching his promises: that the same thing which they beleueed him affirming onely in word not to be vaine, they may when neede so requireth finde in experience. Therefore we see that there is nothing set forth to vs to be looked for at the hand of the Lord, which we are not also commanded to craue with prayers: so true it is that by prayer are digged vp the treasures, which our faith hath looked vpo being shewed to it by the gospell of the Lord. Now how necessarie and how manie waies profitable this exercise of praier is, it can by no words be sufficiently declared. Vndoubtedly it is not without cause y the heauenly father testifieth, that the only fortres of saluation is in the calling vpon his name, namely whereby vve call to vs the presence both of his providence, by which he watcheth to take care of our matters: and of his power, by which he susteineth vs being weake and in a manner fainting: and of his goodnes, by



by which he receiueth vs into fauour being miserably loaden with sinnes: finally whereby we call him all whole, to giue himselfe present to vs. Hereby groweth singular rest and quietnesse to our consciences. For when we haue disclosed to the Lorde the necessitie which distressed vs, wee largely rest though it were but in this onely that none of our euils is hidden from him, whom we are perswaded both to be most wel willing toward vs, and most able to provide wel for vs.

3 But (wil some man say) did not he know without any to put him in mind of it, both in what part we be distressed, and what is expedient for vs: so that it may seeme after a certaine manner superfluous, that hee should be troubled with our prayers, as though he winked or slept, vntill hee were awaked with our voice? But they which so reason, make not to what ende the Lorde hath instructed them that be his to pray: for he ordeined it not so much for his owne cause as rather for ours. He willeth in deede, as right it is, that his due be rendred to him, when they acknowledge to come from him whatsoever men require or doe perceiue to make for their profite, and doe testifie the same with wishings. But the profite also of this sacrifice wherewith hee is worshipped, commeth to vs. Therefore howe much more boldly the holy fathers gloriously talked both to themselves and other of the benefites of GOD, so much the more sharpely they were pricked forward to pray. The onely example of *Eliu* shall bee enough for vs, which beeing sure of the counsell of God, after that hee not rashly had promised raine to *Achab*, yet busily prayeth betwene his knees, and sendeth his seruant seuen times to espie it: not for that hee did discredit the oracle of God, but because he knewe that it was his dutie, least his faith should waxe drowisie and sluggish, to lay vp his desires with God. Wherefore although while wee lie senselesse and so dull that wee perceiue not our owne miseries, hee waketh & watcheth for vs, and sometime also helpeth vs vndeired, yet it much behooueth vs, that he be continually called vpon of vs, that our heart may be enflamed with earnest & feruent desire to seeke, loue, & worship him, while we accustome our selues in euery necessitie to flee to him as to our shoore anchor. Again, that no desire & no wish at al may enter into our mind, wherof we should be ashamed to make him witnesse, while wee learne to present our wishes, yea & to poure out our whole heart before his eyes. Then y we may be framed to receiue al his benefites with true thankfulnes of mind, yea & with outward thankgiuing, of which wee are put in minde by our prayer y they come to vs from his hand. Moreouer, that when we haue obtained that which we desired, being perswaded that he hath answered to our prayers, we may be thereby the more feruently caried to think vpon his kindnes, & therewithal embrace with greater pleasure those things which wee acknowledge to haue ben obtained by praier. Last of al, that verie vse and experience may according to the measure of our weaknes assure our minds of his prouidence when we vnderstand that he not onely promiseth that he will neuer faile vs, & that he doth of his own accord open vs the entrie to cal to him in the verie point of necessitie, but also hath his hande alway stretched out to helpe them that be his, & that he doth not feede them with words, but defendeth them with present help. For these causes, the most kinde Father, although

*It is not a neede-  
lesse thing to pray  
euen for those  
things which be-  
fore wee pray wee  
know that God  
is purposed to be-  
stow.*

*1. King. 18. 42.*



he neuer sleepeeth or is sluggish, yet oftentimes maketh a shewe as though hee slept and were sluggish, that so hee may exercise vs, which are otherwise slouthfull and sluggish to come to him, to aske of him, to require him to our owne great benefite. Therefore they do too foolishly, which to call away the mindes of men from prayer, babble that the providence of G O D, which maketh for the safekeeping of all things, is in vaine wearied with our callings vpon him: Whereas the Lorde contrariwise not in vaine testifieth that he is nigh to all them that cal vpon his name in the trueth And of none other sorte is that which other doe triflingly say, that it is superfluous to aske those things which the Lorde is of his owne will readie to giue: whereas euen the verie same things which flowe to vs from his owne free liberality, he will haue vs acknowledge to bee graunted to our prayers. Which thing that notable sentence of the Psalme doeth testifie, wherewith many like sayings doe accorde. The eyes of the Lorde are vpon the righteous, and his cares vnto their prayers, Which saying so setteth out the providence of God bent of his owne accorde to provide for the safetie of the godly, that yet he omitteeth not the exercise of faith, whereby slouthfulness is wiped from the mindes of men. The eyes of God therefore do walke, that hee may succour the necessitie of the blinde: but hee will againe on our behalves heare our gronings, that he may the better prouoe his loue toward vs. And so both are true, that the watchman of *Israel* sleepeeth not, nor slumbereth, and yet that he siteth stil as hauing forgotten vs when hee seeth vs dull and dumme.

Psal. 145. 18.

Psal. 34. 16.

Psal. 121. 8.

*The first rule of framing rightly our prayers is to voude our cogitations as much as may be from all fleshly & carleslie cares.*

4 Nowe, to frame prayer rightly and well, let this be the first rule, that we be no otherwise framed in minde and heart, than becommeth them that enter into talke with God. Which verily wee shall attaine as touching the minde, if the same being free from fleshly cares and thoughtes wherewith it may be called away or withdrawn from the right and pure beholding of God, doe not onely bend it selfe wholly to prayer, but also so much as is possible be lifted vp and caried about it selfe. Neither doe I here require a mind so at libertie, that it be prieked and nipped with no care, whereas contrariwise the seruentnesse of prayer must by such carefulnesse be kindled in vs (as we see that the holy seruants of God do sometime declare great tormentes, much more carefulnesse, when they say they vtter to the Lord a bewailing voice out of the deepe depth, and out of the middest of the iawes of death.) But I say that all strange and foraine cares must be driuen away, wherewith the minde it selfe wandring hither and thither is carried about, and being drawn out of heauen is pressed downe to the earth. I meane by this that it must be lifted vp about it selfe, that it may not bring into the sight of God any of those things which our blinde and foolish reason is wont to imagine, nor may holde it selfe bound within the compasse of her owne vanitie, but rise vp to purenes worthis for God.

*The preparation of the minde vnto prayer is a thing of great both weight and difficulty.*

5 Both these things are specially worthie to be noted, that whosoever prepareth himselfe to pray, should therto applye all his senses & endeouours, and not (as men are wont) be diuersly drawn with wandering thoughtes: because there is nothing more contrarie to the reuerence of God, than such lightnesse which is a witnesse of too wanton licentiousnesse and loose from all

all feare. In which thing wee must so much more earnestly labour as we find it more hard. For no man can be bent so to praise, but that he shall feele many by thoughts to creepe vpon him, either to breake off, or by some bowing and swauing to hinder the course of his prayer. But here let vs call to mind, how great an vnworthinesse it is, when God receiuech vs vnto familiar talk with him, to abuse his so great gentlenesse. with mingling holie and prophane things together, when the reuerence of him holdeth not our mindes fast bound vnto him; but as if we talked with some mean man, we do in the midst of our prayer, forsaking him, leape hither and thither. Let vs therefore know that none do rightly and well prepare themselves to prayer, but they who the maiestie of God pearcech, that they come to it vncombred of earthlie cares and affections. And that is meant by the ceremonie of lifting vp of handes, that men should remember that they bee farre distant from God, vnles they lift vp their senses on high. As also it is said in the Psalm. To thee haue I lifted vp my soule. And the Scripture oftentimes vseth this maner of speech, to lift vp prayer: that they which desire to be heard of God, shoulde not sit still in their dregges. Let this be the summe: that howe much more liberally God dealeth with vs, gently alluring vs to vnload our cares into his bosome, so much lesse excusable are we vnlesse his so excellent and incomparable benefite doe with vs ouerwey all other things and drawe vs vnto it selfe, that we may earnestly applie our endeouours and senses to pray: which can not be done vnlesse our minde by strongly wrastring with the hinderances doe rise vp aboue them. An other point we haue set foorth, that we aske no more than God giuech leaue. For though he biddeth vs to poure out our heartes, yet he doth indifferently giue loose reins to foolish & froward affections: and when he promiseth that he will doe according to the wil of the good y, he proceedeth not to so tender bearing with them that he submittech himselfe to their will. But in both these pointes men doe commonly much offend. For not onely the most part of men presume without shame, without reuerence, to speake to God for their follies, and shamelesly to present to his throne whatsoeuer liked them in their dreame: but also so great foolishnesse or senselesse dulnes possesseth them, that they dare thrust into the hearing of God, euen all their most filthie desires, whereof they would greatly be ashamed to make men priue. Some prophane men haue laughed to scorne, yea and detested this boldnesse, yet the vice it selfe hath alway reigned. And hereby it came to passe that ambitious men haue chosen *Inpiter* to be their Patrone: couetous men, *Mercurie*: the desirous of learning, *Apollo* and *Minerua*: warriors, *Mars*: and Lecherous folke, *Venus*. Like as at this day (as I haue euen now touched) men doe in prayers graunt more licence to their vnlawfull desires, than when they sportingly talke with their Egals. But God suffereth not his gentlenesse to be so mocked, but claiming to himselfe his right, maketh our prayers subiect to his authoritie, and restraineth them with a bridle. Therefore we must keepe fast this saying of *Iohn*. This is our affiance, that if we aske anie thing according to his will, hee heareth vs. But forasmuch as our abilities are farre from beeing sufficient to performe so great perfection, wee must seeke a remedie to helpe vs. As we ought to bende the sight of our minde to God, so the affection of the heart

Psalm. 125. 14

Psalm. 62. 9.

1. Ioh. 5. 14



## Cap. 20. Of the maner how to receiue it.

Rom. 8. 26.

ought also to followe to the same ende. But both doe staie farre beneath it, yea rather doe faint and faile or be carried a contrarie waie. Therefore God to succour this weaknesse, in our prayers giueth the spirite to be our scholemaster, to instruct vs what is right, and to gouerne our affections. For, because we know not what we ought to pray as we ought, the spirite cometh to our succour, and maketh intercession for vs with vnspeakeable gronings, not that it indeede either praieth or groneth but stirreth vp in vs affiance, desires, and sighings, which the strength of nature were not able to conceiue. And not without cause *Paul* calleth them vnspeakeable gronings which so the faithfull sende forth by the guiding of the spirite, because they which are truly exercised in prayers, are not ignorant that they bee so holden in perplexitie with blinde cares, that they scarcely finde what is profitable for them to speake: yea while they goe about to vtter stammering wordes they sticke fast incombred. Whereupon it followeth, that the gift of praying rightly is a singular gifte. These thinges are not spoken to this purpose, that we fauouring our owne slouthfulnes should giue euer the charge of praying to the Spirite of GOD, and lie dull in that carelesnes, to which we are too much inclined (as there are heard the wicked sayings of some, that we must lie negligently gaping to waite vntill he preuent our mindes occupied elswhere) but rather that we loathing our owne slouthfulnesse and sluggishnesse, should craue such helpe of the Spirite. Neither doeth *Paul*, when he biddeth vs to pray in Spirite, therefore cease to exhort vs to wakefulness: meaning that the instinct of the Spirit so vseth his force to frame our prayers, that it nothing hindereth or slacketh our owne endeavour: because God will in this behalfe p:oue how effectually faith moueth our heartes.

2. Cor. 14. 26.

*A second rule for direction of prayer is the sense and feeling of our euane uanities.*

6 Let also an other lawe be, that in praying we alway feele our owne want, and that earnestly thinking howe we stande in neede of those thinges that wee aske, we ioine with our prayer an earnest yea feruent affection to obtaine. For manie doe slightly for manners sake recite prayers after a prescribed forme, as though they rendered a certain taske to God: and although they confesse that this is a necessarie remedie for their euils, because it is to their destruction to be without the helpe of God which they craue: yet it appeareth that they doe this duteie for custome, forasmuch as in the meane time their mindes are cold, and doe not wey what they aske. The generall and confuse feeling indeede of their necessitie leadeth them hereunto: but it doth not stirre them as it were in a present case to aske releefe of their neede. Nowe what thinke wee to bee more hatefull or more detestable to God than this faining, when a man asketh forgiveness of sinnes, in the meane time either thinking that he is not a sinner, or not thinking vpon this that hee is a sinner, euen wherewith God himselfe is plainly mocked? But of such peruersenesse (as I haue saide) mankind is full, that for manners sake they manie times aske many thinges of God, which they certainly iudge that without his liberality to come to the from some other where, or that they haue them alreadye remaining with them. The fault of some other seemeth to be lighter and yet not tollerable, that they which haue onlie conceived this principle that we must sacrifice to GOD with prayers



prayers, do mumble vp prayers without any musing of minde vpon them. But the godly must principally take heede, that they neuer come into the sight of God to aske any thing, but because they do both boyle with earnest affection of heart, and do therewithall desire to obtaine it of him. Yea, and also though in those things which wee aske onely to the glorie of God, wee seeme not at the first sight to prouide for our owne necessitie, yet the same ought to be asked with no lesse feruentnesse & vehemennesse of desire. As, when we pray that his name be halowed, wee must (as I may so speake) feruently hunger & thirst for that hallowing.

7 If any man obiect, that wee are not alway driuen with like necessitie to pray, I graunt the same indeede: and this difference is profitably taught vs of Iames: Is anie man heauie among you? Let him pray. Who so is merie, let him sing. Therefore euen common feeling teacheth vs, that because we are too slothful, therefore, as the matter requireth we are the more sharply pricked forward of God to pray earnestly. And this David calleth the fit time, because (as he teacheth in many other places) how much more hardly troubles, discommodities, feares & other kinds of tentations do presse vs, so much freer access is open for vs, as though God did call vs vnto him. But yet no lesse true is that saying of Paul, that we must at all times: because how soeuer things prosperously flowe according to our heartes desire, and matter of mirth doeth compasse vs on euery side, yet there is no minute of time wherein our neede doth not exhort vs to pray. If a man haue abundaunce of wine and wheate: yet sith he cannot enjoy one morsell of breade but by the continuall grace of God, whole cellers or barnes full shall be no let why hee shoulde not craue daily breade. Nowe if wee call to minde howe many dangers do euery moment hang ouer vs, the verie feare it selfe wil teach vs that we haue no time free from prayer. But this we may better perceiue in spiritual things. For, when shal so many sinnes, wherof wee knowe our selues guiltie, suffer vs to sit stil without care and not in humblewise craue pardon both of the fault and the paine? When do tentations graunt vs truce, so that we neede not to hast vnto help? Moreouer the desire of the kingdome and glorie of God ought so to pluck vs to it selfe, not by fittes but continually, that it shoulde alway be fit time for vs. Therefore not without cause wee are so oft commaunded to pray continually. I doe not yet speake of perseuerance in prayer, wherof mention shalbe made hereafter: but when scripture warneth vs that we ought to pray continually, it accuseth our slothfulness, because wee do not perceiue how necessarie this care & diligence is for vs. By this rule all hypocrisie and craftines of lying to God, is debarred, yea driuen farre away from prayer. God promisseth that he will bee neere to all them that cal vpon him in trueth, and he pronounceth that they shal finde him which seeke him with their whole heart. But they aspire not thither which please themselves in their owne filtinesse. Therefore a right prayer requireth repentance. Whereupon this is commonly said in the Scriptures, that God heareth not wicked doers, and that their prayers are accursed, like as their sacrifices also be: because it is rightfull that they finde the cares of GOD shutte, which doe locke vp their owne heartes, and that they should not finde God easie to bowe, which doe with their owne hardnesse

*Although there be no time wherein prayer needeth not, yet at some time we see a speciall necessitie thereof, but reape no benefit thereby at any time without a loathing of our owne filtiness which cannot be in vs but by repentance.*  
Iac. 5. 13.  
Psal. 32. 6.  
Ephc. 6. 18.

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Esa. 15. 15.

prouoke his stiffenesse. In *Esay* he threatneth after this manner. When yee shall multiplie your prayers, I will not heare you: for your handes are full of bloud. Againe in *Jeremie*: I haue cried and they haue refused to heare: they

Iere. 11. 7. & 11.

shal likewise crie, and I will not heare: because he taketh it for a most high dishonour, that wicked men should boast of his couenant, which doe in all their life defile his holy name. Wherefore in *Esaie* he complaineth that when the Lewes come neere to him with their lippes, their heart is farre from him.

Esa. 29. 9.

He speaketh not this of only prayers, but affirmeth that he abhorreth faining in all the partes of worshipping him. To which purpose maketh that saying of *Iames*. Yee aske, and receiue not: because yee aske ill, that yee may spende it vpon your pleasures. It is true in deede (as wee shall againe shewe a litle hereafter) that the prayers of the godly which they powre out, doe not rest vpon their owne worthinesse: yet is not that admonition of *Iohn* superfluous, if wee aske any thing, we shall receiue it of him, because wee keepe his commaundements: forasmuch as an euill conscience shutteth the gate against vs. Whereupon followeth that none doe rightly pray, nor are heard, but the pure worshippers of God. Therefore whosoever prepareth himselfe to pray, let him be lothfull to himselfe in his owne euils, and (which cannot bee done without repentance) let him put on the person and minde of a begger.

Iam. 4. 3.

1. Iohn. 3. 22.

*The thirde rule of prayer is the vnfaigned humbling & abacing of our selues.*

8 Hereunto let the third rule be ioyned, that whosoever presenteth himselfe before God to pray, should forsake all thinking of his owne glorie, put off all opinion of worthinesse, and finally giue ouer all trust of himselfe, giuing in the abacing of himselfe the glorie wholly to God: least if wee take any thing be it neuer so little to our selues, we doe with our owne swelling fall away from his face. Of this submission which throweth downe al height, wee haue often examples in the seruants of God: among whome the holier that euerie one is, so much the more hee is throwne downe when hee commeth into the sight of the Lorde. So *Daniel*, whome the Lorde himselfe commended with so great a title of praise, said: We powre not out our prayers before thee in our righteousnesse, but in thy great mercies. Here vs Lord, Lord be merciful to vs: Heare vs, & do these things that we aske, For thine owne sake: because thy name is called vpo ouer the people & ouer thy holy place. Neither doth he by a crooked figure (as men sometime speake) mingle himselfe with the multitude as one of the people, but rather feuerally confesseth his owne guiltinesse and humbly flieth to the sanctuarie of forgiveness, as he expressely saith: When I confessed my sins & the sinnes of my people. And this humblenesse *Dauid* also setteth out with his own example, when he saith, Enter not into iudgement with thy seruauant, because in thy sight euery one that liueth shal not be iustified. In such manner *Esay* prayeth: Loe, thou art angrie because we haue sinned, the world is founded in thy wayes, therefore we shal be faued: And we haue bin all filled with vncleannesse, & al our righteousness as a defiled cloth: and we haue all withered away as a leafe, & our iniquities do scatter vs abroad as the wind: and there is none that calleth vpon thy name, that raiseth vp himselfe to take holde of thee: because thou hast hid thy face from vs, & hast made vs to pine away in the hande of our wickednes. Now therefore O Lord, thou art our father, we are clay, thou art

Dan. 9. 18.

Psal. 143. 2.  
Esa. 74. 5.

our

our fashioner, & we are the worke of thy hande. Be not angrie O Lord, neither remember wickednes for euer. Behold, look vpon vs, we are al thy people. Lo, how they stand vpon no affiance at al, but vpon this only, y thinking vpon this y they be Gods, they despaire not that he will haue care of them. Likewise *Ieremie*. If our iniquities answer against vs, doe thou for thy names sake. For it is both most truly & most holy writte, of whomsoever it be, which being written by an vnknown author is fathered vpon the Prophet *Barnes*: A soule heauie & desolate for the greatnes of euil, crooked, & weake, a hungry soule, & fainting eies giue glorie to thee O Lord. Not according to the righteousnes of our fathers do we poure out praiers in thy sight, & aske mercie before thy face O Lord our God: but because thou art merciful, haue mercie vpon vs, because we haue sinned before thee.

Ier. 14. 7.

9 Finally the beginning & also the preparing of praying rightly, is craving of pardon, with an humble & plaine confession of fault. For neither is it to be hoped, that euen the holiest man maie obtaine anie thing of God, vnles he be freely recoiled to him: neither is it possible that God may be fauourable to any but them whom he pardoneth. Wherefore it is no maruaile if the faithful do with this keie open to themselves the dore to pray. Which we learne out of many places of the Psalmes. For *Dauid* when he asketh an other thing, saith: Remember not the sinnes of my youth, remember me according to thy mercie for thy goodnes sake O Lorde. Againe, Looke vpon my affliction, & my labour, & forgieue all my sinnes. Where we also see y it is not enough, if we euery seuerall day do call our selues to account for our new sinnes, if we do not also remember those sinnes which might seeme to haue beene long ago forgotten. For, the same Prophet in another place, hauing confessed one hainous offence by this occasion returneth euen to his mothers wombe wherein he had gathered the infection: not to make the fault seeme lesse by the corruption of nature, but that heaping together the sinnes of his whole life, how much more rigorous he is in condemning him selfe, so much more easie he may find God to entreat. But although the holy ones do not alway in expresse words aske forgiuenes of sinnes, yet if wee diligently weigh their praiers which the Scripture rehearseth, we shal easily find y which I say, y they gathered a mind to pray of the only mercy of god, & so alway took their beginning at appeasing him: becaue if euery man examine his owne conscience, so farre is he from being bold to open his cares familiarly with God, that he trembleth at euery comming toward him, except that he standeth vpon trust of mercie & pardon. There is also another speciall confession, where they aske release of paines, that they also praie to haue their sins forgiuen: because it were an absurditie to will that the effect be taken away while the cause abideth. For wee must beware that God be fauourable vnto vs, before that he testifie his fauour with outward signes: because both he himselfe will keepe this order, and it should litle profit vs to haue him beneficiall, vnlesse our conscience feeling him appeased shoulde throughly make him louely vnto vs. Which we are also taught by the answer of Christ. For whē he had decreed to heale the man sick of the Palsey, he said, Thy sinnes are forgiuen thee: liuing vp our mindes thereby to that which is chiefly to be wished, that God first receiue vs into fauour, and then

The peface of  
our prater must be  
the humble ac-  
knowledgements  
of sinne.

Psal. 25. 6. &amp; 18.

Psal. 51. 7.

Math. 9. 2.



shew forth the fruite of reconciliation in helping vs. But beside that special confession of present guiltines, whereby the faithful make supplication to obtaine pardon of euery special fault and peine, that generall preface, which procureth fauour to praieris, is neuer to be omitted, because vnlesse they be grounded vpon the free mercie of God, they shal neuer obtain any thing of God. Whereunto may be referred that saying of *Iohn*: If we confesse our sinnes, he is faithful & righteous to forgiue vs, and cleanse vs from all iniquitie. For which cause it behoued praieris in the time of the law to be hallowed with expiation of bloud, that they might be acceptable, & that so the people should be put in mind that they are vnworthie of so great a prerogative of honor, til being cleansed from their defilings they should of the only mercie of God conceiue affiance to pray.

1. Iohn. 1. 9.

*Praier is fruitles where there is not an vnfaigned aspiring vnto godlines, such as David & Ezechias mention in their praying as warranted thereby that they could not prauise in vain.*  
Psal. 85.  
2. Reg. 20. 2.  
Psal. 34. 16.  
1. Iohn. 23.  
Iohn. 9. 21.

10 But whereas the holie ones seeme sometime for the entreating of God to alleadge the helpe of their owne righteousness (as when *David* saith: Keepe my soule, because I am good. Again *Ezechias*: Remember Lorde I beseech thee, that I haue walked before thee in truth, and haue done good in thine eies) by such formes of speaking they meane nothing else than by their verie regeneration to testifie themselues to be the seruants & childre of God, to whom he himselte pronounceth that he will be merciful. He teacheth by the Prophet (as we haue already seene) that his eies are vpon the righteous, and his eares vnto their praieris. Again by the Apostle, that we shall obtaine whatsoeuer we aske, if we keep his commandments. In which sayings he doth not value prayer by the worthines of workes: but his will is so to stablish their affiance, whose own conscience well assureth them of an vnfaigned vprightnes and innocencie, such as all the faithfull ought to be. For the same is taken out of the verie trueth of God, which the blinde man that had his sight restored, saith in *Iohn*, that God heareth not sinners: if we vnderstand sinners after the common vse of the Scripture, for such as without all desire of righteousness do altogether sleepe and rest vpon their sins: forasmuch as no heart can euer breake forth into vnfaigned calling vpon God which doeth not also aspire to godlinesse. Therefore with such promises accorde the prayers of the holie ones, wherein they make mention of their owne purenesse or innocencie that they maie feelee that to be giuen them which is to be looked for of all the seruantes of God. Again it is then commonly found that they vse this kind of praier, when they do in the presence of the Lorde compare themselues with their enemies, from whose vniust dealing they wished themselues to be deliuered by his hande. In this comparisou it is no maruell if they brought forth their righteousness, & simplicitie of heart to moue him the rather by the rightfulness of their cause to help them. This therefore we take not away from the godly heart of a good man, but that he may vse the purenes of his conscience before the Lord, to strengthen himself in the promises wherewith the Lord comforteth & vpholdeth his true worshippers: but our meaning is, y<sup>e</sup> the trust of obtaining stand vpon y<sup>e</sup> only mercy of God, laying away all thinking of their own deseruing.

*The fourth rule of prayer is courage grounded vpon certaine hope*

11 The fourth rule is, that beeing so throwen downe and subdued with true humilitie, we should neuertheles with certaine hope of obtaining be encouraged to praie. These be things indeede contrarie in shew to ioyne with

with the feeling of the iust vengeance of God sure affiance of fauour: which things do yet very well agree together, if the onely goodnesse of God raise vs vp beeing oppressed with our owne euils. For, as wee haue before taught that repentance and faith are knit as companions together with an vnseparable bonde of which yet the one astraith vs, the other cheareth vs: so in prayers they must mutuallie meete together. And this agreement *David* expresseth in fewe wordes: I (saith he) will in the multitude of thy goodnesse enter into thy house: I will worship in the Temple of thy holines with feare. *Psal. 5.8*

Vnder the goodnes of God he comprehendeth faith, in the meane time not excluding feare: because not onlie his maiestie driueth vs to reuerence, but also our owne vnworthinesse holdeth vs in feare forgetting all pride and assurednes. But I meane not such an affiance which should stroke the minde loosed from all feeling of carefulnesse with a sweere and full quietnesse. For, to rest so peaceably is the doing of them which hauing all things flowing as they would wish it, are touched with no care, are kindled with no desire, do swell with no feare. And it is a verie good spurre to the holie ones to call vpon God, when beeing distressed with their owne necessity, they are vexed with most great vnquietnesse, and are almoste dismaide in them selues, till faith come in fit time to their succours, because in such distresses the goodnesse of God so shineth to them, that they do in deede grone beeing wearied with weight of present euils, they are also in paine & grieved with feare of greater, yet being so vpholded by it, they both releue & comfort the hardnes of bearing them, & doe hope for escape & deliuerance. Therefore the praier of a godly mā must arise out of both affections, must also containe & shew both: namely to grone for present euils, and to be carefullie afraid of new, and yet therewithall to fly to God, not doubting that he is ready to reach his helping hand. For God is maruellouslie prouoked to wrath by our distrustfulnesse, if we ask of him the benefits which we hope not to obtaine. Therefore there is nothing more agreeable with the nature of praier, than y<sup>e</sup> this law be prescribed & appointed to them, that they breake not forth rashly, but folow faith going before the. To this principle Christ calleth vs all with this saying: I say vnto you, whatsoeuer things ye require, beleue that ye shall receiue them, & they shall happen to you. The same also he confirmeth in another place. Whatsoeuer ye ask in praier beleueing, yee shall receiue. Wherewith agreeth *James* saying, If any need wisdom, let him ask it of him which giueth to all mē freely, and vpbraideth not: but let him ask in faith not doubting. Wherein setting douting as contrary to faith, he doth most fitly expresse the nature of it. And no lesse is that to be noted which he addeth, that they obtain nothing which call vpon God in wauering & doubt, and do not determine in their heartes whether they shall be heard or no. Whom he also compareth to waues which are diuerslie tossed and driuen about of the winde. Whereupon in another place he calleth a right prayer, the prayer of Faith. Again when God so oft affirmeth that he wil giue to euerie one according to his faith, he signifieth that we obtaine nothing without faith. Finallie it is faith that obtaineth whatsoeuer is graunted by prayer. This is meant by that notable saying of *Paul*, which the foolish men doe take no heede vnto. Howe shall any man call vpon him, in whome hee hath not beleueed? But who shall

and trust to obtaine  
the thing we  
pray for.

Psal. 5.8

Mat. 11.24

Mat. 21.22

Iam. 5.15.

Rom. 10.14.

beleue,

beleue, vnlesse he haue heard. But faith commeth of hearing, and hearing of the word of God. For conueying by degrees the beginning of prayer first faith, he plainly affirmeth that God can not be syncerely called vpon of any other, than them to whom by the preaching of the Gospell his mercifulnes and gentlenesse hath bene made knowne, and familiarly declared.

12 This necessity our aduersaries do not thinke vpon. Therefore when we bid the faithful to hold with assured confidence of mind that God is fauourable and beareth good wil to them, they think y we speak a most great absurdity. But if they had any vse of true praier, they woulde truly vnderstande that God can not be rightly called vpon without that stedfast feeling of Gods good will. Sith no man can well perceiue the force of faith, but he which by experience feeleth it in his hart: what may a man profit by disputing with such men which do openly shew, that they neuer had any thing but a vain imagination: For of what force, & how necessarie is that assurednes which we require, is cheefly learned by inuocation. Which who so seeth not, he bewrayeth y he hath a very dul cōsciēce. Let vs therefore, leauing this kind of blind men, stick fast in that saying of *Paul*, that God can not be called vpon of any other, but them that know his mercie by the gospell, & are surely perswaded that it is readie for them. For what maner of saying should this be? O lord, I am verily in doubt whether thou wilt hear me: but because I am distressed with carfulnes, I flee to thee, y thou maist help me if I be worthy. This was not the wonted manner of all the holy ones, whose praiers we read in y scriptures. Neither hath the holy ghost thus taught vs by the apostle which biddeth vs to go to the heauēlie throne with confidence, that we may obtain grace, & when in another place he teacheth that we haue boldnes & acceſſe in cōfidence by the faith of Christ We must therefore hold fast with both handes this assurednes to obtain what we ask (sith both the Lord with his owne voice so commandeth vs, & al the holie ones teach it by their exāple) if we will pray with fruit. For, y only praier is pleasing to God which springeth out of such a presumption of faith (as I may so call it) & is grounded vpon a dreadles certainty of faith. He might haue bin cōtent with the bare name of faith, but he not onlie added confidence, but also furnished the same with libertie or boldnes, by this mark to put difference betwene vs & vnbeleueers, which do in deede also pray to God as we do, but at aduenture. For which reason the whole church praierth in the psalm: Let thy mercie be vpō vs, as we put our trust in thee. The same condition is also spoken of in another place by the Prophet: In what day I shall erie, this I knowe that God is with me. Againe, In the morning I wil direct my self to thee, & I wil watch. For of these words we gather, that praier is in vain cast into the aire, vnlesse hope be adioined, from whence as out of a watchtōur we may quietlie waite for the Lord. Wherewith agreeth the order of *Pauls* exhortation. For before that he moue y faithful to pray in spirite at al times with wakefulness and diligence, he first of all biddeth them to take the shield of faith, the helmet of saluation, and the sword of the spirite, which is the worde of God. Now let the readers here call to remembrance that which I haue before saide, that faith is not overthrowne where it is ioined with acknowledging of our misery, needines, and filthines. For with how heauie weight soeuer of

cuill

*It is a thing  
not absurd but  
most necessarie,  
that they which  
call vpon God  
haue an assured  
confidence in his  
fauiour, and a sted-  
fast feeling of his  
good will.*

Heb 4.16.  
Ephc. 3.11.

Psal. 33.

Psal. 66.10.  
Psal. 5.15.

Ephc. 6.16.



euill doinges the faithfull seele themselues to be ouerloden or grieved, and y they be not only void of all things which may procure fauour with God, but also that they be burdened with many offences which may worthily make him dreadful to them: yet they cease not to present themselues, neither doth this feeling make them so afraide but that they still resort to him, for asmuch as there is no other way to come to him. For prayer was not ordained, whereby we should arrogantly aduance our selues before God, or esteeme at great value any thing of our owne, but whereby confessing our guiltines, we would bewaile our miseries to him, as children do familiarly open their complaints to their parents. But rather the vnmeasurable heape of our euils ought to be full of spurres or prickes to pricke vs forward to pray. As also the Prophet teacheth vs by his example, saying: Heale my soule, because I haue sinned against thee. I grunt in deepe y in such sayings should be deadly prickings vnlesse God did helpe: but the most good father of his incomparable tender kindnes hath brought remedy in fit season, whereby appeasing all trouble, assuaging all cares, wiping away feares, he might gently allure vs to him, yea, & taking away all doutes (much more all stoppes) hee might make vs an easie way.

*Psal. 64. 5.*

13 And first when he commandeth vs to pray, he doth by the very same commaundement accuse vs of wicked obstinacy, vnlesse we obey him. Nothing could be more precisely commanded, than that which is in the Psalm: call vpon me in the day of trouble. But forasmuch as among all the duties of godlines, the Scripture commendeth none more often, I neede not to tarry longer vpon this point. Aske (saith our master) & ye shall receiue: knocke, it shalbe opened to you. Howbeit here is also with the commaundement ioyned a promise as it is necessarie. For though al men confesse y the commaundement ought to be obeyed, yet the most part would flee from God, when he calleth, vnlesse he promised y he would be easie to be entreated, yea & would offer himselfe. These two things being stablished, it is certaine that whosoever make delaies y they come not straight to God, are not onely rebellious & disobedient, but also are proued guiltie of infidelitie, because they distrust y promises. Which is so much more to be noted, because hypocrites vnder the colour of humilitie & modesty do aswell proudly despise the commaundement of God, as discredite his gentle calling, yea & defraud him of y chiefe part of his worship. For after that he hath refused sacrifices, in which at that time all holinesse seemed to stand, he declareth that this is the chiefe thing & most precious to him about all other, to be called vpon in the day of need. Therefore where he requireth his owne, & encourageth vs to cheerefulness of obeying, there are none so gay colours of doubting that may excuse vs. Wherefore how many testimonies are commonly found in the scriptures whereby we are commanded to cal vpon God, so many standards are set vp before our eyes to put affiance into vs. It were rashnes to rush into the sight of God, vnlesse he did preuent vs with calling vs. Therefore he openeth vs the way with his owne voyce, saying: I will say to them, Ye are my people: and they shall say to mee, thou art our God. We see howe he preuenteth them that worship him, and willeth them to followe him, and therefore it is not to be feared that this should not be a verie sweete melodie which he tuneth,

*Nothing should withhold vs from prayer, whereunto we are both by the authoritie of his commaundment bound, and encouraged by the sweete assurances of his promises to whom we pray.*  
*Psal. 50. 15.*  
*Matt. 7. 7.*

*Zach. 13. 9.*

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Pfal.65.3.

tuneth. Specially let this notable title of God come in our minde, whereupon if we stay, we shal easily passe ouer all stoppes. Thou God that hearest prayer, euen to thee shall all flesh come. For what is more louely or more alluring, than that God be garnished with this title which may ascertain vs that nothing is more proper to his nature, than to graunt the desire of humble suiters? Hereby the Prophet gathereth that the gate standeth open not onely to a few, but to all men: because he speaketh euen to all in this saying: Call vpon mee in the day of trouble: I will deliuer thee, and thou shalt glorifie me. According to this rule *Dauid* laith for himselfe that a promise was giuen him, that he may obtaine what he asketh: Thou Lord hast reuealed into the care of thy seruant: therefore thy seruant hath founde his heart to pray. Whereupon we gather that he was fearefull, sauing in so much as the promise had encouraged him, So in another place he armeth himselfe with this general doctrine. He will do the will of them that feare him. Yea, and this wee may note in the *Psalmes*, that as it were breaking his course of praying he passeth ouer sometime to the power of God, sometime to his goodnes, sometime to the truth of his promises. It might seeme that *Dauid* by vnseasonable thrusting in of these sentences, made mangled prayers: but the faithful know by vse and experience, that seruientnes fainteth vnlesse they put newe nourishmentes vnto it, and therefore in praying the meditation both of the nature of God, and of his worde is not superfluous. And so by the example of *Dauid*, let it not grieue vs to thrust in such things as may refresh fainting hearts with new lively strength.

*Our sluggishnes  
not vnderstanding  
so many so effect-  
small minnes vn-  
to this heavenly  
exercise.*

Prou.18.10.  
Ioc.2.32.

Esay.65.24.

Pfal.91.15.

Pfal.145.

14 And it is wonderfull that with so great sweetnesse of promises wee are either but coldly or almost not at all moued, that a great parte of men wandring about by compasses had rather leauing the fountaine of liuing waters, to digge for themselves drie pittes, than to embrace the liberalitie of God freely offered them. An inuincible tower is the name of the Lorde, (saith *Salomon*) to it the righteous man shall flee, and he shalbe saued. And *Ioel*, after that he had prophesied of that horrible destruction which was at hand, added this notable sentence. Whosoever calleth vpon the name of the Lorde, shalbe safe: which sentence wee knowe to pertaine properly to the course of the Gospell. Scarcely euerie hundreth man is moued to go forward to meete God. He himselfe crieth by *Esay*: Ye shall call vpon mee, and I will heare you, yea, before that ye crie, I will answere you. And this same honour also in another place he vouchsaueth to giue in common to the whole Church, as it belongeth to all the members of Christ. He hath cried to me, I will heare him, I am in trouble with him, that I may deliuer him. Neither yet (as I haue already saide) is it my purpose to reckon vp all the places, but to choose out the chiefe, by which we may take a taste howe kindly God allureth vs vnto him, and with howe strait bondes our vnthankfulnesse is bound, when among so sharpe prickings our sluggishnes still maketh delay. Wherefore let these sayings alway sounde in our eares: The Lorde is nie to all them that cal vpon him, that call vpon him in trueth: also these sayings which wee haue alleaged out of *Esaie* and *Ioel*, by which God affirmeth that he is heede-full to heare prayers, yea and is delited as with a sacrifice of sweete sauour, when we cast our cares vpon him

him. This singular fruite wee receiue of the promises of God, when wee make our prayets not doutingly and fearefully: but trusting vpon his worde, whose maiestie would otherwise make vs affraide, wee dare call vpon him by the name of Father, forasmuch as he vouchsafeth to put this most sweete name into our mouthes. It remaineth that we hauing such allurements shoulde knowe that wee haue thereby matter enough to obtaine our prayets: forasmuch as our prayers stande vpon no merite of our owne, but all their worthines and hope of obtaining are grounded vpon the promises of God, and hang vpon them: so that it needeth none other vnderpropping, nor looketh vward hither or thither. Therefore we must determine in our mindes, that although wee excell not in like holinesse as is prayed in the holy fathers, prophets and Apostles, yet because the commaundement of prayer is common to vs, and faith is alio common, if we rest vpon the worde of God, in this right we are fellowes with them. For God (as we haue before shewed) promising that he will bee gentle, and mercifull to all, giveth cause of hope to all euen the most miserable that they shall obtaine what they aske. And therefore the generall formes are to be noted, from which no man (as they say) from the first to the last is excluded: only let there bee present a purenes of hart, misliking of our selues, humilitie, and faith: let not our hypocrisie in holie abuse the name of God with deceitfull calling vpon it: the most good father will not put backe them, whome he not only exhorteth to come to him, but also moueth them by all the meanes that he can. Here vpon commeth the maner of praying of *Dauid* which I haue euen nowe rehearsed. Lo thou haste promised, Lorde, to thy seruant: for this cause thy seruant at this day gathereth courage, and hath found what praiser he might make before thee. Now therefore O Lord God, thou art God, and thy words shall be true. Thou hast spoken to thy seruant of these benefits: begin therefore, and doe them. As also in another place, Perfourme to thy seruant according to thy worde. And all the Israelites together, so oft as they arm them selues with remembrance of the couenaunt, doe sufficiently declare that we shoulde not pray fearefully, whereas the Lord so appointeth. And herein they followed the examples of the fathers, specially of *Iacob*, which after that hee had confessed that he was vnworthie of so many mercies which he had receiued at the hand of God, yet hee saith that hee is encouraged to require greater things because God had promised y he woulde doe them. But whatsoever colours the vnbeleeuers do pretend, when they flee not to God so oft as necessitie presseth them, when they seeke not him nor craue his helpe, they do as much defraud him of his due honour as if they made to the elues newe Gods, and idols: for by this meane they deny that he is to the y author of al good things. On the other side, there is nothing stronger to deliuer the godly from al dour, than to be armed with this thought, that no stop ought to stay them while they obey the commaundement of God, which pronounceth that nothing is more pleasing to him than obedience. Here againe that which I saide before more clearly appeareth, that a dredles spirite to pray agreeth well with feare, reuerence, and carefulnes: and that it is no absurditie to say that God raiseth vp the ouerthrowne. After this maner those formes of speache agree well together which in seeming are contrarie. *Jeremie*

2. Sam. 7. 27

Psal. 119. 76.

Gen. 32. 10.

and



Iere. 42. 9  
Dan. 9. 18.  
Iere. 42. 2  
2. Kin. 20. 10  
Psal. 141.

and *Daniel* say that they throwe downe prayers before God. In another place *Jeremie* saith: Let our prayer fall downe in the sight of God, that hee may haue mercie on the remnant of his people. On the other side, the faithfull are oftentimes said to lift vp prayer. So speaketh *Ezechias*, requiring the prophet to make intercession for him. And *Dauid* desireth that his prayer may ascend as incense. For although they beeing perswaded of the fatherly loue of God, cheerfully commit themselues into his faithfull keeping, and doubt not to craue the help which he freely promisseth: yet doth not an idle carelesnesse lift them vp, as though they had cast away shame, but they ascend so vpwarde by degrees of promises, that they still remaine humble suppliants in the abacement of themselves.

Some hauing  
praised other vniuse  
than they should,  
haue neuertheless  
at the handes of  
God obtayned the  
things they haue  
prayed for.  
Iud. 9. 20  
Iud. 6. 28.

Here are questions objected more than one. For the Scripture reporteth that the Lord granted certaine desires which yet brake forth of a mind not quiet nor well framed. Verilie for a iust cause: *Ioatham* had auowed the inhabitants of *Sichem*, to the destruction which afterward came vpon them: but yet God kindled with feruentnes of anger & vengeance following his execration seemeth to allowe it tempered violent passions. Such heat also carried *Sampson* when he said, Strengthen me O God, that I may take vengeance of the vncircumcised. For though there were some peece of good zeale mingled with it: yet a hote, and therefore faultie greedinesse of vengeance did beare rule therein. God graunted it. Whereupon it seemeth that it may be gathered, that although the prayers bee not framed according to the prescribed rule of the word, yet they obtayne their effect. I answer first that a general law is not taken away by singular examples: again, that sometime special motions haue bin put into a few men, whereby it came to passe that there was another consideration of the than of the common people. For the answer of *Christ* is to be noted, when the disciples did vndiscreetly desire to counterfait the example of *Elias*, that they knewe not with what spirite they were endued. But we must go yet further, and say that the prayers do not alway please God which he granteth: but that, so much as serueth for example that is by clere praise made playne which the scripture teacheth, namely that he succoureth the miserable, heareth the groanings of the which being vniustly troubled doe craue his helpe: that therefore hee executeth his iudgements, when the complaints of the poore rise vp to him, although they be vnworthy to obtayne any thing be it neuer so little. For how oft hath hee taking vengeance of the cruelties, robberies, violence, filthy lustes, & other wicked doings of the vngodly, subduing their boldnes & rages, & also euerting their tyrannous power, testified y hee helpeth the vnworthily oppressed, which yet did beat the ayre with praying to an vncertain godhead? And one Psalme plainly teacheth that the prayers want not effect, which yet do not pearce into heauen by faith. For hee gathereth together those prayers which necessitie wringeth no lesse out of the vnbeleeuers than out of the godly by the verie feeling of nature: to which yet he proueth by the effect, that God is fauourable. Is it because hee doth with such gentlenesse testify that they be pleasing to him? No. But to enlarge or to set out his mercie by this circumstance, for that euē to vnbeleeuers their praiers are not denied: and then the more to pricke forward his true worshippers to pray, when they

Iuk. 9. 55.

Psal. 107.

they see that prophane waillings sometime want not their effect. Yet there is no cause why the faithfull should swaue from the lawe laid vpon them by God, or should enuie the vnbeleeuers, as though they had gotten some great gaine, when they haue obtained their desire. After this manner we haue sayd, that the Lord was bowed with the repentance of *Achab*, that he might shewe by this example how easie he is to entreate towarde his elect, when true turning is brought to appease him. Therefore in the Psalme he blameth the Iewes, that they hauing by experience proued him so easie to grant their prayers, yet within a litle after returned to the stubbornesse of their nature. Which also plainly appeareth by the historie of the Iudges: namely that so oft as they wept, although their teares were deceitfull, yet they were deliuered out of the hands of their enemies. As therefore the Lorde indifferently bringeth forth his sunne vpon the good and the euill: so doth he also not despise their weepings, whose cause is righteous and their miseries worthy of helpe. In the meane time he no more heareth these to saluation, than herein ministreth foode to the despisers of his goodnes. The question seemeth to be somewhat harder of *Abraham* and *Samuel*: of whome the one being warranted by no word of God, prayed for the Sodomites: the other against a manifest forbidding prayed for *Saul*. Likewise is it of *Jeremie* which prayed that the citie might not be destroied. For thogh their requests were denied, yet it seemeth hard to take faith from them. But this solution shal (as I trust) satisfie sober readers: that they beeing instructed with the generall principles, whereby God commandeth them to be mercifull euen also to the vnworthy, were not altogether without faith, although in a speciall case their opinion deceiued them. *Augustine* writeth wisely in a certaine place. Howe (saith he) do the holy ones pray by faith, to aske of God contrarie to that which he hath decreed? Euen because they pray according to his will: not that hidden and vchangeable will, but the will which he inspirith into them, that he may heare them after another manner: as he wisely maketh difference. This is well said: because after his incomprehensible counsel he so tempereth the successes of things, y the prayers of the holy ones be not voided which are wrapped both with faith and errour together. Neither yet ought this more to auaille to be an example to followe, than it excludeth the holy ones themselves, whome I denie not to haue passed measure. Wherefore where appeareth no certaine promise, wee must aske of God with a condition adioyned. To which purpose serueth that saying of *David*. Watch to the iudgement which thou hast commaunded: because he telleth that he was warranted by a speciall oracle to aske a temporall benefit.

1. King. 21. 39.

Psa. 100. 5.

Gen. 18. 13.

1. Sam. 11.

Iere. 3. 1. 16.

Lib. de ciuit. Dei  
22. cap. 1.

Psal. 7. 7.

16 This also it is profitable to note, that those thinges which I haue spoken of the foure rules of right prayer, are not so exactly required with extreeme rigor, that God refuseth the prayers in which he shall not finde either perfect faith or perfect repentance together with a seruientnes of zeale and well ordered requestes. We haue said that although prayer be a familiar talke of the godly with God, yet we must keepe a reuerence & modestie, that wee giue not loose reines to all requestes whatsoever they be, and that wee desire no more, than God giuech leaue: and then, least the maiestie of God should

The rules of  
prayer must not be  
too rigorously ap-  
plied.



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should growe in contempt with vs, that wee must lift our mindes vpwarde to a pure and vndeiled worshipping of him. This no man hath euer performed with such purenesse as it ought to bee. For (to speake nothing of the common sort) how many complaintes of *Dauid* do fauor of vntemperance: not that he meant of purpose to quarell with God, or carpe against his iudgements: but because he fainting for weakenesse, found no other better comfort, than to cast his sorrowes into his bosome. Yea and God beareth with our childish speech and pardoneth our ignorance, so oft as any thing vnaduisedly escapeth vs: as truely without this tender bearing, there shoulde be no libertie of praying. But although *Dauids* minde was to submit himselfe wholly to the will of God, and he prayed with no lesse patience than desire to obtaine: yet there arise yea boile out sometimes troublous affections, which are much disagreeing from the first rule that wee haue set. Specially we may perceiue by the conclusion of the xxxix. Psalme, with howe great vehemencie of sorrowe that holy man was carried away, that he could not keepe measure Cease (saith he) from me, till I goe away and be not. A man would say that he like a desperate mā desireth nothing els but that the hand of God ceassing, he might rot in his euils. He saith it not for that hee with an auowed minde runneth into such outrage, or (as the reprobate are wont) would haue GOD to depart from him: but onely he complaineth: that the wrath of GOD is too heauie for him to beare. In these tentations also there fall out oftentimes requestes not well framed according to the rule of the worde of God, and in which the holy ones doe not sufficiently weye what is lawfull and expedient. Whatsoeuer praier is spotted with these faultes, they deserue to be refused: yet if the holie ones doe bewaile, correct themselves, and by and by come to themselves again, God pardoneth the. So they offend also in the seconde rule, because they are oftentimes driuen to wrastle with their owne coldenesse, and their neede and miserie doth not sharply enough pricke them to praie earnestly. And oftentimes it happeneth that their mindes do slippe aside, and in a maner wander away into vanitie. Therefore in this behalfe also ther is neede of pardon, least our faint, or vnperfect, or broken and wandering prayers haue a deniall. This God hath naturally planted in the mindes of men, that prayers are not perfect but with mindes lifted vpward. Hereuppon came the ceremonie of lifting vp of handes, as we haue before saide, which hath bene vsed in all ages and nations, as yet it is in vre. But how many a one is there, which when hee listeth vp his hands, doth not in his own conscience find himselfe dull, because his heart resteth vpon the ground? As touching the asking of forgiveness of sinnes, although none of the faithfull doe ouerpasse it, yet they which are truely exercised in prayers doe feele that they bring scantelie the tenth part of that sacrifice, of which *Dauid* speaketh. An acceptable sacrifice to God is a troubled spirite: a broken and humbled heart O God thou wilt not despise. So there is alway double pardon to be asked, both because they knowe themselves gilty in consciences of many faultes, with feeling whereof they are not yet so touched, y they mislike themselves so much as they ought: and also that, so much as it is giuen them to profit in repentance and in the feare of GOD, they being throwne downe with iust sorrowe for their offences, shoulde



should pray to escape the punishment of the iudge. Cheefely the feeblenes or imperfection of faith corrupteth the prayers of the faithfull, vnlesse the tender mercie of God did help them. But it is no maruel that God pardoneth this default, which doth oftentimes exercise them y<sup>e</sup> be his with sharpe instructions, as if he should of purpose quench their faith. This is a most hard tentation, when the faithful are compelled to cry: how long wilt thou be angrie vpon the paier of thy seruant? as though the verie prayers made God more angrie. So when *Ieremie* saith: The Lord hath shut out my praier, it is no doubt that he was shaken with a violent pang of trouble. Innumerable such examples are commonly found in the scriptures, by which appeareth that the faith of the holy ones was oftentimes mingled & tossed with doubtings, that in beleeuing & hoping they bewrayed yet some vnfaithfulness; but because they come not so far as it is to be wished, they ought to in-  
deuour so much the more that their faults being amended, they may dayly come neerer to the perfect rule of praying, & in the meane time to feelee in how great a depth of euils they be drowned, which euē in the very remedies do get to themselves newe diseases: sith there is no prayer, which the Lorde doth not worthily loth, vnlesse he winke at the spots wherewith they are all besprinkled. I rehearse not these things to this end that the faithful shoulde carelesly pardon themselves any thing, but that in sharply chastising themselves they should trauel to ouercome these stops, & although Satan labour to stop vp all the wayes, that he may keepe them from praying, yet neuertheless they should breake through, being certainly perswaded, that although they be not vncumbred of all hinderances, yet their indeuours doe please God, & their prayers are allowed of him, so that they trauaile & bend themselves thitherward, whither they do not by and by attaine.

17 But forasmuch as there is no man worthie to present himselfe to God, and to come into his sight: the heavenly Father himselfe to deliuer vs both from shame & feare which shoulde haue throwne downe all our courages, hath giuen to vs his sonne Iesus Christ our Lorde, to be an aduocate & mediator with him for vs, by whose leading we may boldly come to him, trusting that we haue such an intercessor, nothing shall be denied vs which we aske in his name, as nothing can be denied him of the father. And herunto must all bee referred whatsoeuer wee haue heretofore taught concerning faith: because as the promise setteth out vnto vs Christ for our Mediator, so vnlesse our hope of obtaining stay vpon him, it taketh from it selfe the benefite of praying. For so soone as the terrible maiestie of God commeth in our minde, it is impossible but that we should tremble for feare, and the acknowledging of our owne vnworthinesse should driue vs farre away, till Christ come meane betweene vs and him, which may change the throne of dreadfull glorie into the throne of grace: as also the Apostle teacheth that we may be bolde to appeare with all confidence which shall obtaine mercie & find grace in help comming in fit season. And as there is a law set that we should call vpon God like as there is a promise giuen, that they shalbe heard which call vpon him: so are we peculiarly commaunded to call vpon him in the name of Christ, & we haue a promise set forth, that we shal obtaine that which we shal aske in his name. *Hitherto* (saith he) yee haue not asked any

*Psal. 80.*

*Lam 3. 8.*

*That the conscience of our owne imbecillitie discourage vs not too much, wee are so relieue our selues in prayer with the mediation of Christ Iesus, besides whose name no other by way of intercession should be mentioned in our prayers*  
1. Tim. 1. 5  
1. Iohn. 2. 1

*Heb. 4. 15*

*Iohn. 14. 13. & 16. 24*

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thing in my name: aske & ye shal receiue. In y day ye shal aske in my name, & whatsoeuer ye aske, I wil do, that the father may be glorified in the sonne. Hereby it is plaine without controuersie, that they which call vpon God in any other name than of Christ, do stubbornly breake his commandements, & regarde his will as nothing, & that they haue no promise to obtaine any thing. For (as *Paul* saith) all the promises of God are in Christ, yea & Amen, that is to say, they are confirmed & fulfilled.

2. Cor. 1. 20.

*No prayer effectuall which bath not Christ an aduocate.*  
1oh. 16. 26

Exod. 28. 9. &  
10. 11

18 And the circumstance of the time is diligently to be marked, where Christ commandeth his disciples to flee to intercession to him after that he is gone vp into heauen. In that houre (saith he) ye shal aske in my name. It is certaine that euen from the beginning none were heard that prayed, but by meane of the mediatur. For this reason the Lord had ordeined in the lawe, that the Priest alone entering into the sanctuary, should beare vpon his shoulders the names of the tribes of *Israel*, and as many precious stones before his brest: but the people shoulde stande a farre off in the porch, and from thence shoulde ioine their prayers with the priest. Yea and the sacrifice auailed hereto, that th: prayers shoulde bee made sure and of force. Therefore that shadowish ceremonie of the lawe taught that wee are all shut out from the face of God, and that therefore wee neede a Mediatur, which may appeare in our name, and may beare vs vpon his shoulders, and hold vs fast bound to his brest, that wee may be heard in his person: then y by sprinkeling of bloud our prayers are cleansed, which (as we haue alreadie saide) are neuer void of filthinesse. And we see that the holy ones, when they desired to obtaine any thing, grounded their hope vpon sacrifices, because they knewe them to bee the stablishinges of all requestes. Let him remember thy offering (saith *David*) and make thy burnt offering fatte. Herevpon is gathered y God hath bin from the beginning appeased by the intercession of Christ, to receiue the praies of the godlie. Why then doth Christ appoint a newe heire, when his Disciples shall beginne to praie in his name, but because this grace, as it is at this day more glorious, so deserueth more commendation with vs. And in this same sense he had saide a litle before. Hitherto yee haue not asked any thing in my name, nowe aske. Not that they vnderstoode nothing at all of the office of the Mediator (whereas all the Iewes were instructed in the principles) but because they had not yet clearly knowne that Christ by his ascending into heauen should be a surer patron of the Church than hee was before. Therefore to comfort their griefe of his absence with some speciall fruite, hee claimeth to him selfe the office of an aduocate, and teacheth that they haue hitherto wanted the chiefe benefite, which it shall bee graunted them to enioye, when beeing ayded by his mediation, they shall more freelie call vpon GOD: as the Apostle saith that his newe waie is dedicate in his blood. And so muche lesse excusable is our frowardnesse, vnlesse wee doe with both armes (as the saying is) embrace so inestimable a benefite, which is properly appoynted for vs.

Heb. 10. 20

*The intercession of Christ withstandeth not but that wee maye be*

19 Nowe whereas he is the onelie way, and the onelie entrie by which it is graunted vs to come in vnto God: who so do swarue from this waie and forsake this entrie, for the there remaineth no waie nor entrie to God: there



is nothing left in his throne but wrath, iudgement, and terrour. Finally sith the Father hath marked him for our head, and guide, they which do in anie wise swaue or go away from him, do labour as much as in them lieth to race out and disfigure the marke which God hath imprinted. So Christ is set to be the onlie Mediator, by whose intercession the Father may be made to vs fauourable and easie to be entreated. Howbeit in the meane time the holy ones haue their intercessions left to them, whereby they doe mutually commende the safetie one of another to God, of which the Apostle maketh mention: but those be such as hang vpon that one onlie intercession: so farre is it off, that they minish anie thing of it. For as they spring out of the affection of loue, wherewith we embrace one another, as the members of one body: so they are also referred to the vnitie of the head. Sith therefore they also are made in the name of Christ, what doe they else but testifie that no man can be holpen by any prayers at al, but with the intercession of Christ? And as Christ with his intercession withstandeth not, but that in the Church we maie with prayers be aduocates one for another: so let this remaine certaine, that al the intercessors of the whole Church ought to be directed to that onlie one. Yea and for this cause we ought specially to beware of vnthankfulnes, because God pardoning our vnworthines, doth not only giue leaue to euery one of vs to praie for himself, but also admitteth vs to be entreaters one of another. For, where God appointeth aduocates for his Church which deserue worthily to be reiecte if they praie priuarly euerie one for himselfe: what a pride were it to abuse this libertie to darken the honour of Christ?

20 Nowe it is a meere trifling, which the Sophisters babble, that Christ is the Mediatour of redemption, but the faithfull are Mediatours of intercession. As though Christ hauing performed a Mediation for a time, hath giuen to his seruantes that eternall Mediatourshippe which shal neuer die. Full curteously forsooth they handle him, that cut awaie so litle a portion of honour from him. But the Scripture saith farre otherwise, with the simplicitie wherof a godly man ought to be contented, leaving these deceiuers. For where *John* saith, that if anie do sinne, we haue an aduocate with the Father, Christ Iesus: doth he meane that he was once in old time a patrone for vs, and not rather assigneth to him an euermore intercession? How saie we to this that *Paul* also affirmeth, that he sitteth at the right hand of God the father and maketh intercession for vs? And when in another place he calleth him the onlie Mediatour of God and men: meaneth he not of prayers, of which he had a litle before made mention? For when he had before saide that intercession must be made for all men: for prooffe of that saying, he by and by addeth, that of all men there is one God and one Mediatour. And none otherwise doeth *Augustine* expounde it, when he saith thus: Christian men doe mutually commende themselves in their praers. But he for whom none maketh intercession, but he for all, he is the onlie and true Mediatour. *Paul* the Apostle, though he were a principal member vnder the heade (yet because he was a member of the bodie of Christ, and knewe that the greatest and truest priest of the Church entred, not by a figure, into the inwarde places of the vaile, to the holie of holie places,

*advocates one for another: so that we knowe that the force of our mutual prayers dependeth wholly vpon him: without whome it were in vaine to intercede either for others or for our selues.*

1. Tit. 2. 1.

*Christ the onlie mediator not onlie of redemption but intercession also.*

1. Iohn. 2. 2.

Rom. 8. 32.

1. Tim. 2. 5.

Rom. 15. 30.

Lib contra Pat.  
2. cap. 1.



Rom. 15. 30.  
Ephe. 6. 9.  
Col. 4. 3.  
1. Cor. 12. 25.

but by expresse and stedfast truth into the innermost places of heauen, to a holinesse not shadowish but eternall) commendeth himselfe also to the praiers of the faithfull. Neither doth he make himselfe a Mediatour betwene the people and God, but praicth that all the members of the body of Christ should mutually pray for him: because the members are carefull one for another: and if one member suffer, the other suffer with it, And that so the mutuall prayers one for an other of all the members yet trauailing in earth, may ascende to the heade which is gone before into heauen, in whome is appeasement for our sinnes. For if *Paul* were a Mediatour, the other Apostles should also be Mediatours: and if there were many Mediatours, then neither should *Pauls* owne reason stande fast, in which he had saide, For there is one God, one Mediatour of one GOD and mee, the man Christ, in whom we also are one if wee keepe the vnitie of faith in the bonde of peace. Againe in another place. But if thou seeke for a Priest, he is aboute the heauens, where he maketh intercession for thee, which in earth died for thee. Yet doe we not dreame that he falleth downe at the fathers knees and in humble wise entreatheth for vs: but we vnderstand with the Apostle, that he so appeareth before the face of GOD, that the vertue of his death auaieth to be a perpetuall intercession for vs: yet so that being entred into the sanctuarie of heauen, ynto the end of the ages of the world he alone carrieth to God the praiers of the people abiding a farre off in the perch.

Ephe. 4. 3.

In Psal 94.

*No Sains hath entrie vnto God but by Christ: and therefore wee cannot withoute interurie vnto him, make them our intercessors.*

21 As touching the Saintes, which being dead in the fleshe doe liue in Christ, if we giue any prayer at all to them, let vs not dreame that they themselves haue anie other way of asking, than Christ which onlie is the waie, or that their praiers be acceptable to God in anie other name. Therefore sith the Scripture calleth vs backe from al to Christ onelie: sith the heavenly fathers will is to gather together all in him: it was a point of too much dunnesse, I will not say madnesse, so to desire to make for our selues an entrie by them, that we should be led away from him without whom euen they themselves haue no entrie open. But, that this hath bene vsually done in certaine ages past, & that it is at this day done wheresoeuer Papistry reigneth, who can denie? Their merites are from time to time thrust in, to obtaine the good will of God: and for the most part, Christ being passed ouer, God is praied to by their names. Is not this, I beseech you, to conuey awaie to them the office of that onlie intercession, which we haue affirmed to belong to Christ alone? Againe, what Angell or Diuell euer recuiled to any man anie one syllable of this their intercession which these men saie? For in the Scripture is nothing of it. What is the reason therefore of inuenting it? Truelie when the witte of man so seeketh for it selfe succoures, wherewith we are not certified by the word of God, it plainlie bewraith his owne distrustfulness. If we appeale to all their consciences that are delighted with the intercession of saintes, we shall finde that the same cometh from no other ground, but because they are grieved with carefullnesse, as though Christ were in this behalfe either too weake or too rigorous. By which dourfulness first they dishonor Christ, and robbe him of the title of only Mediatour, which as it is giuen him of the Father for a singular prerogative, so

ought

ought not also to be conueyed away to any other. And in this verie doing they darken the glorie of his birth, they make voide his crosse, finally whatsoever he hath done or suffered they spoile and defraud of the due praise thereof: for all tend to this end that he may be in deede and be accompted the only Mediator. And therewith they cast away the goodnesse of God, which gaue himselfe to be their Father. For he is not their father, vnles they acknowledge Christ to be their brother. Which they vtterly denie vnlesse they thinke that he beareth a brotherly affection toward them, than which there can nothing be more kinde or tender. Wherefore the Scripture offereth only him to vs, sendeth vs to him, and stayeth vs in him. He (saith *Ambrase*) is our mouth, by which we speake to the Father: our eye, by which wee see the Father: our right hand, by which we offer vs to the father, otherwise than by whose intercession neither we nor al the Saints haue any thing with God. If they answer that the common prayers which they make in Churches, are ended with this conclusion adioyned, Through Christ our Lorde: this is a trifling shift: because the intercession of Christ is no lesse prophaned when it is mingled with the prayers and merites of dead men, than if it were vtterly omitted and only dead men were in our mouth. Again, in all their Letanies, Hymnes, & Profes, where no honour is lett vngiven to dead saints, there is no mention of Christ.

22 But their foolish dulnesse proceeded so farre, that here we haue the nature of superstition exprest, which when it hath once shaken off the bridle, is wont to make no end of running astray. For after that men once begun to looke to the intercession of Saints, by litle and litle there was giuen to euery one his special doing, that according to the diuersitie of businesse, sometime one & sometime another should be called vpon to be intercessor: then they tooke to themselves euery one his peculiar Saint, into whose faith they committed themselves as it were to the keeping of safeguarding Gods. And not only (wherewith the Prophet in the old time reproched *Israel*) gods were set vp according to the number of Cities, but euen to the number of persons. But sith the Saints referre their desires to the onely will of God, & behold it and rest vpon it: he thinketh foolishly, and fleshly, yea and slanderously of them, which assigneth to them any other prayer, than whereby they pray for the comming of the kingdom of God: from which that is most farre distant which they faine to them, that euery one is with priuate affection more partially bent to his owne worshippers. At length many abstained not from horrible sacriledge, in calling nowe vpon them not as helpers but as principall rulers of their saluation. Loe whereunto foolish men do fall when they wander out of their true standing, that is, the worde of God. I speake not of the grosser monstrousnesses of vngodlinesse, wherein although they be abominable to God, Angels, and men, they are not yet ashamed nor wearie of them. They falling downe before the image or picture of *Barbara*, *Catherine*, and such other, doe mumble *Pater noster*, Our father. This madnes the Pastors doe so not care to heale or restraîne, that being allured with the sweete sauour of gaine they allowe it with reioysing at it. But although they turne from themselves the blame of so hainous an offence, yet by what colour will they defende this that *Loy* or *Medard* are prayed

Lib. de Ista. &  
anima.

*Howe farre superstition hath  
gon in prayer vnto  
Saints.*

Iere. 2. 18. &  
11. 13.

vnto, to looke downe vpon and helpe their seruantes from heauen? that the holy Virgin is prayed vnto, to commaund her sonne to doe that which they aske? In the olde time it was forbidden in the Councell at *Carthage*, that at the altar no direct prayer shoulde be made to *Sainctes*. And it is likely that when the hol. men could not altogether suppress the force of the naughty custome, yet they added at least this restraint that the publike prayers should not be corrupted with this forme: *Saint Peter* praye for vs. But how much further hath their diuelish importunacie ranged, which sticke not to giue away to dead men that which properly belongeth onely to God and Christ?

*Vaine Labouring  
to ground the in-  
tercession of  
Saincts vpon  
Scripture.  
Heb. 1. 14  
Psal. 91. 11.  
Psal 34 8*

23 But whereas they trauele to bring to passe that such intercession may seeme to be grounded vpon the authoritie of Scripture, therein they labour in vaine. We reade oftentimes (say they) of the prayers of Angels: and not that onely: but it is s<sup>ai</sup>de that the prayers of the faithfull are by their hands caried into the sight of God. But if they list to compare holy men departed out of this present life, to angels: they should proue that they are ministring spirits, to whom is committed the ministerie to looke to our safetie, to whom the charge is giuen to keepe vs in all our wayes, to go about vs, to admonish and counsell vs, to watch for vs: all which thinges are giuen to Angels, but not to them. How wrongfully they wrap vp dead holy men with Angels, appeareth largely by so many diuers offices, whereby the scripture putterth difference betweene some and other some. No man dare execute the office of an advocate before an earthly iudge, vnlesse he be admitted, from whence then haue wormes so great libertie, to thrust vnto God those for patrons to whome it is not read that the office is enioyned? Gods will was to appoint the Angels to looke vnto our safetie, wherefore they doe both frequent holy assemblies, and the Church is a stage to them, wherein they wonder at the diuerse and manifold wisdom of God. Who so conuey away to other that which is peculiar to them, verily they confound and peruert the order set by God, which ought to haue ben inuiolable. With like hansomnesse they proceede in alleaging other testimonies. God said to *Jeremie*: If *Moses* and *Samuel* should stand before me, my soule is not to this people. How (say they) could he haue spoken thus of dead men, vnlesse he knew that they made intercession for the liuing? But I on the contrarie side gather thus, that sith it thereby appeareth that neither *Moses* nor *Samuel* made intercession for the people of Israel, there was then no intercession at all of dead mē. For which of the *Saincts* is to be thought to be careful for the safetie of the people, whē *Moses* ceaseth, which in this behalfe farre passed all other when he liued. But if they follow such sleight subtleties, to say that the dead make intercessiō for the liuing, because the Lord said, If they should make intercessiō: I will much more colourable reason in this manner: In the extreme necessitie of the people *Moses* made not intercession, of whom it is said, if he shall make intercession, Therefore it is likely that none other maketh intercession, sith they are al so farre from the gentleness, goodness, and fatherly carefullnesse of *Moses*. This forsooth they get with cauilling, that they be wounded with the same weapons, wherewith they thought themselves gaily fenced. But it is verie sonde that a simple sentence shoulde so bee wrested, because

*Iere. 15. 1*

the



the Lord pronounceth onely that he will not spare the offences of the people, although they had seene *Moses* to be their patron, or *Samuel*, to whose prayers he had shewed him selfe so tender. Which sense is most clearly gathered out of a like place of *Ezechiel*. It (saith the Lorde) these three men were in the citie, *Noe*, *Daniel*, and *Iob*, they shall not deliuer their sonnes and daughters in their righteousness: but they shall deliuer ouly their owne soules. Where it is no doubt that he meant if two of them should happen to reuue againe, for the third was then aliue, namely *Daniel*, who (as it is known) did in the first flourishing of his youth shew an incomparable example of godlinesse: let vs then leaue them whom the Scripture plainly sheweth to haue ended their course. Therefore *Paul*, when he speaketh of *Dauid*, teacheth not that he doth with prayers helpe his posterity, but only that he serued his owne time.

Eze. 14. 14.

Act. 13. 36.

24 They answere againe: that we then take from them al praier of charity, which in the whole course of their life breathed nothing but charity & mercie? Verilie as I will not curiously search what they doe, or what they muse vpon: so it is not likely that they are caried about hither & thither with diuerse & particular requests: but rather that they do with a staied and vn-moued will, long for the kingdom of God, which standeth no lesse in the destruction of the wicked, than in the saluation of the godlie. If this be true, it is no doubt that their charitie is contained in the communiõ of the bodie of Christ, & extendeth no further, than the nature of that communion beareth. But now though I graunt that they praie in this manner for vs, yet they do not therefore depart from their owne quietnesse, to be diuersly drawn into earthly cares: and much lesse must we therefore by and by call vpon them. Neither doth it thereby followe that they must so doe, because men which liue in earth may commend one another in their prayers. For this doing serueth for nourishing of charity among them, when they doe as it were parte and mutually take vp in them their necessities among themselues. And this they do by the commandement of the Lord, and are not without a promise, which two things, haue alway the chiefe place in prayer. All such considerations are farre from the dead, whome when the Lord hath conveyed fro our companie, he hath left to vs no enterchange of doings with them, nor to them with vs, so farre as we may gather by coniectures. But if any man allege, that it is impossible but that they must keepe the same charitie toward vs, as they be ioined in one Faith with vs: yet who hath reueiled that they haue so long eares to reach to our voices? & so peareing eyes to watch our necessities? They praie in their shadowes I wot not what of y brightnesse of the countenance of God extending his beames vpon them, in which as in a mirror they may from on high behold the matters of men beneath. But to affirme that, specially with such boldnesse as they dare, what is it else but to gibe about by the drunken dreames of our owne braine, without his word to pearce & breake into the hidden iudgements of God, & to tread the Scripture vnder feete which so oft pronounceth that the wisdom of the flesh is enemy to the wisdom of God, which wholly condemneth the vanitie of our natural wit, which willet all our reason to be throwen downe, and the only will of God to be looked vnto of vs.

*A third argument for intercession of Saintes is foreuared.*

Ecc. 9. 5. &amp; 6.

Rom. 8. 5.

A fourth ar-  
gumens.  
Gen. 48. 16.

Esa. 4. 1.

Esa. 63. 16.

25 The other testimonies of Scripture which they bring to defend this their lie, they most naughtily wrest. But *Iacob* (saide they) praith that his name and the name of his Fathers. *Abraham* & *Isaac* be called vpon ouer his posteritie. First let vs see what forme of calling vpon this is among the Israelites. For they cal not vpon their Fathers, to help them; but they beleeue God to remember his seruants *Abraham*, *Isaac*, and *Iacob*. Therefore their example maketh nothing for them that speake to the Saintes themselves. But because those blockes (such is their dulnes) neither vnderstand what it is to call vpon the name of *Iacob*, nor why it is to be called vpon, it is no maruell if in the verie forme also they so childishly stumble. This maner of speech is not seldome found in the Scriptures. For *Esaie* saith that the name of the men is called vpon ouer the women, when they haue them as their husbands vnder whose charge & defence they liue. Therefore the calling vpon of the name of *Abraham* vpon the Israelites, standeth in this when they conuey their pedigree from him, & do with solemne memorie honor him for their author & parent. Neither doth *Iacob* this because he is careful for the enlarging of the renouue of his name; but for asmuch as he knew that the whole blessednesse of his posteritie consisted in the inheritaunce of the couenant which God had made with him: he wisheth that y<sup>e</sup> which he seeth should be the chiefe of all good things to them, that they be accounted in his kinned: For, that is nothing els but to conuey to them the succession of the couenant. They againe when they bring such remembrance into their prayers, do not flee to the intercessions of dead men; but do put the Lord in mind of his couenant, wherby the most kinde father hath promised y<sup>e</sup> he wil be fauorable and beneficiall to them; for *Abraham*, *Isaac*, and *Iacob*s sake. How little the holy ones did otherwise leane vpon the merits of their father, the common saying of the Church in the Prophet testifieth, Thou art our Father, & *Abraham* knewe vs not, and *Israel* was ignorant of vs. Thou Lord art our Father & our redeemer. And when they say thus, they adde therewithall, Returne O Lord for thy seruants sakes; yet thinking vpon no intercession, but bending their mind to the benefite of the couenant. But nowe sith we haue the Lord Iesus, in whose hand the eternall couenant of mercie is not onelie made, but also confirmed to vs: whose name should we rather vse in our prayers? And because these good masters wil haue the Patriarches to be by these wordes made intercessours, I would faine knowe of them why in so great a route *Abraham* the Father of the Church hath no place at al among them. Out of what sinke they tetch their aduocates, it is not vnknown. Let them answer me, how fit it is that *Abraham*, whom God preferred aboue al other, & who he aduanced to the highest degree of honor, should be neglected & suppressed. Verily when it was euident that such vse was vnknown to the old Church, they thought good for hiding of the newnesse to speak nothing of the olde Fathers: as though the diuersitie of names excused the new and forged manner. But whereas some obiekt that God is praied vnto, to haue mercie on the people for *Dauid*s sake, it doth so nothing at all wake for defence of their error, that it is a most strong profe for the confutation thereof. For if we consider what person *Dauid* did beare: he is seuered from al the assembly of y<sup>e</sup> Saintes, that God should stablish the couenant which he hath made

made in his hand. So both the couenant is rather considered than the man and vnder a figure the onely intercession of Christ is affirmed. For it is certaine that that which belonged only to *Dauid*, in so much as he was the image of Christ, accordeth not with any other.

26 But this forsooth moueth some, that it is often times red that the praiers of Saintes haue beene heard. Why so? Euen because they praied. They trusted in thee (saith the Prophet) & they were saued: they cried, and they were not confounded. Therefore let vs also pray as they did, y<sup>e</sup> we may be hard as they were. But these men, otherwise than they ought, do wrongfullie reason, that none shalbe heard but they that haue once beene heard. How much better doth *Iames* say? *Elias* (saith he) was a man like to vs: and he prayed with praier that it should not rain, & it rained not vpon the earth in three yeres & sixe moneths. Againe he praied, & the heauen gaue raine, & the earth gaue her fruite. What? doth he gather any singular prerogatiue of *Elias*, to which we ought to flee? No. But he teacheth what is the continuall strength of godly & pure praier, to exhort vs likewise to pray. For wee do niggardlie construe the readines & gentlenesse of God in hearing them, vnlesse we be by such experiences confirmed into a more sure affiance of his promises, in which he promiset that his eare shalbe enclined not to one, or two, nor yet to a fewe, but to al y<sup>e</sup> call vpon his name. And so much lesse excusable is this foolishnes, because they seeme as it were of set purpose to despise so many admonitions of Scripture. *Dauid* was oft deliuered by the power of God. Was it y<sup>e</sup> he should draw y<sup>e</sup> power to himself, y<sup>e</sup> we should be deliuered by his help? He himself affirmeth farre otherwise: The righteous looke for me, til thou render to me. Againe, The righteous shall see, & they shal reioyce, & trust in the Lord. Behold, this poore man hath cried to God, and he hath answered him: There be in the Psalmes many such praiers, in which to craue that which he requireth, he moueth god by this maner, that the righteous be not made ashamed, but manie by his example be raised vp to hope wel. Let vs now be contented with this one example. Therefore euery holie one shall pray to thee in fit time. Which place I haue so much the more willingly rehearsed, because the lewd babblers which do let out to hire the seruice of their waged tongue haue not beene ashamed to allege it to prooue the intercession of the dead. As though *Dauid* meant anie thing else, than to shewe the fruit that shall come of the mercifulnes and gentlenes of God, when he shall be heard. And in this kinde we must learne, that the experience of the grace of God, as well towards our selues as other, is no slender helpe to confirme the credite of his promises. I haue vnrehearsed many places, where *Dauid* setteth before himselfe the benefits of God for matter of confidence, because the readers of the Psalmes shal commonly find them without seeking. This selfe same thing had *Iacob* before taught by his owne example: I am vnworthie of all thy mercies, and of the truth which thou hast perfourmed to thy seruant. I with my staffe haue passed ouer this *Jordane*, & now I come forth with two bandes. Hee allegeth in deede the promise, but not alone: but he also ioyneth the effect, that he may the more courageouslie in time to come trust that God will be the same toward him. For he is not like to mortall men, which are wearie of their liberalitie, or whose

*Affish Argument.*  
Psal. 22. 5

Iam. 6. 17.

Psal. 142. 8.  
Psal. 52. 8.

psal. 34. 7.

psal. 32. 6.

Gen. 38. 10.

abilitie



# Cap. 20. Of the maner how to receiue

Pfal. 31. 6.

abilitie is wasted: but he is to be weighed by his own nature, as *Dauid* wisely doth, where he sayth, Thou hast redeemed me, O God that speakest truth. After that he hath giuen to God the praises of his saluation, he addeth y he is a true speaker: because vnlesse he were continually like him selfe, there could not be gathered of his benefites a sufficiently strong reason of affaice and calling vpon him. But when we knowe that so oft as he helpeth vs, hee sheweth an example and prooue of his goodnes, we neede not to feare that our hope shall be put to shame or disapoint vs,

*The directing of prayers vnto Saines departed is the offering of injury vnto God, & of disgrace vnto Christes intercession, vvhich by the mutuall praierers of Saines as yet liuing, is not preiudiced.*  
Psal. 44. 21

27 Let this be the summe. Whereas the scripture setteth out this vnto vs for the cheefe point in the worshipping of God, (as refusing all sacrifices, he requireth of vs this dutie of godlines) prayer is not without manifest sacrifice directed to other. Wherefore also it is saide in the Psalme. If we stretch forth our hands to a strange God, shall not God require these things? Again, whereas God will not bee called vpon, but of Faith, and expresse commandment prayers to be framed according to the rule of his word: finally whereas Faith founded vpon the word, is the mother of right praier: so loon as we swaue from the word, our prayer must needs be corrupted. But it is already shewed, y if the whole scripture be sought, this honor is therein challenged to God only. As touching the office of intercession, we haue also shewed y it is peculiar to Christe, and y there is no praier acceptable to God, but which y mediator halloweth. And though the faithfull do one for another offer praier to God for their brethré, we haue shewed that this abateth nothing fro the only intercession of Christ: because they altogether standing vpon it do commend both themselves and other to God. Moreouer we haue taught y this is vnfitly drawn to dead men, to whom we neuer read y it hath bin commanded that they should pray for vs. The scripture doth oftentimes exhort vs to mutuall doings of this dutie one for another: but of dead men there is not so much as one syllable: yea and *Iames* ioyning these two things together, that we should confesse ourselves among our selues, and mutually pray one for another, doth secretly exclude dead men. Therefore to condemne this error, this one reason sufficeth, that the beginning of praying rightly, springeth out of faith, and that Faith commeth of the hearing of the word of God, where is no mention of the fained intercession, because superstition hath rashly gotten to it selfe patrons which were not giuen the of God. For whereas the Scripture is full of many formes of prayer, there is no example found of this patronship, without which in the papacy they beleue y there is no praier. Moreouer it is certaine that this superstition hath grown of distrustfulnes either because they were not content with Christ to be their intercessor, or haue altogether robbed him of his praise. And this latter point is easilie prooued by their shamelesnes: because they haue no other stronger argument to proue that we haue need of the intercession of Saines, than when they obiect that we are vnworthie of familiar access to God. Which we in deede grant to be most true: but thereupon we gather, that they leaue nothing to Christe, which esteeme his intercession nothing woorth, vnlesse there be adioyned *George*, *Hypolite*, or such other visors.

Iam. 5. 8.

*The hinder of prayer.*

28 But although prayer properlie signifieth only wishes and petitions: yet there is so great affinity betwene petition & thanksgiuing, that they may be fitly

fitly comprehended both vnder one name. For, these speciall sortes which *Paul* rehearseth, fall vnder the first part of this diuision. With asking & crauing wee powre forth our desires before GOD, requiring as well those things that seeme to spread abroad his glorie and set forth his name, as the benefites y are profitable to our vse. With giuing of thanks, we doc with due praise magnifie his good doings toward vs, acknowledging to bee receyued of his liberalitie whatsoeuer good things do come to vs. Therefore *Dauid* comprehended these two partes together, saying: Call vpon mee in the day of necessitie: I will deliuer thee, & thou shalt glorifie me. The Scripture not in vaine commandeth vs to vse both. For we haue said in another place, y our nedines is so great, & the experience it self crieth out y we are on euerie side pinched & pressed with so many & so great distresses. y all haue cause enough why they should both sigh to God, & in humble wise call vpon him. For though they be free from aduersities, yet the guiltines of their wicked doings, & their innumerable assaults of tentations ought to pricke forward the most holy to aske remedie. But in the sacrifice of praise & thankgiuing there can be no interruption without hainous sinne, forasmuch as God celseth not to heape vpon diuerse men diuerse benefites to driue vs though we be slack and slowe, to thankfulnes. Finally so great and so plenteous largesse of his benefites doeth in a manner ouerwhelme vs: there are so many and so great miracles of his seene on euerie side which way soeuer thou turne thee, y we neuer want ground and matter of prayse & thankgiuing. And, that these things may be somewhat plainelie declared: sith all our hopes and wealth stand in God (which we haue before sufficiently proued) y neither we nor all our things can be in prosperitie but by his blessing: we must continually commit our selues and all our things to him. Then, whatsoeuer we purpose, speake, or do, let vs purpose, speake, & do vnder his hand & wil, finally vnder the hope of his help. For, all are pronounced accursed of God, which deuise or determine any purposes vpon trust of themselves or of any other, which without his will, & without calling vpon him do enterprise or attempt to begin any thing. And whereas we haue diuerse times already said, that hee is duely honoured when he is acknowledged the authour of all good things: therupon followeth that all those things are so to be receiued at his hande, that we yeld continuall thanks for them: & that there is no other right way for vs to vse his benefites, which flow & proceed from his liberalitie to no other end, but y we should be continually busied in confessing his praise & giuing of thanks. For *Paul*, when he testifieth that they are sanctified by the word & prayer, doth therewithall signify: that they are not holy & cleane to vs without y word & praier, vnderstanding by y word, faith by figure. Therefore *Dauid* saith verie wel, when hauing receiued y liberalitie of the Lord, he declareth that there is giuen him into his mouth a new song: wherby verily he signifieth that it is a malicious silence, if we passe ouer any of his benefites without praise: sith he so oft giueth vs matter to say good of him, as he doth good to vs. As also *Esay* setting out the singular grace of God, exhorteth the faithfull to a newe & vnwonted song. In which sense *Dauid* saith in another place, Lord open thou my lippes, and my mouth shall shewe forth thy praise. Likewise *Ezechias* and *Ionas* testifie that this shalbe to them the end of their

Psal. 50. 15.

Iohn. 4. 24.  
Esa. 30. 1.  
and 31. 1.1. Tim. 4. 5.  
Metonymia.  
Psal. 40. 4.Esay. 2. 10.  
Psal. 51. 17.  
Esay. 38. 20.

John. 11. 10.  
Psal. 116. 12.  
Psal. 106. 47.  
Psal. 110. 18.

of their deliuerance, to celebrate the goodnes of God with songs in the temple. This same lawe *Dauid* prescribeth to all the godly. What shall I repay to the Lorde (saith he) for all the things that he hath bestowed vpon me? I will take the cup of saluations, and will call vpon the name of the Lord. And the same lawe the Church followeth in another Psalme, Saue vs our God, that we may confesse to thy name and glorie in thy praise. Again, he hath looked vnto the prayer of the solitarie, and he hath not despised their prayers. This shalbe written to the generation that shall followe, and the people created shal praise the Lord, that they may declare his name in him and his prayse in *Hierusalem*. Yea so oft as the faithful beseech God to doe for his names sake: as they professe themselves vnworthy to obtaine any thing in their owne name, so they bind themselves to giue thanks, and they promise that this shalbe to them the right vse of the bountifulnes of God that they shalbe publishers of it. So *Osee* speaking of the redemption to come of the Church, saith: Take away iniquitie O God, and lift vp good: and we will pay the calues of lippes. And the benefits of God do not onely claime to themselves the prayse of the tongue, but also do naturally procure loue. I haue loued (saith *Dauid*) because the Lord hath heard the voyce of my prayer. Againe, in another place, rehearsing the helpes which he had felt, he saith: I wil loue thee O God my strength, Neither shall the prayses euer please God, which shall not flow out of this sweetenes of loue. Yea and also we must holde fast this saying of *Paul*, that all prayers are wrongful and faultie to which is not adioyned giuing of thanks. For thus he saith, in all prayer and beseeching with thanksgiuing let your petitions, be known with God. For sith testines, tediousnes, impatience, bitterness of griefe, and feare do moue many in praying to murmure, he commandeth that our affections be so tempered, that the faithful ere they haue obtained that which they desire, should neuertheless cheerefully blesse God. If this knor ought to haue place in things in a maner contrarie, with so much more holy band doeth God bind vs to sing his praises, so oft as he maketh vs to enioy our requestes. But as wee haue taught that our prayers are hallowed by the intercession of Christ, which otherwise should be vncleane: so the Apostle, where he commaundeth vs to offer a sacrifice of praise by Christ, putterh in mind y<sup>e</sup> we haue not a mouth cleane enough to praise the name of God, vnlesse the priesthoode of Christ become the meane. Whereupon we gather that men haue bene monstruously bewitched in the papacie, where the greater part marueileth y<sup>e</sup> Christ is called an aduocate. This is y<sup>e</sup> cause why *Paul* commandeth both to pray and to giue thanks without ceasing: namely for that he willeth that with so great continuing as may be, at euerie time in euerie place, in all matters and busineses, the prayers of al men should be lifted vp to God, which may both looke for all things at his hand & yeld to him the praise of all things, as he offereth vs continuall matter to praise and pray.

Order for assistance of prayer both priuate and publique in the Church.

29 But this continuall diligence of praying, although it specially concerneth the proper and priuate prayers of euery man, yet somewhat also pertaineth to the publique prayers of the Church. But those can neither be continuall, nor ought otherwise to be done than according to the politike order y<sup>e</sup> shall by common consent be agreed vpon among all. I grant the same in deede,



deede, For therefore certaine houres are set & appointed, as indifferent with God, so necessary for the vses of men, that the commoditie of all men may be provided for, & all things (according to the saying of *Paul*) may be colli-ly and orderly done in the Church. But this maketh nothing to the contrarie but that euerie Church ought both from time to time to stirre vp it selfe to often vse of prayers, & when it is admonished by any greater necessity, to be seruent with more earnest endeuour. As for perseuerance which hath a great affinitie with continuall diligence, there shall be a fitt place to speak of it about the end. Nowe these make nothing for the much babling which Christe willed that we should be forbidden. For he forbiddeth not to continue long, nor oft, nor with much affection in prayers, but that we shoulde not trust that we may wring anie thing out of God, by dulling his eares with much babling talke, as if he were to be perswaded after the maner of men. For we know that Hypocrites, because they do not consider that they haue to doe with God, doe not make a pompous shewe in their prayers than in a triumph. For, the Pharisee which thanked God that he was not like to other men, without doubt reioyced at himselfe in the eyes of men, as if he would by prayer seek to get a fame of holinesse. Hereupon came that much babling, which at this day vpon a like cause is vsed in the papacie: while some do vainlie spend the time in repeating the same prayers, & other some do set out themselues among the people with a long heape of words. Sith this babling childishlie mocketh God, it is no maruel that it is forbidden out of the Church, to the end that nothing shoulde there be vsed but earnest and proceeding from the bottome of the heart. Of a neere kind and like to this corruption is there another, which Christ condemneth with this, namely that hypocrites for boasting sake doe seeke to haue manie witneses, and do rather occupie the market place to pray in, than their praiers shoulde want the praise of the worlde. But whereas we haue already shewed that this is the marke that prayer shooteth at, that our mindes may be carried vpward to God, both to confession of praise and to crauing of help: thereby we may vnderstand that the cheefe duties thereof doe stande in the minde and the heart, or rather that praier it self is properly an affectiō of the inward hart, which is powred forth & laid open before God the searcher of harts. Wherefore (as it is already saide) the heavenly schoolemaster, when he minded to set out the best rule of praying, commanded vs to go into our chamber, and there the doore being shut to pray to our father which is in secret, that our Father which is in secreete may heare vs. For when he hath drawne them away from the example of hypocrites, which with ambitious boasting shew of praiers sought the fauor of men, he therewithal addeth what is better, namely to enter into our chamber, and there to pray the doore being shutte. In which words (as I expound them) he willed vs to seeke solitary being, which may help vs to descend and to enter throughly with our whole thought into our heart, promising to the affections of our heart that God shal be nere vs whose temples our bodies ought to be. For he meant not to denie but that it is expedient also to pray in other places: but he sheweth that praier is a certain secret thing, which both is cheefly placed in the soule, & requir-eth the quiet thereof far from all troubles of cares. Not without cause there-fore

1. Cor. 14. 40.

Math. 6. 7.

Math. 6. 3.

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fore the Lorde himfelfe alfo, when he was difpofed to applie him felfe more earnestly to praier conueyed himfelfe into fome folitarie place far from the troublefome company of men: but to teach vs by his exâple that thefe helps are not to be deiſed, by which our mind being too ſlippery of it ſelfe is more bent to earneſt applying of praier. But in the meane time euen as he in the middeſt of the multitude of men, abſteined not from praying, if occaſion at any time ſo ſ. rued: ſo ſhould we in al places where need ſhal be, liſt vp pure hands. Finallie, thus it is to be holden, that whoſoeuer refuseth to pray in the holy aſſembly of the gedly, he knoweth not what it is to pray apart, or in ſolitarines, or at home. Again, that he that neglecteth to pray alone or priuatlie how diligently ſocuer he haũt publike aſſemblies, doth ther make but vain praiers: becauſe he giueth more to the opinion of mé than to y ſecrer iudgment of God. In the meane time, that the common praiers of the Church ſhould not grow into contempt, God in olde time garniſhed them with glorious titles, ſpeciallie where he called the temple the houſe of praier. For, by this ſaying he both taught that the chieſt part of the worſhipping of him is the dutie of praier: and that to the end that the faithfull ſhoulde with one conſent exerciſe theſelues in it, the temple was ſet vp as a ſtandard for the. There was alſo added a notable promiſe: There abideth for thee, O God, praife in *Sion*: & to thee the vowe ſhal be paide. By which words the Prophet telleth vs, that the prayers of the Church are neuer void: becauſe the Lord alway miniſtrett to his people matter to ſing vpon with ioy. But although the ſhadowes of the lawe are ceaſed: yet becauſe the Lordes will was by this ceremonie to nourish among vs alſo the vnity of faith, it is no doubt that the ſame promiſe belongeth to vs, which both Chriſte hath ſtabliſhed with his owne mouth, and *Paul* teacheth that it is of force for euer.

*Churches ordeined  
to be houſes of  
praier.*

Mat. 18. 30

30 Now as the Lord by his word commandeth the faithfull to uſe common praier: ſo there muſt be cõmon temples appointed for the uſing of the: where who ſo reſuſe to communicate their praier with y people of God, there is no cauſe why they ſhould abuſe this pretence, that they enter into their chamber that they may obey the cõmandemēt of the Lord. For he that promiſeth that he will do what ſocuer two or three ſhall aſk being gathered together in his name, teſtifieth that he deiſeth not praiers openly made: ſo that boaiſting and ſeeking of glorie of men be abſent, ſo that vnſained and true affection be preſent which dwelleth in the ſecrer of the heart. If this be the right uſe of temples (as truly it is) wee muſt again beware that neither (as they haue begun in certain ages paſt to be accounted) we take them for the proper dwelling places of God from whence he may more nerelie bend his care vnto vs: nor ſaine to them I wrote not what ſecrete holineſſe, which may make our praier more holy before God. For ſith we our ſelues be the true temples of God we muſt pray in our ſelues if we wil cal vpon God in his owne holie temple. As for that groſſeneſſe, let vs which haue a commaundement to call vpon the Lorde in Spirite and trueth without difference of place, leaue it to the Iewes or the Gentiles. There was in deede a Temple in old time by the commaundement of God for offring of praiers and ſacrifices: but y was at ſuch time as the truth lay hid figured vnder ſuch ſhadows, which being now liuely expreſſed vnto vs doth not ſuffer vs to ſticke in any mate-

Iohn. 4. 23.

materiall temple. Neither was the temple giuen to the Iewes themselues with this condition, that they should inclose the presence of God, within the walles thereof, but whereby they might be exercised to beholde the image of the true temple. Therefore they, which in any part thought that God dwelleth in temples made with handes, were sharply rebuked of *Esay* and *Stephen*.

31 Here moreouer it is more than euident, that neither voyce nor song, if they be vsed in prayer, haue any force, or do any whit profite before God, vnlesse they proceede from the deepe affection of the heart. But rather they prouoke his wrath against vs, if they come onely from the lippes and out of the throte: forasmuch as that is to abuse his holy name, and to make a mockerie of his maiestie: as we gather out of the wordes of *Esay*, which although they extend further, yet pertaine also to reprove this fault. This peeple (saith he) commeth neere to me w<sup>th</sup> their mouth, and honoreth me with their lippes: but their heart is farre from mee: and they haue feared me with the commaundement and doctrine of men. Therefore beholde I will make in this people a miracle great and to be wondered at. For, wisdom shall perish from their wise men, and the prudence of the Elders shall vanish away. Neither yet doe we here condemne voice or singing, but rather do highly commend them, so that they accompanie the affection of the minde. For so they exercise the minde and holde it intentiue in thinking vpon God: which as it is slipperie and rolling, easily slacketh and is diuersely drawn vnlesse it be stayed with diuerse helps. Moreouer whereas the glorie of God ought after a certaine manner to shine in all the partes of our bodie, it specially be- houeth that the tongue be applied and auowed to this seruice both in singing and in speaking which is properly created to shewe forth and display the praise of God: But the cheefe vse of the tongue is in publike prayers, which are made in the assemblie of the godly: which tende to this ende, that we may al with one common voyce, and as it were with one mouth together glorifie God whome we worshippe with one spirite and one faith: and that openly, that all men mutually, euerie one of his brother, may receiue the confession of Faith, to the example whereof they may bee both allured and stirred.

32 As for the vse of singing in Churches (that I may touch this also by the way) it is certaine that it is not only most auncient: but that it was also in vse among the Apostles, we may gather by these wordes of *Paul*, I will sing in Spirit, I will sing also in minde. Againe to the *Colosians*, Teaching and admonishing you, mutually in hymnes, Psalmes, and spirituall songes, singing with grace in your heartes to the Lorde. For in the first place hee teacheth that we should sing with voyce and heart: in the other hee commendeth spirituall songes, wherewith the godly doe mutually edifie themselves. Yet that it was not vniuersall, *Augustine* testifieth, which reporteth that in the time of *Ambrose* the Church of *Millian* first began to sing, when while *Insigna* the mother of *Valentinian* cruelly raged against the true faith, the people more vsed watchinges than they were wont: and that afterward the other western Churches followed. For he had a litle before sayde that this manner came from the Eastern Churches. He telleth also in his se-

*Esay. 66. 1.*

*Act. 7. 48.*

*The sound of the voyce without the inward feeling of the heart in prayer auaileth not.*

*Esay. 9. 13.*

*Matt. 15. 8.*

*The vse of singing in the Church.*  
*1. Cor. 14. 13.*

*Confess. lib. 9. cap. 7.*

conde-



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cond booke of Retractions that it was in his time receiued in *Africa*. One *Hilarie* (saith he) a ruler did in euerie place wheresoeuer he could, with malicious blaming raile at the manner which then began to be at *Carthage*, that the hymnes at the altar should be pronounced out of the booke of *Plalmes*, either before the oblation, or when that which had ben offered was distributed to the people. Him I answered at the commaundement of my brethren. And truly if song be tempered to that grauitie which becommeth the presence of God and Angels, it both procureth dignitie and grace to the holy actions, and much auaileth to stirre vp the mindes to true affection and feruentnes of praying. But we must diligently beware that our eares be not more heedelessly bent to the note, than our mindes to the spirituall sense of the wordes. With which perill *Augustine* in a certtine place saith that he was so mouued, that hee sometime wished that the manner which *Athanasius* kept should be establihed, which commanded that the reader should sound his words with so smal a bowing of his voyce, that it should be liker to one y readerth than to one that singeth. But when he remembered howe much profite he himself had receiued by singing, he inclined to the other side. Therefore vsing this moderation, there is no doubt that it is a most holy and profitable ordinance. As on the other side what songes so euer are framed onely to sweetenesse and delight of the eares, they both become not the maiestic of the Church, and cannot but highly displease God.

Confess. lib. 10.  
cap. 33.

Publique prayer  
in what tongue  
and with what  
gestures to be made.

1. Cor. 14. 16.

33 Whereby it also plainly appeareth that common prayers are to bee spoken not in Greeke among Latine men, not in Latine among Frenchmen or Englishmen (as it hath heretofore bene ech where commonly done) but in y peoples mother tongue, which cōmonly may be vnderstod of the whole assemblie: forasmuch as it ought to be done to the edifying of the whole Church, which receiue no fruite at all of a sound not vnderstanded. But they which haue no regarde neither of charitie nor of humanitie, should at least haue bene somewhat mouued with the authoritie of *Paul*, whose words are nothing doubtfull. If thou blesse (saith he) in spirit, how shall he that filleth the place of an vnlearned man answer Amen to thy blessing, sith he knoweth not what thou sayst? For thou in deede giuest thanks, but the other is not edified. Who therefore can sufficiently wonder at the vnbridled licentiousnes of the Papistes, which, the Apostle so openly crying out against it, feare not to roare out in a strāge tongue most babling praiers, in which they themselues sometime vnderstande not one syllable, nor would haue other-folkes to vnderstand it? But *Paul* teacheth that wee ought to do otherwise. How then? I will pray (saith he) with spirite, I will pray also with mind: I will sing with spirit: I wil sing also with minde: signifying by the name of spirite, the singular gift of tongues, which many beeing endued with, abused it, when they seuered it from the mind, that is, from vnderstanding. But this we must altogether thinke, that it is by no meane possible, neither in publike nor in priuate prayer, but that the tongue without the heart must highly displease God. Moreouer we must think that the mind ought to be kindled with feruentnes of thought, that it may far surmount all that the tongue may expresse with vtterance. Finally that the tongue is not necessarie at all for priuate prayer, but so farre as the inward feeling either is not able to suffice

to enkindle it self, or the vehemencie of inkindling violently carie thy worke of the tongue with it. For though verie good prayers sometime be without voice, yet oftentimes berideth, that when the affection of the minde is feruent, both the tongue breaketh forth into voice, and the other members into gesturing without excessive shewe. Hereupon came the muttering of *Hanna*, & such a like thing al the holy ones alway feele in themselves, when they burst out into broken & vnperfect voices. As for the gestures of the bodie which are wont to be vsed in prayer (as kneeling & vncouering of the head) they are exercises by which we endeouour to rise vp to a greater reuercing of God.

34 Nowe wee must learne not onely a more certaine rule, but also the verie forme of praying: namely the same, which the heavenly father hath taught vs by his beloued sonne: wherein wee may acknowledge his vnmeasurable goodnesse & kindnesse. For beside this he warneth and exhorteth vs to seeke him in al our necessitie (as children are wont to flie to their fathers defence, so oft as they be troubled with any distresse) because hee sawe that he did not sufficiently perceiue this, howe slender our pouerrie was, what were meete to be asked, and what were for our profite: he provided also for this our ignorance, and what our capacitie wanted, he supplied & furnished of his owne. For he hath prescribed to vs a forme wherein he hath as in a Table set out whatsoeuer we may desire of him, whatsoeuer vaileth for our profite, and whatsoeuer is necessarie to aske. Of which his gentlenesse wee receiue a great fruite of comfort that we vnderstande that we aske no inconuenient thing, no vnseeming or vnfit thing, finally nothing that is not acceptable to him, sith we aske in a maner after his owne mouth. When *Plato* sawe the follie of men in making requests to God, which being graunted, it many times befell much to their owne hurt: he pronounced that this is the best maner of praying taken out of the olde Poete. King *Iuppiter* giue vnto vs the best things both when we aske them, and when wee doe not aske them, but commaund euil things to be away from vs euen when we aske them. And verily the heathen man is wise in this, that he iudgeth howe perillous it is to aske of the Lord that which our owne desire moueth vs: and therewithal he bewrayeth our unhappie case, that wee cannot once open our mouths before God without danger, vnlesse the spirite do instruct vs to a right rule of praying. And in so much greater estimation this priuilege is worthie to be had of vs, sith the onely begotten sonne of God ministreth wordes into our mouth which may deliuer our mind from all doubting.

35 This whether you call it forme or rule of praying is made of fixe petitions. For the cause why I agree not to them that diuide it into seven partes, is this, that by putting in this aduersatiue word (But) it seemeth that the Euangelist meant to ioyne these two peeces together, as if he had said. Suffer vs not to be oppressed with temptation, but rather helpe our weaknes, & deliuer vs, that we faint not. The old writers also thinke on our side, so that nowe that which is in *Matthew* added in the seuenth place, is by way of declaratiō to be ioyned to the sixt petition. But although the whole prayer is such that in euery part of it regard is specially to be had of the glorie of God, yet the three first petitions are peculiarly appointed to Gods glory, which alone we

1. Sam. 1. 13.

*A prescript forme  
of prayer deliue-  
red by Christ.  
Mat. 6. 9.  
Luk. 12. 9.*

*Alcib. vel de  
voto.*

*Rom. 3. 6.*

*The diuision of  
the Lords prayer  
into partes.*

*Aug in Enchi.  
ad Laur. ca. 126.  
Chrysost. oper.  
imperf.*

## Cap. 20.

ought in them to looke vnto without any respect (as they say) of our owne profite. The other three haue care of vs, and are properly assigned to aske those things that are for our profit. And when we pray that the name of god be hallowed: because God will prooue whether hee be loued and honoured of vs freely or for hope of rewarde, we must then thinke nothing of our own commoditie, but his glorie must be set before vs, which alone wee must beholde with fixed eyes: and no otherwise ought wee to bee minded in the other prayers of this sort. And euen this turneth to our great profite, that when it is sanctified as wee praye, it is also likewise made our sanctification. But our eyes (as it is saide) must winke and after a certaine manner bee blinde at such profite, so as they may not once looke at it: that if all hope of our priuate benefite were cut off, yet wee shoulde not cease to wish and pray for this sanctification and other things which pertaine to the glorie of God. As it is seene in the examples of *Moses* and *Paul*, to whome it was not greuous to turne away their mindes and eyes from themselves, & with vehement and inflamed zeale to wish their owne destruction, that though it were with their owne losse they might aunsue the glorie & kingdom of God. On the other side when wee pray that our daily breade bee giuen vs: although wee wishe that which is for our owne commoditie, yet here also wee ought cheefely to seeke the glorie of God, so that wee shoulde not aske it vnlesse it might turne to his glorie. Nowe let vs come to the declaring of the payer it selfe.

*Our Father which art in heaven.*

*A comfort vnto  
Christians: that  
they may call God  
their father.*

John. 1. 12.  
1. Iohn. 3. 1  
Psa. 27. 10  
Esa. 63. 16.  
2. Tim. 2. 13

Mat. 7. 11.

36 First in the verie entrie wee meete with this which wee saide before that all prayer ought none otherwise to be offered of vs to God than in the name of Christ, as it can by no other name be made acceptable vnto him. For since wee call him father, truly wee alledge for vs the name of Christ. For by what boldnesse might any man call God, Father? who shoulde burst forth into so great rashnesse, to take to himselfe the honour of the Sonne of God, vnlesse we were adopted the children of grace in Christ? Which being the true Sonne, is giuen of him to vs to be our brother: that that which he hath proper by nature, may by the benefite of adoption be made ours, if we doe with sure faith embrace so great bountifulnesse. As *Iohn* sayth, that power is giuen to them which beleue in y name of the only begotten sonne of God, that they also may be made the children of God. Therefore he both calleth himselfe our Father, and wil be so called of vs, by this sweetnesse of name deliuering vs from all distrust, sith there can no where be founde any greater affection of loue than in a father. Therefore hee could by no surer example testifie his vnmeasurable deare loue towards vs than by this that wee are named the Sonnes of God. But his loue is so much greater & more excellent towards vs than all loue of our parentes, as hee passeth all men in goodnesse and mercie: that if all the fathers that are in the earth, hauing shaken off all feeling of fatherly naturalnesse, woulde forsake their children, yet hee will neuer faile vs, because hee cannot denie himselfe. For wee haue his promise, If you being euill can giue good giftes to your children, how



howe much more can your Father which is in heauen? Againie in the Prophet, Can a mother forget her children? Though she forget them, yet I will not forget thee. If we be his child. & then as a child cannot giue himself into the tuition of a stranger & forein man, vnlesse he cōplaine either of the cruelty or pouertie of his father: so we cannot seek succours from els where thā from him alone, vnlesse we reproch him with pouerty and want of ability, or with crueltie or too extreame rigorousnesse.

37 Neither let vs alledge that we are worthily made feareful with conscience of sinnes, which may make a Father be he neuer so merciful & kind, daily to be displeased. For if among men the sonne can with no better aduocate pleade his cause to his Father, and by no better meane get & recouer his fauour being lost, than if he himselfe humbly and lowly, acknowledging his fault, do beseech his fathers mercie (for then the fatherly bowels cā not hide theselues but must be moued at such prayers) what shall that father of mercies do, and the God of al comfort? shal not he rather heare the teares and gronings of his children intreating for themselves (specially sith hee doth cal and exhort vs to doe so) than anie other intercessions whatsoeuer they be to the succour whereof they doe so fearefully flee, nor without some shewe of despaire, because they distrust of the kindnes and mercifulnesse of their father? This ouerflowing plentie of fatherlie kindnes he depainteth & setteth out vnto vs in the parable, where the Father louingly embraceth the sonne that had estranged himselfe from him, that had riotously wasted his substance, that had euery waie grievously offended against him: and he tarieth not til he do with words craue pardon, but he himselfe preuenteth him, knoweth him a fatte off returning, of his own will goeth to meete him, comforteth him and receiuet him into fauour. For, setting out in a man this example of so great gentlenesse, he minded to teach vs how much more plentifull kindnes we ought to looke for at his hande, who is not onely a Father, but also the best and most mercifull of all Fathers, howsoeuer we be vnkind, rebellious and naughty childre: so that yet we cast our selues vpon his mercie. And that he might make it to be more assuredly beleued, that he is such a Father to vs, if we be Christians: he willed not onlie to be called Father, but also by expresse name Our Father: as if we might thus talke with him, O Father which hast so great naturall kindenesse toward thy children, so great easinesse to pardon, wee thy children call to thee and praie to thee, beeing assured and fully perswaded, that thou bearest no other affection to vs than fatherly, howsoeuer we be vnworthie of such a father. But because the small capacities of our heart conceiue not so great vnmeasurablenesse of fauour, not onlie Christ is to vs a pledge and earnest of our adoption, but also he giueth vs the Spirit for witness of the same adoption, through whom we maie with a free and lowd voice crie *Abba*, Father. So oft therefore as anie delay shall withstand vs, let vs remember to aske of him, that correcting our fearfulness he will set before vs that Spirit of couragiousnes to be our guide to praie boldlie.

38 Whereas we are not so taught that euery one should seuerally cal him his owne father, but rather that we should al in common together call him Our Father: thereby we are put in minde, how great affection of brotherly loue

Esa. 39. 15.

*What the name of a father doeth import & teach.*

2. Cor. 1. 3.

Luk. 15. 20.

Gal. 4. 6.

*When we call God our Father the holy fellowship which*

*wee haue one  
worth another is  
commended, and  
we admonished  
to praye for others  
not onlie for our  
selues.*  
Mat. 23. 9.

Ephe. 1. 24.

Gal. 6. 10.

*The conceiuing  
of prayer in com-  
mon is no bind-  
ing a to the pri-  
uate & particular  
commending of our  
oune or our bre-  
threns necessities  
vnto God.*

1. Tm. 2. 8.

loue ought to be among vs, which are also together by one same right of mer-  
cy and liberality, the children of such a Father. For we al haue one common  
Father, from whom commeth whatsoever good thing may betide vnto vs:  
there ought to be nothing seuerall among vs, which wee are not readie with  
great cheerefulnesse of minde to communicate one to another, so much as  
neede requireth. Nowe if we be so desirous, as we ought to be, to reach our  
hand and help one to another, there is nothing wherein we may more profit  
our brethren, than to commend them to the care and prouidence of the  
most good father, who being well pleased and fauoring, nothing at all can be  
wanted. And verily euen this same we owe to our Father. For as he that truly  
& hartly loueth any Father of household, doth also embrace his whole hous-  
hold, with loue and good will: likewise what loue and affection we beare to  
this heauenlie Father, we must shew toward his people, his household & his  
inheritance, which he hath so honored, that he hath called it the fulnesse of  
his onelie begotten Sonne. Let a Christian man therefore frame his prayers  
by this rule, that they be common, and maie comprehend all them that be  
brethren in Christ with him: and not onelie those whom he presently seeth  
and knoweth to be such, but al men that liue vpon earth of whom, what God  
hath determined, it is out of our knowledge: sauing that it is no lesse godly  
than naturall to wish the best to them, & hope the best of them. Howbeit we  
ought with a certain singular affection to beare a speciall inclination to the  
of the household of faith, whom the Apostle hath in euery thing peculiarly  
commended vnto vs. In a summe, All our prayers ought to be so made, that  
they haue respect to that communitie which our Lord hath stablished in his  
kingdome and his house.

39 Yet this withstandeth not, but that we maie specially praie both for  
our selues and for certaine others: so that yet our minde depart not from ha-  
uing an eie to this communitie, nor once swaue from it, but apply al things  
vnto it. For though they be singularly spoken in forme, yet because they are  
directed to that marke, they cease not to be common. Al this maie be easily  
vnderstoode by a like example. The commaundement of God is general, to  
relieue the neede of al poore: and yet they obey this commaundement which  
to this end doe helpe their pouerty whom they knowe or see to be in neede,  
although they passe ouer many who they see to be pressed with no lesse ne-  
cessitie: either because they can not knowe all, or be not able to help al. Af-  
ter this manner they also do not against the wil of God, which hauing regard  
vnto & thinking vpon this common fellowship of the Church, do make such  
particular prayers, by which they do with a comon mind in particular words,  
commend to God themselves or other, whose necessitie God willed to be  
more neerely knowne to them. Howbeit al thinges are not like in praier &  
in bestowing of goods. For, the liberality of giuing canot be vsed but toward  
them whose need we haue perceiued: but with prayers we may help euen the  
that are most strange & most vnknowne to vs, by how great a space of ground  
soeuer they be distant from vs. This is done by the general forme of prayer,  
wherein all the children of God are contained, among whom they also are.  
Hereto we may apply y<sup>e</sup> which *Paul* exhorteth the faithfull of his time, y<sup>e</sup> they  
lift vp euery where pure hands without strife: because whē he warneth the y<sup>e</sup>  
strife

strife shutteth the gate against prayers, he willet them with one minde to lay their petitions in common together.

40 It is added, that he is in heauen. Whereupon it is not by and by to be gathered that he is bound fast inclosed & compassed with the circle of heauen, as within certaine barres. For *Salomon* also confesseth that the heauens of heauens cannot containe him. And he himselfe saith by the Prophet that heauen is his seate, and the earth his foote stoole. Whereby verily he signifieth that he is not limited in any certaine coast, but is spread abroad through out all things. But because our minde (such is the grosse nesse of it,) could not otherwise conceiue his vnspeakable glory, it is signified to vs by the heauen, than which there can nothing come vnder our sight more ample or fuller of maiestie. Sith therefore wherefoeuer our senses comprehend any thing, there they vse to fasten it: God is set out of all place, that when we wil seeke him we should be raised vp above all sense both of body & soule. Againe by this maner of speaking he is lifted vp above all chaunce of corruption & change: finally it is signified that hee comprehendeth and conteineth the whole worlde & gouerneth it with his power. Wherefore this is all one as if he had ben called of infinite greatnes or height, of incomprehensible substance, of vnmeasurable power, of euerlasting immortalitie. But while we haue this, we must lift vp our mind higher when God is spoken of, that we dreame nor any earthly or fleshly thing of him, that we measure him not by our smal proportions, nor draw his wil to the rule of our affections. And therewithal is to be raised vp our affiance in him, by whose prouidence & power we vnderstand heauen & earth to be gouerned. Let this be the summe, that vnder the name of father is set before vs that God which hath in his owne image appeared to vs, y he may be called vpon with assured faith: & that the familiar name of Father is not only applied to stablish affiance, but also auiseth to holde fast our mindes y they be not drawn to doubtful or fained Gods, but should from the only begotten sonne climbe vp to the only father of Angels & of the Church: then, that because his seate is placed in heauen, wee are by the gouernance of the world put in mind that not without cause wee come to him which with present care cometh of his own wil to meete vs. Who so come to God (saith y Apostle) they must first beleue that there is a God then y he is a rewarder to all them that seeke him. Both these things Christ affirmeth to be proper to his father, y our faith may be staied in him: then, that we may be certainly perswaded that hee is not carelesse of our safetie: because he vouchsafeth euen to vs to extend his prouidence. With which introductions *Paul* prepareth vs to pray rightly. For before that he biddeth our petitions to be opened before God he saith thus. Be ye careful for nothing, the Lord is at hand. Whereby appeareth that they doubtfully & with perplexitie toss their prayers in their mind which haue not this well fetled in them, that the eye of God is vpon the righteous.

41 The first petition is, That the name of God be hallowed, the neede whereof is ioyned with our great shame. For what is more shamefull than that the glorie of God shoulde be partly by our vnthankfulnesse, partly by our maliciousnes darkned: and (so much as in it lieth) by our boldnesse and furious stubborneesse, vtterly blotted out? Though al the wicked would burst

*Howe God is said to be in heauen, and a triple vse which this doctrine hath.*

1. King. 8. 37  
Esa. 66. 1.  
Act. 7. 49.  
& 17. 24.

Heb. 11. 6.

Phil. 4. 6

*The hallowing of the name of god which is the first petition both in that which he reacheth & that which he vrorketh, earnestly to be longed for and craved in prayer.*

Psal. 33. 18



Psal. 48. 11.

themselues with their wilfulnesse full of sacriledge, yet the holinesse of the name of God gloriously shineth. And not without cause the Prophet crieth out, As thy name O God, so is thy praise into all the ends of the earth. For wheresoeuer the name of God is knowe, it cannot be but that his strengths, power, goodnes, wisdom, righteousness, mercie, & trueth must shewe forth themselves, which may drawe vs into admiration of him, and stirre vs vp to publish his praise. Sith therefore the holinesse of God is so shamefully taken from him in earth, if we be not able to rescue it, we be at the least commaunded to take care of it in our prayers. The summe is, that we wish the honour to be giuen to God which he is worthie to haue, that men neuer speake or thinke of him without most high reuerence: whereunto is contrarie the vnholly abusing, which hath alway beene too common in the worlde, as at this day also it rangeth abroad. And hereupon commeth the necessitie of this petition, which if there liued in vs any godlines, though it were but a little, ought to haue beene superfluous. But if the name of God haue his holinesse safe, when being seuered from all other, it breatheth out nothing but glorie, here wee are commaunded not onely to pray that God will deliuer that holy name from all contempt and dishonour, but also that hee will subdue all mankind to the reuerence of it. Nowe whereas GOD discloseth himselfe to vs, partly by doctrine, and partly by workes, hee is no otherwise sanctified of vs, than if wee giue to him in both behalves that which is his, and so embrace whatsoeuer shal come from him: and that his seueritie haue no lesse praise among vs than his mercifulnesse, forasmuch as hee hath in the manifolde diuersitie of his workes imprinted markes of his glorie which may worthily drawe out of all tongues a confession of his praise. So shall it come to passe that the Scripture shall haue full authoritie with vs, and that no successe shall hinder the blessing which God deserueth in y whole course of the gouerning of the worlde. Againe, the petition also tendeth to this purpose, that all vngodlinesse which defileth this holy name, may bee destroyed and taken away: that whatsoeuer thinges doe darken and diminish this sanctifying, as well slaunders as mockings, may be driuen away: and when God subdueth all sacriledges, his glory may thereby more and more shine abroad.

*The partes and  
processe of the  
kingdome of God  
amongst men:  
which is the se-  
cond petition.*

42 The seconde petition is, that The kingdome of God may come: which although it containe no newe thing, is yet not without cause seuered from the first: because if we consider our owne drowfines in a thing greatest of all other, it is profitable that the thing which ought of it selfe to haue beene most well knowne, be with many wordes oft beaten into vs. Therefore after that wee haue beene commaunded to pray to God to bring into subiection, and at length vtterly to destroye whatsoeuer spotteth his holy name: now is added a like and in a manner the same request, that his kingdome come. But although wee haue already set forth the definition of his kingdome, yet I nowe breely rehearse, that God reigneth when men as well with forsaking of themselves as with despising of the worlde and of the earthly life, doe soylede themselves to his righteousness, that they aspire to the heauenly life. Therefore there are two parts of this kingdom: the one that God correct with the power of his Spirit all corrupt desires of the flesh, which

which doe by multitudes make warre against him: the other, that he frame al our senses to the obedience of his gouernement, Therefore none do keepe right order in this prayer, but they which beginne at themselves, that is to say, that they be cleansed from all corruptions which trouble the quiet store of the kingdome of God, and infect the purenesse thereof. Now because the worde of God is like a kingly scepter, wee are here commanded to pray that he will subdue the mindes and heartes of all men to willing obedience of it. Which is done, when with the secret instinct of his Spirit hee vttereth the effectuall force of his worde, that it may be aduanced in such degree as it is worthie. Afterward we must come downe to the wicked which do obstinately and with desperate rage resist his authoritie. God therefore setteth vp his kingdome by humbling the whole world: but that in diuerse maners: because he tames the wantonnesse of some, and of other some he breaketh the vn-rained pride. This is daylie to be wished that it be done, that it may please God to gather to himselfe Churches out of all the coastes of the worlde, to enlarge and encrease them in number, to enrich them with his giftes, to stablish right order in them: on the other side to ouerthrowe all the enemies of pure doctrine and religion, to scatter abroad their counsels, to cast downe their enterprises. Whereby appeareth that the endeouour of daileie proceeding is not in vaine commaunded vs: because the matters of men are neuer in so good case, that filthinesse being shaken awaie and cleansed, full purenesse flourisheth and is in liuely force. But the fulnesse of it is deferred vnto the last comming of Christ, when *Paul* teacheth that God shal be all in all. And so this praier ought to withdrawe vs from all the corrupt ones of the world, which do seuer vs from God that his kingdome shoulde not flourish in vs, and also to kindle our endeouour to mortifie the flesh, finally to instruct vs to the bearing of the crosse: forasmuch as God wil in this wise haue his kingdome spread abroad. Neither ought we to take it miscontentedly that the outward man be destroyed, so that the inward man be renewed. For this is the nature of the kingdome of God, when wee submit our selues to the righteousnesse thereof, to make vs partakers of his glorie. This is done when brightly setting forth his light and trueth with alwaie new encreases, whereby the darknesse and lies of Satan and his kingdome, maie vanish away, be destroyed and perish, he defendeth them that be his, with the help of his Spirit, directeth them to vprightnesse, and strengtheneth them to continuance: but ouerthroweth the wicked conspiracies of his enemies shaketh abroad their treasons and deceites, preuenteth their malice, and beatech downe their stubbornnesse, till at length he kill Antichrist with the Spirit of his mouth and destroye all vngodlinesse with the brightnesse of his comming.

1. Cor. 15. 28.

43 The third petition is, That the will of God be done in earth as it is in heauen. Which although it hangeth vpon his kingdome, and cannot be seuered from it, is not in vaine added seuerally, for our grossenesse, which doeth not easily or by and by conceiue what it is that GOD reigne in the worlde. It shall therefore be no absurditie if this be taken by way of plainer exposition: that God shall then be king in the worlde when all things shall submit themselves to his will. Nowe here is not meant of his secrete will,

*Our requesting in the third petition that the will of God maie be obeyed is a renouncing of our owne carnall vills and desires.*

Pfal.103.20.

whereby he gouerneth all things & directeth them to their end. For though Satan & men are troublefomly carried against him, yet he can by his incomprehensible counfel not only turne afide their violent motions, but also drive them into order that he maie do by them that which he hath purposed. But heere is spoken of an other will of God, namely that, whereunto answereth willing obedience: and therefore the heauen is by name compared with the earth: because the Angels, as it is faide in the Psalme, do willingly obey God & are diligently bent to do his commandements. We are therefore commanded to wish that as in heauen nothing is done but by the becke of God, & the Angels are quietly framed to all vprightnesse: so the earth, all stubbornnesse & peruersnesse being quenched, may be subiect to such gouernment. And when we require this, we renounce the desires of our owne flesh: because whosoever doth not resigne and yeld his affections to God, he doth as much as in him lieth set himselfe against him, forasmuch as nothing cometh out of vs but faultrie. And we are againe by this praier framed to the forsaking of our selues, that God maie gouern vs after his wil: & not that onlie, but that he may also create in vs new mindes, & new hearts, our old being brought to nought: that we maie feelee in our selues none other motion of desire than a mere consent with his will: summarily that we maie will nothing of our selues, but that his Spirit maie gouerne our heartes, by whom inwardly teaching vs we maie learne to loue those things that please him, & to hate those things that displease him. Whereupon this also followeth, that whosoever affections fight against his will, he maie make them vaine and void. Loe here be the first three chiefe points of this praier, in asking whereof wee ought to haue, the onelie glorie of God before our eyes, leauing the respect of our selues, and hauing no regard to anie of our owne profit, which although it come hereof largely vnto vs, yet wee ought not here to seeke it. But albeit al these things, though we neither thinke of them, nor wish them, nor aske them, must neuerthelessse come to passe in their due time, yet wee must wish them and require them. And this to doe is no small profit for our trauaile, that we maie so testifie and professe our selues to be the seruantes and children of God, as much as in vs lieth endeououring and being true lie and thoroughly giuen to set forth his honour, which is due to him beeing both a Lorde and a Father. Who so therefore doe not with affection and zeale of auaucing the glorie of God, pray that the name of God bee halloved, that his kingdome come, that his will be done: they are not to be accounted among the children and seruantes of God: and as all these things shalbe done against their willes, so they shall turne to their confusion and destruction.

*The sense of the fourth petition wherein our corporal & earthlie necessities are commended vnto God.*  
1. Cor. 10. 31.

44 Nowe followeth the seconde parte of the prayer, in which we come downe to our owne commodities: not that bidding fare well to the glorie of God (which as Paul witnesseth, is to be regarded euen in meate & drinke) we shoulde seeke onelie what is profitable for our selues: but we haue already giuen warning that there is this difference, that God peculiarly claiming three petitions to himselfe doeth drawe vs to himselfe wholly, that he may in this wise proue our godlinesse. Then he graunteth vs also to haue an eye to our owne commodities, but with this condition, that wee aske nothing



nothing for our selues but to this end that whatsoeuer benefits he bestoweth vpon vs, they may set forth his glory: forasmuch as nothing is more rightfull than that we liue and die to him. But in this petition we aske of God generally all thinges which the vse of the bodie needeth vnder the elements of this world, not only wherewith we may bee fed & clothed, but also what soeuer he foreseeeth to be profitable for vs, that we may eat our bred in peace. By which prayer breesely we yeelde our selues into his care, and commit vs to his prouidence, that he may feede, cherish, and preserue vs. For the most good Father disdained not to receiue also our bodie into his faithful safeguard and keeping, to exercise our Faith in these small thinges, when we look for all things at his hands euen to a crumme of bread and a droppe of water. For whereas it is come to passe I wote not howe by our iniquitie, that we be moued and vexed with greater care of the flesh than of the soule: many which dare trust to God for their soule, are yet careful for their flesh, are yet in doubt what they shall eate, and wherewith they shall be clothed: and if they haue not plentie of wine, wheate, and oile aforehande, they tremble for feare. So much more doe we esteeme the shadowe of this life which lasteth but a moment, than that euermlasting immortalitie. But who so trusting to God haue once cast away that carefulnesse for the prouision of the flesh, do also by and by looke for saluation and euermlasting life at his hande, which are greater thinges. It is therefore no small exercise of Faith, to hope for those thinges of God, which otherwise do so much holde vs in care: & we haue not smaly profited, when we haue put off this vnbeleeuingnes which sticketh fast within the bones almost of all men. As for that which some do heare teach of trāsubstantiall bread, it seemeth but finally to agree with the meaning of Christ: yea but if wee did not euen in this fraile life giue to God the office of a nourishing Father, our praier should be vnperfect. The reason which they bring is too much prophane: that it is not meete that the children of God, which ought to be spirituall, should not onely cast their minde to earthly cares, but also wrappe God therein with them. As though his blessing and fatherlie fauour doth not also appeare in the sustenance of our life, or as though it were written in vaine that godlinesse hath promises not onelie of the life to come, but also of this present life. 1. Tim. 4 8 Our although the foregiuenesse of sinnes is of much greater value than the sustentances of the body, yet Christ hath set the inferior thing in the first place, to the intent to lift vs vp by degrees to the other two petitions which do properly belong to the heauenlie life, wherein he had regard to our grossenesse. We are commaunded to aske Our breade, that we should be content with the quantity which our heauenly father vouchsafeth to giue to vs, & should not seek for gaine by vnlawfull crafty meanes. In the meane time we must leaue that it is made Ours by Title of gifte, because neither our diligence, nor our trauaile, nor our handes (as it is sayde in *Moses*) doe by them selues get vs any thing, vnlesse the blessing of God be present: yea the plentie of bread should nothing at all profite vs, vnlesse it were by God turned into nourishment. And therefore this liberalitie of GOD is no lesse necessarie for the riche than for the poore: because hauing their cellars and their barnes full, they shoulde yet faint for drines and emptinesse, vnlesse they did by his grace enioy

Leuit. 26. 20.

## Cap. 20. Of the maner how to receiue

enjoy their bread. The worde *This Day*, or euerie day as it is in the other Euangelist, and also the adiectiue *Dailie*, do bridle the too much greedines of fraile things, wherewith we are wont to burne out of measure, & wherunto are ioyned other euils: such if we haue plentifull abundance, we do gloriously powre it out vpon pleasure, delights, boasting, and other kinds of riotous excess. Therefore we are commaunded to ask only so much as is enough for our necessity, & as it were from day to day, with this affiance, that when our heavenly Father hath fedde vs this day, hee will also not fail vs to morrowe. Therefore how great plenty of things soeuer do flowe vnto vs, yea when our barnes be stuffed and our cellars full: yet we ought alway to aske our dayly bread: because we must certainlie beleue that all substance is nothing, but inso much as the Lorde doth by powring out of his blessing with continuall encrease make it fruitfull: & that the very same substance that is in our hand, is not our owne, but inso much as hee doth euerie houre giue vs a portion & graunt vs the vie of it. This whereas the pride of men doth most hardlie suffer it selfe to be perswaded: the Lord testifieth that he hath shewed a singular example therof for all ages, when he fed his people with *Manna* in the wilderness, to teach vs that man liueth not in bread onelie, but rather in the worde that commeth out of his mouth. Whereby is declared, that it is his power alone by which our life and strengthes are sustained, although he do minister it vnto vs vnder bodilie instruments. As hee is wont also to teach vs by the contrarie example, when he so oft as hee will, breaketh the strength and (as he calleth it) the staffe of bread, that men eating may pine with hunger, and drinking may be dried vp with thirst. But whoso not being contented with daily bread, but with vnbrideled greedinesse are gaping for endlesse store, or whoso being full with their abundance, and careless by reason of the heape of their riches, doe neuer thelesse sue to God with this prayer, they doe nothing else but mocke him. For, the first sort of such men aske that which they would not obtaine, yea that which they most of all abhorre, that is, to haue onely dailie bread, and so much as in them lieth they dissemblingly hide from God the affection of their couetousnesse: whereas true prayer ought to powre out before him the verie whole minde it selfe, and whatsoever inwardly lieth hidden. But the other sorte do aske that which they looke not for at his hande, namelie that which they thinke that they haue with themselves. In this that it is called *Ours* the bountifullnes of God (as we haue saide) so much more appeareth, which maketh that ours that is by no right due to vs. Yet that exposition is not to be reiected which I haue also touched, that by our bread is meant that which is earned with rightfull & harmelesse trauaile, and not gotten with deceites and extortions: because that is alway other mens which we get to our selues with any ill doing. Whereas we pray that it be giuen vs, thereby is signified that it is the onely and free gift of God, from whence soeuer it come to vs, yea when it shall most of all seeme to be gotten by our owne pollicie and trauaile, and earned with our owne hands: forasmuch as it commeth to passe by his onelie blessing that our labours prosper well.

Deut. 8. 3  
Mat. 3. 4.

Leuit. 26. 26.

The first petition  
wherein our sins

45 Now followeth, Forgiue vs our dettes: in which petition and the next

next following, Christ hath briefly contained whatsoeuer maketh for the heavenly life: as in these two partes aboue standeth the spirituall covenant which God hath made for the saluation of his Church, I will write my lawes in their hearts, and I will be merciful to their iniquitie. Here Christ beginneth the forgiuenesse of sinnes; after this, he will by and by adioyne the second grace, that God defend vs with the power of his Spirit, & sustaine vs w<sup>th</sup> his help, that we may stand vnouercome against all tentations. And sinnes he calleth debtes, because we are detbound to pay the penaltie of them, & were by no means able to satisfie it, vnlesse we were acquitted by this forgiuenesse. Which pardon is of his free mercie, when he himselfe liberally wyceth out these dettes, taking no payment of vs, but with his owne mercie satisfying himselfe in Christ, which hath once giuen himselfe for recompence. Therefore whoso trust that God shalbe satisfied by their owne or other mennes merites, and that with such satisfactions the forgiuenesse of sinnes is recompensed and redeemed, they haue no parte of communicating of this free forgiuenesse: and when they call vppon God in this manner, they doe nothing but subscribe to their owne accusation, yea and seale their owne condemnation with their owne witnesse. For they confesse themselves debtors, vnlesse they be acquitted by the benefit of forgiuenesse, which yet they doe not receiue, but rather refuse, when they thrust vnto God their owne merites and satisfactions. For, so they do not beseech his mercie, but do appeale to his iudgement. As for them that dreame of a perfection in themselves, which taketh away neede to craue pardon, let them haue such disciples whome the itching of their cares driueth to errors: so that it be certaine that so many disciples as they get, are taken away from Christe: forasmuch as he instructing all to confesse their guiltinesse, receiue none but sinners: not for that he cherisheth sinnes with flatteringes, but because he knew that the faithfull are neuer thoroughly vnloioed of the vices of their flesh, but that they alway remaine subiect to the iudgement of God. It is in deede to be wished, yea and to be earnestly endeouored, that we hauing perfermed all the partes of our durie may truly reioyce before God that we are cleane from all spot, but forasmuch as it pleaseth God by litle and litle to make againe his image in vs, that there alway remaineth some infection in our flesh, the remedie ought not to haue bene despised. If Christ by the authoritie giuen to him of his Father, commaundeth vs throughout the whole course of our life, to flee to crauing of pardon of our guiltinesse: who shall be able to suffer these newe masters, which goe about with this imagined ghost of perfect innocencie to dafell the eyes of the simple, to make them to trust y<sup>e</sup> they may be made free from all fault? Which, as *Iohn* witnesseth, is nothing else but to make God a liar. And with all one worke these lewd men by cancelling one article do teare in sunder & by y<sup>e</sup> meane doe weaken from the verie foundation the whole covenant of God, wherein we haue shewed y<sup>e</sup> our saluation is contained: so as they be not only robbers of God, because they seuer those things so conioyned, but also wicked and cruell because they ouerwhelme poore soules with dispaire: and traitours to themselves and o<sup>th</sup>er, that be like them, because they bring themselves into a slothfulnesse directly contrarie to the mercie of God. But whereas, some obiect, that

*are confessed to be  
debtes, our imper-  
fections acknow-  
ledged during the  
serme of this pre-  
sent life, a professi-  
on made of our  
owne willing-  
nesse to waite out  
our heartes of all  
revengeful cogita-  
tions towards  
them that haue  
priuateely injured  
vs.*

*Ier. 31. 33.*

*and 33. 8.*

*Rom. 3. 29.*

*1. Iohn. 1. 10.*

in.



Esay 43. 29.

in withing the comming of the kindome of God, wee doe also aske the putting away of sinne: that is too childish, because in y<sup>e</sup> first table of this praier is set forth vnto vs most high perfectiō, but in this part is set forth our weakness. So these two things do fitly agree together, that in a spring toward the marke we despise not the remedies which our necessitie requireth. Finally; we pray that we may be forgiven as wee our selues doe forgive our debtors, that is, as we do forgive and pardon all of whome soeuer wee haue bene in any thing offended, either vniustly handled in deede, or reprochfully vsed in word. Not that it lyeth in vs to pardon the guiltines of the fault & offence which pertaineth to God alone: but this is our forgiving, of our owne willingness to lay away out of our mind wrath, hatred, and desire of reuengement, and with voluntarie forgetfulness to treade vnder foote the remembrance of iniuries. Wherefore we may not aske forgiveness of sinnes at the hande of God, if we do not also forgive their offences towarde vs which either do or haue done vs wrong. But if wee keepe any hatreds in our heartes, and purpose any reuengements, and imagine by what occasion wee may hurt, yea, and if we do not endeavour to come into fauour againe with our enemies, and to deserue well of them with all kinde of friendly doings, & to winne them vnto vs; we do by this prayer beseech God that he doe not forgive vs. For we require that he graunt to vs the same forgiveness which we graunt to other. But this is to pray that he graunt it not to vs, vnlesse wee graunt it to them. Whoso therefore be such, what doe they obtaine by their prayer but a more grievous iudgement? Last of al it is to be noted, y<sup>e</sup> this condition y<sup>e</sup> he forgive vs as we forgive our debtors, is not therefore added for y<sup>e</sup> we deserue his forgiveness by the forgiveness which we graunt to other, as if that cause of forgiveness to vs were there expressed: but by this worde partly the Lordes will was to comfort the weakenesse of our Faith, for he added this as a signe whereby we may be assured that he hath as surely graunted to vs forgiveness of our sinnes, as we surely know in our conscience that we haue graunted the same to other, if our mind be voide and cleansed of all hatred, enuie, and reuengement, and partly by this as it were by a marke, he wipeth them out of the number of his children that they may not bee bolde to call vpon him as their Father, which being headlong hasty to reuenge, & hardly entreated to pardon, do vse stiffely continuing enmities, and do cherish in themselves the same displeasure towarde other which they pray to be turned from themselves. Which is also in *Luke* expressly spoken in the wordes of Christ.

*The sixt petition  
of aide & succour  
against the pow-  
er of those meanes  
which prouoking  
vnto euill we  
are not able of our  
selues to with-  
stand.*

1am. 1. 2. &amp; 14.

46 The sixt petition (as we haue saide) answereth to the promise of engrafting the lawe of God in our heartes. But because we do not without continuall warrefare and harde and great strivings obey to God, wee doe here pray to be furnished with such weapons and defended with such succor, that wee maie be able to get the victorie: whereby wee are warned that we stand in neede not onelie of the grace of the Spirit, which may soften, bowe, & direct our heartes to the obedience of God, but also of his helpe, whereby hee may make vs inuincible against both all the traiterous entrappings and violent conflictes of Satan. But now of tentations there are manie and diuerse sortes. For, both the peruerse thoughtes of minde prouoking vs to trespasing

trespassing against the law, which either our own lust doth minister vnto vs, or the deuill stirreth vp, are tentations: and also those things which of their owne nature are not euill, yet by the craft of the deuill are made tentatiōs, when they are so set before our eyes, y<sup>e</sup> the occasion of them we be drawn away or do swarue from God. And these tentations are either on the right hand or on the left. On the right hande, as riches, power, honours, which Mat. 4.1. & 3. commonlie do with their glistering and shewe of good so dauell the sight of men, and catche them with the baited hooke of their flatteringes, that being entrapped with such deceites, or dronk with such sweetenesse, they may forget their God. On the left hand, as pouertie, reproches, despisings, trouble, and such other: that they being grieued with the bitterness & hardnes thereof may be vtterlie discouraged, cast away faith and hope, and finally be altogether estranged from God. To these tentations of both sortes, which fight with vs either being kindled in vs by our own lust, or being set against vs by the craft of Satan, we pray to our heauēly Father that he suffer vs not to yeelde: but rather that hee vpholde vs and raise vs vp with his hande, that being strong by his strength, we may stand fast against all the assaultes of the malicious enimie, whatsoeuer thoughtes he put into our minde: then, that whatsoeuer is set before vs on either side, we may turne it to good, that we neither be puffed vp with prosperitie, nor throwne downe with aduersitie. Neither yet doe wee heare require that we may feele no tentations at all, with which we haue great neede to be stirred vp, pricked, and pinch- Psal. 26.2. ed, least by too much rest we growe dull. For not in vaine did *Dauid* wishe Gen. 22.1. to be tempted: and not without cause the Lord daylie tempteth his elect, Deu. 8.2 & 13.3 chastising them by shame, pouertie, trouble, and other kindes of Crosse. But God tempteth after one manner, and Satan after another: Satan, to destroy, damne, confounde, and throwe downe headlong: but God, that by prouing them that be his he may haue a trial of their vnfainednesse, and by exercising them may confirme their strength, to mortify, purge by fire, and seare their flesh; which vnlesse it were in this wise restrained, would waxe wanton, and would wildly outrage about measure. Moreouer Satan assaileth men vnarmed and vnreadie, that hee may oppresse them vnware: God 1. Cor. 10.13. euen with tempting worketh the effect, that they which be his may patientlie beare whatsoeuer he sendeth vpon them. By the name of the *Euill*, whether we vnderstande the Deuill or sinne, it maketh little matter. Satan in deede himselfe is the enimie that lieth in waite for our life: but with sinne he is armed to destroy vs. This therefore is our request, that we may not be overcome or overwhelmed with any tentations, but may by the power of the Lord stande strong against al contrarie powers wherewith we are assailed: which is, not to yeeld vs vāquished to tentations, that being receiued into his keeping & charge, and being safe by his protection: we may endure vnouercome ouer sinne, death, the gates of hel, and the whole kingdome of the deuill: which is to be deliuered from euil. Where it is also to be diligently marked, that it is about our strength to matche with the deuill so greate a warrior, & to beare his force and violence. Otherwise we should but vaine-ly or as it were in mockage ask that which we had alreadie in our selues. Surely, they which prepare them to such a battell with trust of them selues, doe not



Psal. 60. 14.

James. 1. 13.

not sufficiently vnderstand with how fierce and wellarmed an enemy they haue to doe. Now wee pray to be deliuered from his power, as out of the mouth of a mad and raging lyon, whereas we should be torn in peeces with his teeth and pawes, and swallowed with his throte, vnlesse the Lord do deliuer vs out of the midst of death: yet therewithal knowing this that if the Lorde shall stande by vs, and fight for vs when we are ouertrowne, we shal in his strength shewe strength. Let other trust as they list to their owne abilities and strengths of freewill, which they thinke that they haue of them selues: but let it suffice vs that we stand and are strong by the only strength of God. But this prayer containeth more than at the first sight it beareth in shewe. For if the spirite of God be our strength to fight out our combat with Satan, we shall not be able to get the victorie vntill we being filled with that Spirite shall haue put off all the weakenesse of our flesh. When therefore we pray to be deliuered from Satan and the Deuill, we pray to be from time to time enriched with newe encreases of the grace of God, till being fully stuffed with them we may triumph ouer all euill. It seemeth harde and rough to some, that we craue of God that he lead vs not into tentation, forasmuch as it is contrary to his nature to tempt, as *James* witnesseth. But this question is already partly assailed, where we said that our owne lust is properly the cause of all the tentations wherewith wee are ouercome, & therefore worthilie beareth the blame thereof. Neither doth *James* meane any thing else, but that the faultes are without cause and wrongfully layde vpon God, which we are driuen to impure to our selues, because we know our selues in our conscience guilty of them. But this withstandeth not but that God may when it pleaseth him make vs bond to Satan, cast vs away into a reprobate sense, and to filthy lustes, and so leade vs into tentation by his iudgement which is righteous in deede but yet oftentimes secret: forasmuch as the cause of it is often hid from men, which is yet certainly known with him. Whereupon is gathered that this is no vnfit manner of speaking, if wee bee perswaded that he doth not without cause so oft threaten, that when the reprobate shall be stricken with blindness and hardning of heart, these shall be sure tokens of his vengeance.

*That which is added in the Lorders prayer, concerning his kingdome pouer & glorie to whom we pray, giueth vs both boldnesse to aske & great trust to obtaine that we pray for.*

47 These three petitions, wherewith we do peculiarie commend vs & our thinges to God, doe evidently shew this which we haue before said, that the praiers of Christians ought to be common and to tend to the common edifying of the Church, and to the encrease of the communion of the faithful. For ther doth not euery man pray to haue any thing priuately giuen, but all in common together do pray for Our bread, for forgiuenesse of sins, that we may not be led into tentation, that we may be deliuered from euil. There is furthermore adioyned a cause why wee haue both so greate boldnesse to aske, and so great trust to obtaine: which although it be not in the latine copies, yet it agreeth more fitly in this place than that it should seeme worthy to be omitted, namely that his is the kingdome, and the power and the glorie for euer. This is the perfect and quiet rest of our soule. For if our praiers were to be commended to God by their own worthinesse, who should be so bolde, as once to open his mouth before him? Now howsoeuer we bee moste miserable, howsoeuer most vnworthie of all men, howsoeuer void of all

com.



commendation: yet we shall neuer want cause to pray, & neuer be destitute of confidence: forasmuch as our father cannot haue his kingdom, power, and glory taken away from him. At the end is added Amen, whereby is expressed our seruentnes of desire to obtaine those things that we haue asked of God, and our hope is confirmed that all such things are already obtained & shall surely be given vs because they are promised of God, which can not deceiue. And this agreeth with that manner of prayer which we haue here before rehearsed, Doe it Lorde for thy names sake, not for our sakes or our righteousness: whereby the holy ones do not only expresse the ende of their prayers, but also confesse that they are vnworthy to obtain vnlesse God fetch the cause from himselfe, and that their trust to speed commeth of the onely nature of God.

48 Thus haue wee whatsoeuer we ought yea or in any wise may aske of God, set forth in this forme & as it were a rule of praying taught by y best scholemaister Christe, whom the Lord hath set ouer vs to be our teacher, and whome alone he hath willed to be harkened vnto. For he both alway hath beene his eternall wisdom, and being made man is giuen to men the Angell of great counsell. And this prayer is in all pointes, so fully perfect, that whatsoeuer foreine or strange thing is added which cannot be referred to it, it is vngodly and vnworthy to be allowed of God. For in this summe he hath set forth, what is meete for him, what is pleasing to him, what is necessary for vs: finally what he will graunt. Wherefore who so dare go further, and to aske any thing of God beside these, first they will adde of their owne to the wisdom of God (which can not be done without mad blasphemie) then they holde not themselves vnder the will of GOD, but despising it doe with greedinesse wander further: finally they shal neuer obtaine any thing, forasmuch as they pray without faith. And there is no doubt y all such prayers are made without faith, because here wanteth the worde of GOD, vpon which vnlesse faith be grounded, it can in no wise stand. But they which forsaking the maisters rule, doe followe their owne desires, are not onely without the worde of God, but also so much as they be able with their whole endeavour, are against it. Therefore *Tertullian* no lesse fitly than truly hath called this a lawfull prayer, secretly signifying that all other are lawlesse and vnlawfull.

49 We would not haue these things so taken as though we were so bound with this forme of prayer, that we may not change a worde or a syllable. For there are echwhere read many prayers in the Scriptures, farre differing from this in wordes, yet written by the same Spirit, and which are at this day profitable to be vsed of vs. Many are continually put into y mouthes of the faithfull by the same Spirit, which in likeness of wordes doe not so much agree. This onely is our meaning in so teaching, that no man should seeke, looke for, or aske any other thing at all than that which is summarily comprehended in this prayer, & which though it most differ in wordes yet differeth not in sense. Like as it is certaine that all the prayers which are founde in the Scriptures, & which do come out of godly hearts, are applied to this, so verily none can any where be found, which may match, much lesse passe, the perfectnesse of this prayer. Here is nothing left out, that might be thought vpon

*The perfection of the Lords prayer, and the danger of presuming to craue thinges without the compass thereof.*  
Mat. 17. 5.  
Esa 11. 2.

See August. Of praier to Proba.

Defugain persecut.

*Our requestes when wee pray are not tied to the wordes and syllables, but so those thinges which are contained within the compass of the Lords prayer.*

vpon to the prayſes of God, nothing that ought to come into y<sup>e</sup> mind of man for his owne profits : and the ſame ſo fully that all hope is worthily taken away from all men to attempt to make any better. In a ſumme, let vs remember that this is the doctrine of the wiſdome of God, which hath taught what he willed, and willed what was needfull.

*The neceſſity of  
prayer and of ſe-  
times for that  
poſe.*

50 But although we haue aboue ſayd, that we ought alway to breath v-ward with mindes liſted vp to God, and pray without ceaſing: yet forasmuch as ſuch is our weakeneſſe, as needeth to be vpholden with many helpes: ſuch is our dulneſſe, as needeth to be pricked forward with many ſpurs: it is good that euerie one of vs appoint to himſelfe priuately certain houres which may not paſſe away without prayer, and which may haue the whole affections of our minde thoroughly buſied to that poſe: as, when we riſe in the morning, before that we goe to our dayes worke, when we ſitte downe to meate, when we haue beene fedde by the bleſſing of God, when we take vs to reſt. Onely let this not be a ſuperſtitious obſeruing of houres, by which, as paying a taſke to God, we may thinke our ſelues diſcharged for the other houres: but a training of our weakeneſſe, whereby it may ſo be exerciſed and from time to time ſtirred vp. Specially we ought carefully to looke that ſo oft as either we our ſelues are in diſtreſſe, or wee ſee other to be in diſtreſſe with any hardneſſe of aduerſitie, we runne ſtreight way to him, not with feet but with heartes: then, that we ſuffer not any proſperitie of our owne or other mens, to paſſe but that we teſtifie that we acknowledge it to be his with prayſe and thanksgiuing. Finally, this is diligently to be obſerued in all prayer, that we goe not about to binde God to certaine circumſtances, nor to appoint to him, what he ſhal doe, at what time, in what place, and in what maner: as by this prayer we are taught to make to him no lawe, nor to appoint to him any condition, but to leaue to his wil that thoſe thinges which he will do, he may doe in what maner, at what time, & in what place it pleaſeth him. Wherefore ere we make any prayer for our ſelues, we firſt pray that his will be done: where we doe already ſubmitte our will to his: with which when it is reſtrained as with a bridle put vpon it, it may not preſume to bring G O D into rule, but make him the iudge and gouernour of all her deſires.

*Conſtancie and  
patience in prayer  
needful.*

51 If we do with mindes framed to this obedience, ſuffer our ſelues to be ruled with the lawes of Gods providence, we ſhal eaſily learn to continue in prayer, and with longing deſires patiently to waite for the Lorde: being aſſured that although he appeare not, yet he is alway preſent with vs, and will when he ſeeth his time declare howe not deafe eares he gaue to the prayer, which in the eyes of men ſeemed to be deſpiſed. And this ſhal be a moſt preſent comfort, that we faint not & fall downe by deſpaire, if at any time God doe not anſwere at our firſt requeſtes. Like as they are wont to do, which while they are caried with their ſodaine heate, doe ſo cal vpon G O D, that if he come not to them at their firſt brunt and bring them preſent helpe, they by and by imagine him to be angry and hatefully bent againſt them, and caſting away all hope of obteining do ceaſe to cal vpon him. But rather diſſerring our hope with a well tempered eueneſſe of minde, let vs goe forward in that perſeuerance which is ſo much commended to vs in Scriptures.

For



For in the Psalmes we may oftentimes see how *Dauid* & other faithful men, when they seeme in a manner wearied with praying, did beate the aire, because they threwe away their wordes to God that hearde them not, and yet they cease not from praying: because the worde of God hath not his full authoritie maintained, vnlesse the credite thereof be set aboue all successes of things. Moreouer let vs not tempt God and prouoke him against vs being wearied with our importunacie, which many vse to doe, which doe nothing but indent with God vpon a certaine condition, and binde him to the laws of their covenenting, as though he were seruant to their desires: which if he do not presently obey, they disdain, they chafe, they carp against him, they murmur, they turmoile. Therefore to such oftentimes in his furor he being angrie graunteth that, which to other in his mercie he being fauourable denieth. An example hereof are the children of *Israel*, for whome it had bene better not to haue bene heard of the Lorde, than with flesh to eate vp his wrath.

Num. 11. 18

32 But if yet at length after long looking for it our sense do not perceiue what we haue preuailed with praying, and feeleth no fruite thereof: yet our faith shal assure vs of that, which cannot be perceiued by sense, namely that wee haue obtained that which was expedient for vs, forasmuch as the Lord doeth so oft and so certainly take vpon him that hee will haue care of our grieues, after that they haue bene once laide in his bosome. And so he will make vs to possesse aboundance in pouertie, comfort in affliction. For howsoeuer all other things do faile vs, yet God will neuer faile vs, which suffreth the waiting and patience of them that be his to be disappointed. Hee alone shal suffice vs in steede of all thinges, forasmuch as hee conteineth in himselfe all good thinges, which hee shall one day disclose vnto vs at the day of iudgement when hee shall plainly shewe forth his kingdom. Beside this although God grant to vs, yet hee doeth not alway aunswere according to the expresse forme of our request, but holding vs after outwarde seeming in suspense, yet by a meane vnknown hee sheweth that our prayers were not vaine. This is meant by the words of *Iohn*, If wee knowe that he heareth vs when we aske any thing of him, we know that we haue the petitions which we aske of him. This seemeth a weake superfluousnesse of words: but it is a singularly profitable declaration, namely that God euen when he doth not follow our desires, is yet gentle and fauourable to our prayers, that the hope which resteth vpon his worde may neuer disapoint vs. But with this patience the faithfull doe so farre neede to bee sustained, that they shoulde not long stand vnlesse they did stay vpon it. For the Lorde doth by no light trials prooue them that be his, and not tenderly doeth exercise them: but oftentimes driueth them into the greatest extremities, and when they are driuen thither hee suffereth them long to sticke fast in the mire, ere hee giue them any taste of his sweetenesse: and, as *Hanna* sayeth, hee slaueth, and quickeneth: hee leadeth downe to the helles, and bringeth backe againe. What could they heere doe but bee discouraged, and fall headlong into dispaire: vnlesse when they are in distresse and desolate and alreadie halfe deade, this thought did raise them vp, that God doeth looke vpon them, and that there shall be at hande an ende of their euils. But

*Our prayers not  
fruitlesse though  
the fruite thereof  
be not alwayes  
sensible.*

1. Iohn. 5. 15

1. Sam. 2. 6



## Cap. 21. Of the manner how to receive

howsoever they stand fast vpon the assurednes of that hope, they cease not in the meane time to pray: because if there be not in prayer a stedfastnes of continuance, we nothing preuaile with praying.

### The xxj. Chapter.

*Of the eternall Election, whereby God hath predestinate some to saluation, and other some to destruction.*

*The necessity of knowing the truth in the question of predestination that God may be glorified, our mindes both humbled & confirmed, & the danger of curious vvaading therein beyond the bounds of scripture.*

**B**UT nowe whereas the covenant of life is not equally preached to al men, and with them to whome it is preached it doth not either equally or continually find like place: in this diuersitie the wondrous deapth of the iudgement of God appeareth. For neither is it any doubt but that this diuersitie also serueth the free choise of Gods eternall election. If it be euident that it is wrought by the wil of God that saluation is freely offered to some, & other some are debarted from comming to it: here by & by arise great & hard questions which cannot otherwise be discussed, than if the godly mindes haue certainly stablished which they ought to holde concerning election & Predestination. This is (as many thinke) a combersome question: because they thinke nothing to bee lesse reasonable than of the common multitude of men some bee foreordained to saluation, other some to destruction. But howe they wrongfully encomber themselves, shall afterwarde bee euident by the framing of the matter together. Beside that in the verie same darknesse which maketh men afraide, not only the profitableness of this doctrine, but also the most sweete fruite sheweth foorth it selfe. Wee shall neuer bee clearly perswaded as wee ought to bee, that our saluation floweth out of the fountaine of the free mercie of God, til his eternall election bee knowne to vs, which by this comparison brightly setteth foorth the grace of God, that he doeth not without difference adopt all into the hope of saluation, but giueth to some that which he denieth to other. How much the ignorance of this principle diminisheth of the glorie of God, howe much it withdraweth from the true humilitie, it is plaine to see. But *Paul* denieth that that which is so necessarie to be known, is possible to be known, vnlesse God leauing altogether the respect of woorkes doe choose them whome hee hath determined with himselfe. In this time (saith he) the remnantes were saued according to the free election. If by Grace, then not of woorkes: forasmuch as Grace should then not be Grace. If of woorkes, then not of grace: forasmuch as woorkes should now not be woorkes. If we must be brought backe to the beginning of election, that it may be certaine that saluation commeth to vs from no other where than from the mere liberalitie of god: they which will haue this principle quenched, do niggardly so much as in the lyer darken that which ought gloriously and with full mouth to haue bene published, and they plucke vp the verie roote of humilitie. *Paul*, where the saluation of the remnant of the people is ascribed to free election, cleerely testifieth that onely then it is known that God doth by his meere good pleasure saue whome he will, and not render rewarde which cannot bee done. They which shut the gates, that none may be bolde to come to the tasting  
of

of this doctrine, do no lesse wrong to men than to God: because neither shall any other thing suffice to humble vs as we ought to be, neither shall we otherwise feeble from our heart howe much we are bounde to God. Neither yet is there any other where the vpholding staie of sound affiance, as Christ himselfe teacheth, which to deliuer vs from all feare, and to make vs vnau- quishable among so manie dangers, ambushes, & deadly battels, promisseth that whatsoeuer he hath receiued of his Father to keepe, shall be safe. Where of we gather that they shall with continuall trembling be miserable, who- soeuer they be that knowe not themselves to be the proper possession of God: and therefore that they do verie ill provide both for themselves and for all y faithful, which being blind at these three profits which we haue touched, wold with the whole foundatiō of our saluatiō to be quite taken from among vs. Moreover, hereby the Church appeareth vnto vs, which otherwīe (as Bernarde rightly teacheth) were not possible to be found, nor to be knownen among creatures: because both waies in maruelous wise it lieth hiddē within the bosome of blessed predestinatiō, & within the Masse of miserable dā- natiō. But ere I enter into the matter it self, I must before hande in two sortes speak to two sorts of men. That the intreating of predestinatiō, whereas of it self it is somewhat comber some, is made verie doubtful yea & dangerous, the curiosnes of men is the cause: which can by no stops be restrained frō wan- dring into forbidden compasses, & climbing vp on high: which, if it may, wil leaue to God no secret which it wil not search and turn ouer. Into this bold- nesse and importunacie forasmuch as we commonly see many to run head- long, & among those some that are otherwise not euil mē: here is fit occasion to warne them what is in this behalf the due measure of their duetie. First therfore let thē remēber, that when they enquire vpon Predestinatiō, they pearce into the secret closets of the wisdomē of God: whereinto if any man do carelessly and boldly breake in, he shall both not attaine wherewith to fa- tisfie his curiosnesse, and he shall enter into a maze whereof he shall finde no waie to get our againe. For neither is it meete that man shoulde freely search those things which God hath willed to bee hidden in himselfe, and to turne ouer from verie eternitie the height of wisdomē, which hee willed to be honored and not be conceiued, that by it also he might be maruellous vnto vs. Those secrets of his wil which he hath determined to be opened vnto vs, he hath disclosed in his word: and he hath determined, so far as he fore- saw to pertaine to vs and to be profitable for vs.

Iohn. 10. 29.

Ser. in Cant. 78.

2 We are come (saith *Augustine*) into the waie of Faith, let vs stedfastly holde it. It bringeth into the Kings chamber, in which all the treasures of knowledge and wisdomē are hidden. For, the Lord himselfe Christ did not enuie his excellent and most chosen disciples, when hee saide, I haue manie thinges to be said to you, but ye cannot beare them now. We must walke, we must profit, we must increase, that our harts may be able to conceiue those thinges which now we cānot conceiue. If the last day find vs profiting, there we shall learne that which here we could not. If this thought be of force with vs, that the word of the Lord is the onely way, that maie leade vs to search whatsoeuer is lawfull to be learned of him. that it is the only light, which maie giue vs light to see whatsoeuer wee ought to see of him: it shall casilie

Gods vvoorde  
the onely safe  
vvaie to vualke  
in, & the light to  
direct our vual-  
king in matters of  
so great hardnesse  
as this is.  
Hom in Ioh. 35.  
Iohn. 8. 26.



## Cap. 21. Of the maner how to receiue

holde backe and restraine vs from all rashnesse. For wee shall knowe that so soone as we be gone out of the boundes of the worlde, we run out of the waie, and in darkenesse, in which race wee must needes oftentimes straie, slippe, and stumble First therefore let this be before our eyes, that to couet any other knowledge of Predestination than that which is set forth by the worde of God, is a point of no lesse madnesse than if a man haue a will to go by an vnpassable waie, or to see in darkenesse. Neither let vs bee ashamed, to be ignorant of somewhat in it wherein there is some learned ignorāce. But rather let vs willingly abstain from the searching of that knowledge, whereof the excessiue coueting is both foolish & perillous, yea & deadly. But if the wantonnesse of wit prouoke vs, it shal be profitable alway to set this against it, wherby it may be beaten backe, that as too much of honie is not good, so the searching of glorie doth not turne vnto glorie to the curious. For there is good cause why we should be frayed awaie from that boldnes, which can do nothing but throw vs downe headlong into ruine.

Pro 25. 27.

*The doctrine of predestination not utterly to be shunned and buried in silence.*

3 There be other which when they haue a will to remedy this euill, doe command all mention of Predestination to bee in a manner buried, at the least they teach men to flee from euerie manner of questioning thereof as from a rock. Although the moderatio of these men be herein worthily to be praised that they iudge that mysteries shold be tasted of with such sobriety: yet because they descended too much beneath the mean: they litle preuaile with y wit of man, which doth not lightly suffer it selfe to be restrained. Therefore, that in this behalfe also we may keep a right end, we must return to the word of the Lord, in which we haue a sure rule of vnderstanding. For the scripture is the schole of the holic Ghost, in which as nothing is left out which is both necessarie & profitable to be known, so nothing is taught but that which is behouefull to learne. Whatsoeuer therefore is vitered in the Scripture concerning predestination, wee must beware that we debarre not the faithfull from it, least we should seem either enuiously to defraud the me of the benefit of their God, or to blame & accuse the holy Ghost who hath published those things which it is in anie wise profitable to be suppressed. Let vs (I say) giue leaue to a Christian man, to open his minde and his eares to all the sainges of God which are directed to him, so that it be done with this temperance, that so soone as the Lorde hath closed his holy mouth, hee maie also foreclose to himselfe all the way to enquire further. This shalbe the best bonde of sobriety, if not onely in learning we alway followe the Lorde going before vs, but also when hee maketh an ende of teaching, wee cease to will to learne Neither is the danger which they feare of so great importance, that we ought therefore to turne away our minds from the oracles of God. Notable is the saying of *Salomon*, that the glorie of God is to conceale a worde. But sith both godlinesse and common reason teacheth that this is not generally meane of euerie thing, wee must seeke a difference, least brutish ignorance should please vs vnder colour of modestie and sobriety. That difference is in fewe wordes plainly set out by *Moses*, To the Lorde our God (saith he) belong his secretres: but to vs and to our children hee hath disclosed these things. For we see how he commendeth to the people the study of the doctrine of the law, only by reason of the decree of God, because it

Pro. 23. 2.

Deut. 29. 26.

plea-



pleased God to publish it: and how hee withholdeth the people within those bounds, by this only reason, because it is not lawful for mortal men to thrust themselves into the secretes of God.

4 Prophane men (I grant) do in the matter of Predestination sodainly catch holde off somewhat which they may carpe, or cauil, or barke, or scoffe at. But if their waiwardnes do fray vs away from it, the chiefe articles of the faith must be kept secrete, of which there is almost none which they or such as they be do leaue vntouched with blasphemie. A frowarde wit will no litle proudly outrage when he heareth that in the essence of God there are three persons, than if hee heare that God foresawe what shoulde become of man when he created him. Neither will they abstaine from laughing, when they shall vnderstande that there is litle more than fise thousande yeares passed since the creation of the world: for they will aske why the power of God was so long idle and asleepe. Finally there can be nothing brought forth, which they wil not scoffe at. For the restraining of these sacrileges, must wee holde our peace of the Godhead of the Sonne, and of the holy Ghost? or must wee passe ouer in silence the creation of the world? Yea but the truth of God is both in this behalfe and euery where mightier than that it neede to feare the euil speaking of the wicked: as *Augustine* strongly mainteineth in his work of the good of Perseuerance. For we see that the false Apostles could not by defaming & slandering the true doctrine of *Paul*, make him to be ashamed of it. But whereas they say that this whole disputation is perillous also for godly minds, because it maketh against exhortations, because it shaketh faith, because it troubleth the heart it selfe: this is vaine. *Augustine* sticketh not to confesse that for these causes he was wont to be blamed, for that he did too freely preach Predestination: but, as he had in readines wherewithall, he largely confuteth them. But we, because many & diuerse absurdities are thrust into this place, had rather to reserue euery one to be wiped away in place fit for it. Only this I desire generally to obtaine of them, y<sup>e</sup> those things which the lord hath laid vp in secret, we may not search: those things which he hath brought openly abroad, we may not neglect: least either on y<sup>e</sup> one part we be condemned of vaine curiositie, or on the other part, of vnthankfulness. For, this also is verie wel said of *Augustine*, that wee may safely follow the scripture, which as with a motherly pace goeth stoupingly, least it should forsake our weaknes. But who so are so ware & so fearefull that they would haue Predestination to be buried, least it should trouble weake soules: with what colour, I beseech you, will they couer their arrogancie, when they indirectly accuse God of foolish vnadvisednesse, as though he foresawe not the danger, which they thinke themselves to haue wisely met with? Whofoeuer therefore trauelleth to bring the doctrine of Predestination into mistaking, he openly saith euil of God: as though somewhat had vnadvisedly slipped from him which is hurtfull to the Church.

5 Predestination whereby God adopteth some into the hope of life, & iudgeth some to eternal death, no man that would be accompted godly dare simply deny: But they wrap it vp with many cauiliations, specially they which make foreknowledge the cause of it. We in dede do say that they be both in God, but wee say that the one is wrongfully made subiect to the other.

Rr 3

When

*Predestination not therefore to be concealed because prophane men carpe, or barke, or scoffe at it, as they doe also at other parts of Christian doctrine which are not for that cause to be ouerpast.*

Cap. 15. vsque ad 20.

De bono perfecti. cap. 14.

Lib. 1. de Gen. ad lit.

*The doctrine of predestination obscured by such as make Gods foreknowledge, the cause thereof: vnto what knowledge and what predestination, examples of both.*

When we giue foreknowledge to God, we meane that all things alway haue beene and perpetually do remaine vnder his eyes, so that to his knowledge there is nothing to come or past, but all thinges are present, and so present that he doeth not imagine onely by concerned formes (as those thinges are present to vs, whereof our minde holdeth fast the remembrance) but hee truly beholdeth and seeth them as set before him. And this foreknowledge extendeth to the whole compasse of the world and to al creatures. Predetermination we call the eternal decree of God, whereby he had it determined with himselfe what hee willed to become of euery man. For all are not created to like estate: but to some eternall life, and to some eternall damnation is foreappointed. Therefore as euery man is created to the one or other end, so we say that he is predestinate either to life or to death. But this predetermination God hath not only testified in euery seuerall person, but hath shewed an example thereof in the whole issue of *Abraham*, whereby might plainly appeare that it lieth in his wil what shalbe the estate of euery nation. When the Highest diuided the nations, and seuered the children of *Adam*, his part was the people of *Israel*, the cord of his inheritance. The separation is before the eyes of all men: in the person of *Abraham* as in a drie stocke one people is peculiarly chosen, all other being refused; but the cause appeareth not, sauing that *Moses*, to cut off all occasion of glorying from posterity, teacheth that they excell only by the free loue of God. For he assigneth this to be the cause of their deliuerance, for that God loued the fathers, & chose their seede after them. More plainly in another Chapter: Hee was pleased in you to choose you, not because you passed other nations in number, but because he loued you. The same admonition is often repeated with him, Behold, to the Lorde thy God belongeth the heauen, the earth, and whatsoever things are in it: and hee hath pleased himselfe onely in your Fathers, and hath loued them, and hath chosen you their seede. Again in another place sanctification is commaunded them, because they are chosen to bee a peculiar people. And againe in another place, Loue is affirmed to bee the cause of protection. Which also the faithfull do declare with one voice, saying: He hath chosen for vs our inheritance, the glory of *Iacob*, whom he hath loued. For they do all impure to free loue all the gifts wherewith they were garnished of God: nor only because they knew that they themselues had obtained them by no deseruings, but also that euen the holy Patriarch was not endued with such vertue, that he could purchase to himselfe and his posteritie so great a prerogatiue of honor. And, the more strongly to tread downe al pride, he vpbraideth them y they haue deserued no such thing, forasmuch as they are a stubborne and hard-necked people. And oftentimes the Prophets doe hatefully and as by way of reproche cast the Iewes in the teeth with this election, because they had sowly departed from it. Whatsoeuer it be, now let the come forth which wil bind the election of God either to the worthines of men, or to the merites of workes. When they see one nation to be preferred before al other, & when they heare that God was led with no respect to be more fauourably bent to a few & vnnoble, yea and froward & disobedient men: wil they quarell with him, because his will was to shewe such an example of mercy? But they shall neither with their prating voices

him-

Deut. 32.8

Deut. 4.37

Deut. 7.8

Deut. 10.14

Deut. 23.5

Psal. 47.5

Deut. 9.6



hinder his work, nor with throwing stones of tauntes into heaven shal hit or hurt his righteousnesse, but rather they fall backe vpon their owne heads. Moreouer the Israelites are called backe to this principle of the free covenant, when either thanks are to be given to God, or their hope to be raised vp against the time to come. He made vs, & not we our selues (saith the Prophet) his people & the sheepe of his pastures. The negatiue is not superfluous, which is added to exclude vs, that they may knowe that of all the good things wherewith they excell, God is not onely the author, but fetched the cause thereof from himselfe, because there was nothing in them worthe of so great honor. Also he biddeth them to be contented with the meere good pleasure of God, in these wordes. The seede of *Abraham* are his seruantes: the children of *Jacob* his elect. And after y<sup>e</sup> he hath rehearsed the continuall benefites of God as fruites of the election, at length he concluded, that he dealt so liberally because he remembred his covenant. With which doctrine agreeth the song of the whole Church, Thy right hande and the sight of thy countenance gaue the land to our Fathers, because thou wast pleased in them. But it is to be noted, that where mention is made of the land, it is a visible signe of the secret seuering wherein the adoption is contained. To the same thankfulness *Dauid* in another place exhorteth the people, saying, Blessed is the nation whose God the Lord is, the people which he hath chosen for an inheritance to himselfe. And *Samuel* encourageth them to good hope, saying, The Lorde will not forsake you, for his owne great names sake, because it pleased him to create you for a people to himselfe. Likewise *Dauid* when his faith is assailed, armeth himselfe to fight, saying, Blessed is he whom thou hast chosen, he shall dwell in thy courtes. But forasmuch as the election hidden in God was stablished as well by the first deliuerance as by the second, and other meane benefites: in *Esay* the word of El King is transferred to this, God shall haue mercie on *Jacob*, and he shall yet choose out of *Israell* because he signifying the time to come, saith that the gathering together of the remnant of the people which he seemed to haue forsaken, shall be a signe of the stable and stedfast election, which once seemed to haue bene fallen away. When also it is said in another place, I haue chosen thee & haue not cast thee away: he setteth out the continual course of the notable liberalitie of his fatherly good wil. And yet more plainly the Angel saith in *Zacharie*, God shall yet choose *Ierusalem*: as though in hardly chasting it, he had reiected it: or as though the exile were an interrupting of the election: which yet remaineth inuolable, although the signes thereof do not alway appeare.

Psal. 105. 6.

Psal. 44. 4.

Psal. 33. 12.  
1. Sa 20. 22.

Psal. 65. 5.

Esa. 74. 2.

Esa. 41. 9.  
Zach. 2. 12.Of election and  
Predestination  
both generall and  
speciall.

6 There is to be added a second degree more narrowly restrained, or in which was scene a more speciall grace of God: when of the same kindred of *Abraham* God refused some, & other som by nourishing them in the church he shewed that he retained among his children. *Ismael* had at the beginning obtained egall degree with his brother *Isaac*, because the spirituall covenant had bene no lesse sealed in him by the signe of Circumcision. He is cut off, and then *Esaue* at the last an innumerable multitude and almost *Israell*. In *Isaac* was the seede called: the same calling endured in *Jacob*. A like exaple God shewed in reiecting *Sauk*: which thing is also gloriously set forth



Pfal. 78. 69.

in the Psalm. He hath put backe the tribe of *Isseph*, & the tribe of *Ephraim* he hath not chosen, but he hath chosen the tribe of *Iuda*. Which the holy historie diuerse times repeateth, that the wonderfull secret of the grace may the better appeare in this change *Ismael*, *Esau*, and such other, (I graunt) fell from the adoption by their own fault & gillines; because there was a condition adioyned, that they should faithfully keep the couenant of God, which they falsely brake. But this was yet a singuler benefit of God, that he vouchsafed to preferre them about the other Gentiles: as it is said in the Psalm, He hath not so done to other nations, nor hath opened his iudgements to them. But here I haue not without cause said that there be two degrees to be noted: because now in the choosing of the whole nation God shewed y he is in his owneere liberalitie bound to no lawes: but he is free, so that equal portion of grace is not to be required at his hand: the vnequalitie whereof sheweth that it is truly of free gift. Therefore *Malachie* amplifieth the vnthankfulnesse of *Israel*, because they beeing not onelic chosen out of all mankind, but also seuered out of a holy houle to be a peculiar people, doe vnfaithfully and wickedly despise God so beneficiall a Father. Was not *Esau* the brother of *Jacob*? (saith he) and yet *Jacob* I loued, but *Esau* I hated. For, God taketh it for confessed, that when either of them was borne of a holy Father, and successour of the couenant, finally a branch of the holie roote: nowe the children of *Jacob* were more than commonly bond, which were taken into that dignitie. But when *Esau* the first begotten being refused, their Father which was by nature inferior was made the heire, hee pro- ueth them doubly vnthankfull, and complaineth that they were not holden with that double bond.

Mal. 1. 2.

Election out-ward and in-ward, in the ge-nerall body of men outwardly ele-cted (sundry, v: which inwardly are not elected in the spi-rite,

7 Although it be already sufficiently euident, that God doth by his se- cret counsell freely choose whom he will, reiecting other, yet his free. ele- ction is hitherto but halfe shewed, till we come to all particular persons, to whom God not onely offereth saluation, but so assigneth it, that the certaintie of the effect thereof is not in suspense or doubtfull. For, these are account- ed in that onely seede, whereof *Paul* maketh mention. For although the a- doption was left in the hand of *Abraham*, yet because manie of his posteritie were cut off as rotten members: that the election maie be effectually and truly stedfast, we must needs ascend to the head, in whom the heauenlie Father hath bound together his elect one with another, and hath knit them to himselfe with a knot impossible to be loosed. So in the adoption of the kindred of *Abraham*, shined the liberall fauour of God, which he denied to o- ther men: yet in the members of *Christ*, appeareth a much more excellent strength of grace, because they being grafted into their head do neuer (al- way from saluation. Therefore *Paul* doth fully reason out of the place of *Ma- lachie* which I euen now alleaged: that where God with making a couenant of eternall life calleth any people to himselfe, there is in part a speciall ma- ner of election, that he doth not choose all effectually with common grace. Whereas it is saide, I haue loued *Jacob*, this pertaineth to the whole issue of the Patriarch, which the Prophet there setteth in cōparison against the po- steritie of *Esau*. Yet this withstandeth not but y in the person of one mā was set foorth to vs an example of the election, which cannot slippe away, but must

must come to the marke that it tendeth to. These *Paul* doth not vainly note to be called remnāts: because experience teacheth that of a great multitude many slide and vanish away, so that oftentimes there remaineth but a small portion. But why the general election of a people is not alway firm and stedfast, there is a reason offering it selfe in readinesse: because with whome God couenanteth he doth not by and by giue to them the spirit of regeneration by the power whereof they may continue in the couenant to the end: but the outward changing without the inwarde effectualnesse of grace, which might be of force to holde them in, is a certaine meane thing betweene the forsaking of whole mankind, and the election of a small number of the godly. The whole people of *Israell* was called the inheritance of God, of whom yet there were many strangers. But because God had not for nothing made couenant with them that he would be their father and redeemer, he rather hath respect to his owne free fauour than to the vnfaithfull falling away of many: by whome also his trueth was not abolished: because where he reserued any remnāt, it appeared that his calling was without repētrāce. For whereas God did from time to time choose vnto himselfe a Church rather out of the children of *Abraham*, than out of the prophane nations, hee had regarde to his couenant, which beeing broken of the whole multitude he restrained to a few, that it should not vtterly fall away. Finally the common adoption of the seede of *Abraham* was a certain visible image of a greater benefite, which God hath vouchsafed to graunt to fewe out of many. This is the reason why *Paul* so diligently putteth difference betwene ʒ childré of *Abrahā* according to the flesh, & his spirituall childré which were called after the example of *Isaac*. Not that it was a vaine and vnfruitfull thing simply to be the childe of *Abraham* (which might not be said without dishonour of the couenant) but because the vnchangeable counsell of God, whereby he hath predestinate whome he would, is by it selfe effectually onely to this latter sorte vnto saluation. But I warne the readers that they bring not a foreconceiued iudgement on either side, till it appeare by the places of scripture brought forth what is to bee thought. That therefore which the Scripture clerely sheweth, we say ʒ God by eternall and vnchangeable counsell hath once appointed whome in time to come he would take to saluation, and on the other side whome he would condemne to destruction. This counsell as touching the elect, wee say to bee grounded vpon his free mercie without any respect of the worthinesse of man, but whome hee appointeth to damnation, to them by his iust in deed and irreprehensible, but also incomprehensible iudgement, the entry of life is foreclosed. Now in the elect we set vocation, to be the testimony of election: and the iustification to be another signe of the manifest shewing of it, til they come to glorie wherein is the fulfilling of it. But as by vocation and electiō God maketh his elect: so by shutting out the reprobate either from the knowledge of his name or from the sanctification of his spirite, he doth as it were by these marks open what iudgement abideth for them. I will here passe ower many fained inuentions, which foolish men haue forged to ouerthrow predestination. For they need no confutation, which so soon as they are brought forth, do largely bewraie their owne falsenesse. I will tary onely vpon those, which either

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are in controuersie among the learned, or which may bring any hardnesse to the simple, or which vngodlinesse with faire seeming shew pretendeth, to scoffe at the righteousnesse of God.

The xxii. Chapter.

*A confirmation of this doctrine by testimonies of the Scripture.*

*God was not  
moued with the  
foresight of mans  
merites to prede-  
stinate, neither is  
to be grudged at  
for preferring  
some, and passing  
by others, whome  
particularlie and  
freelie he hath  
chosen.*

AL these things which we haue set are not without controuersie among many, specially the free election of the faithfull: which yet can not bee weakened. For the common sorte doe thinke that GOD, as hee foreseeeth that euerie mans deserting shall bee, so maketh difference betweene men: that therefore whome hee foreknoweth that they shal be not vnworthy of his grace, them he adopteth into place of children: and whose natures he espieth that they will bee bent to wickednesse and vngodlinesse, them he appointeth to the damnation of death. So by cloking it with the veile of foreknowledge they doe not onely darken election, but saine that it hath beginning from elsewhere. And this opinion receiued of the common sort is not the opinion of the common sort alone: for in all ages it hath had great maintainers. Which I doe plainlie confesse, to the entent that no man shoulde trust that it shall much hurt our cause if their names be objected against vs. For, the truth of GOD herein is more certaine, than that it may bee shaken: more cleare, than that it may bee darkened with the authoritie of men. But some other neither exercised in the scripture, nor worthy of any voice, doe raile at this doctrine with greater maliciousnesse, than that their forward pride ought to be suffered. Because God choosing some after his owne will, leaueth other some, they picke a quarrell against him. But if the thing it selfe be knowne for true, what shall they preuaile with brawling against God? We teach nothing but that which is approued by experience, that it was alway at libertie for GOD, to bestow his grace to whome hee will. I will not enquire whereby the posteritie of Abraham excelled other, but by that vouchsafing, whereof there is founde no cause elsewhere than in GOD. Lette them answere why they bee men rather than oxen or Asses. When it was in the hande of God to make them dogges, he fashioned them after his owne image. Will they giue leaue to bruit beasts to quarrel with god for their estate, as though the difference were vnrighteous? Truly it is no more righteous, if they should enioy the prerogatiue which they haue obtained by no desertings, than for God diuerslie to deale abroad his benefites according to the measure of his own iudgement. If they skip ouer to persons, where the inequality is more hateful to the, at the least at the example of Christ, they ought to be afraide to prate so boldly of so high a mystery. He is concerned of the seed of David, a mortal mā: by what vertues wil they say that he deserued to be in the very wombe made the heade of Angelles, the only begotten sonne of God, the image and glorie of the Father, the light, righteousnesse, and saluation of the worlde? This thing *Augustine* wisely noted, that in the very heade of the Church is a most cleare mirror of free election, least it should trouble vs in the members: and that he was not by righteously liuing made the sonne of



of God, but y<sup>e</sup> he had so great honour freely giuen him, that he might after-  
warde make other partakers of his giftes. Here if any man aske why other  
were not the same that he was, or why all we are so farre distant from him,  
why al we be corrupt & he pureness (such a mā shal bewray not only his mad-  
nesse, but therewithall also his shamelesnesse. But if they go forward to labor  
to take from God the free power to chuse & refuse, let them also take away  
that which is giuen to Christ. Now it is worth the trauaile to consider what  
the scripture pronounceth of euerie one. *Paul* verily, when he teacheth that Eph. 1.4

For it is all one as if he had said: because in the whole seede of *Adam* the  
heauenly father found nothing worthie of his election, he turned his eyes  
vnto his Christ, to chuse as it were members out of his body them whome  
he would take into the fellowship of life. Let this reason then be of force a-  
mong the faithful, that we were therefore adopted in Christe into the hea-  
uently inheritance, because in ourselues we were not able to receiue so great  
excellencie. Which also he touched in another place, when he exhorteth y<sup>e</sup> Col. 1.12.  
*Colossians* to giuing of thanks, for this that they were by God made fit to  
be partakers of the estate of the holy. If election go before this grace of God  
that we be made fit to obtaine the glorie of the life to come: what shal God  
himselfe now finde in vs whereby he may be moued to elect vs? My meaning  
sh all yet be more openly exprest by another saying of his. He hath chosen  
vs (saith he) ere the foundations of the world were laid, according to y<sup>e</sup> good Eph. 1.4  
pleasure of his will, that we might be holy, and vnspotted, and vnrapprovable  
in his sight: where he setteth the good pleasure of God against all our deser-  
uings whatsoeuer they be.

2 That the prooffe may be more strong, it is worth the labour to note  
al the partes of that place, which being coupled together do leaue no doubt.  
Where he nameth the elect, it is no doubt that he speaketh to the faithful, as  
he also by and by afterward affirmeth. Wherefore they doe with too foule a  
glose abuse that name, which wrest it to the age wherein the gospell was first  
published. Where he saith that they were elect before the beginning of the  
world, he taketh away al respect of worthines. For what reason of difference  
is there betweene them which yet were not, and those which afterward  
should in *Adam* be egall? Now if they be elect in Christ, it followeth that not  
onely euery man is seuered without himselfe, but also one of them from an-  
other, forasmuch as we see that not all are the members of Christe. That  
which is added, that they were elect that they might be holy, plainly con-  
futeeth the error which derieth election from foreknowledge, forasmuch  
as *Paul* cryeth out against it and sayeth that whatsoeuer vertue appeareth  
in men, it is the effect of election. Now if a higher cause be sought, *Paul* an-  
swereth, that God hath so predestinate, yea and that according to the good  
pleasure of his will. In which wordes he ouerthroweth whatsoeuer meanes  
of their election men do imagine in themselues. For he also teacheth that  
whatsoeuer things God giueth toward spiritual life, they flowe out of this  
one fountaine, because GOD hath chosen whom he would, and ere they  
were beine he had seuerally laide vp for them the grace which he vouchsa-  
ued to giue them.

*Special & free  
election without  
respect of merites  
going before or fol-  
lowing after de-  
monstrated out of  
S. Pauls words to  
the Ephesians.*

*Our sanctification is the end vnder-  
unto, not the cause  
wherefore we  
were chosen.*  
2. Tim. 1. 9.

3 But wherefoeuer this pleasure of God reigneth, there no workes come to be considered. He doth not here in deede pursue the comparifon of contraries, but it is to be vnderftanded fuch as he himfelfe declareth. Hee hath called vs (faith he) with a holy calling, not according to our workes, but according to his purpofe and the grace which is giuen of Chrift before the times of the world. And we haue already fhewed that al doubt is taken away in this which followeth, that we might be holy and vnspotted. For if thou fay, becaufe he foresawe that we fhould be holy, therefore he chofe vs, thou fhalt peruert the order of Paul. Thus therefore thou maift fafely gather. If he chofe vs y<sup>e</sup> we might be holy: then he chofe vs, not becaufe he foresawe y<sup>e</sup> we would be fuch. For thefe two things are contrarie the one to the other: that the godly haue it of election that they be holy, and that they come to it by meane of workes. Neither is their cauillation here any thing worth to which they commonly flee, that the Lord doth not render the grace of election to any workes going before, but yet graunteth it to workes to come. For when it is faid that the faithfull were chosen, that they might be holy: therewithall is fignified that the holineffe which was to come in them rooke beginning at election. And how fhall this faying agree together, that thofe things which are deriued from election gaue caufe to election? The fame thing which he faid he feemeth afterward to confirme more ftrongly, where he faith, According to the purpofe of his will which he had purpofed in himfelfe. For, to fay that God purpofed in himfelfe, is as much in effect as if it had bene faid, that without himfelfe he confidered nothing whereof hee had any regard in decreeing. Therefore he by and by addeth, y<sup>e</sup> the whole fomme of our election tendeth to this end, y<sup>e</sup> we fhould be to the prayfe of the grace of God. Truly the grace of God deferueth not to be praife alone in our election, vnleffe our election be free. But free it fhall not be, if God in electing his, do confider what fhall be the workes of euerie one. Therefore we find that that which Chrift faid to his difciples, hath place vniuerfally among all the faithfull, Ye haue not chosen me, but I haue chosen you. Where hee not onely excludeth deferuings paft, but alfo fignifieth that they had nothing in themfelves why they fhould be chosen, if hee had not preuented them with his mercie. Like as this faying of Paul is alfo to be vnderftode: Who firft gaue to him, & fhall receiue recompence? For he meaneth to fhewe that y<sup>e</sup> goodneffe of God fo preuenteth men, that it findeth nothing in them neyther paft nor to come, whereby he may be wonne to be fauourable to them.

4 Now to the *Romanes*, where he tetcheth this queftion further off, and followeth it more largely, he denieth that all they are Ifraelites, which are iffued of Ifrael: becaufe although by right of inheritance they were all bleffed, yet the fucceffion did not egally paffe to them al. The beginning of this difputation proceeded of the pride & deceireful glorying of the Iewifh people. For when they claimed to themfelves the name of the Church, they would haue the credit of the Gofpell to hang vpon their will: as the Papiftes at this day would gladly with this fained colour thrust themfelves into the place of God. Paul, although he grant y<sup>e</sup> the offspring of Abraham is holy by reafon of the couenant, yet affirmeth y<sup>e</sup> the moft part of them are ftrangers in it: & y<sup>e</sup> not only becaufe they fwauie out of kind, fo that of lawfull children

they

Ephe. 1. 5.

Iohn 15. 16.

Rom. 11. 35.

*Speciall &  
free election pro-  
ued out of Saints  
Paul to the Ro-  
manes.*  
Rom. 9. 6.



they become bastardes, but because the especiall election of God standeth aboue & reinerth in the highest top, which alone maketh the adoptiō therof sure. If their owne godlinesse stablished some in the hope of saluation, and their owne falling away alone disherited other some: *Paul* verilie shoulde both fondly and vnconuenientlie lift vp the readers euen to the secret election. Now if the will of God (the cause whereof neither appeareth nor is to be sought, without himself) maketh the one sort differing from the other, so that not all the children of Israel be true Israelites, it is vainly fained that euerie mans estate hath beginning in himselfe. Then hee further followeth the matter vnder the example of *Iacob* & *Esau*. For when they both were the sonnes of *Abraham*, both together enclosed in one mothers wombe, it was a mōste like change that the honour of first birth was removed to *Iacob*, by which change *Paul* affirmeth that there was testified the election of y<sup>e</sup> one, and the reprobation of the other. The originall and cause of it is enquired, which the teachers of foreknowledge will haue to be set out in the vertues, & vices of men. For this is an easy short way with them, that God shewed in the person of *Iacob*, that hee chooseth the worthy of his grace: and in the person of *Esau*, he refuseth them whom he foreseeeth to be vnworthy. Thus they say boldly. But what saith *Paul*? when they were not yet born, and had not done any good or euill, that according to election the purpose of God might abide, not of workes, but of him that calleth, it is said: The elder shall serue the yonger: as it is written, *Iacob* I haue loued, but *Esau* I haue hated. If foreknowledge were of any force in this difference of the brethren, then verily mention were vnfitlie made of the time. Let vs graunt that *Iacob* was chosen, because he had worthines gotten by workes to come: to what purpose should *Paul* say that he was not yet borne? And this now should be vnadvisedlie added, that he had yet done no good: because this shall bee readie answer, that nothing is hidden from God, & that so the godlines of *Iacob* was present before him. If workes do win grace, they shoulde then worthily haue had their price before that *Iacob* was borne as if he had bene growne to full age. But the Apostle goeth forward in vndoing this knot, and teacheth that the adoption of *Iacob* was not made of werkes, but of the calling of God. In workes he enterlaceth not the time to come or time past: & then he directly setteth them against the calling of god, meaning by stablishing of the one expressely to ouerthrowe the other: as if he had said that it is to be considered what hath pleased God, not what men haue brought of themselves. Last of al it is certain that by the words of election and Purpose, all causes whatsoever men are wont to faine elsewhere than in the secreete counsell of God, are quite removed from this matter.

5 What colour will they bring to darken these thinges, who in election assigne some place to workes either past or to come? For this is vtterlie to mocke out that which the Apostle affirmeth, that the difference of the brethren hangeth not vpon any consideration of workes, but vpon the mere calling of God, because it was put betweene them when they were not yet born. Neither had he beene ignorant of this their suttlerie, if he had had any foundnes in it: but because he very well knew, y<sup>e</sup> God can foresee no goodnes in man, but y<sup>e</sup> which he hath first determined by the benefit of his election to

Rom. 9. 11.

The doctrine is so cleare and the example so plaine which S. Paulie producess, that there is no place as allest to caush.

giue



giue him: hee seeth not to that vnorderlie order, to set good workes before the cause of themselves. Thus haue we by the wordes of the Apostle y<sup>e</sup> the saluation of the faithfull is founded vpon the will of the onely election of God: and that the same fauour is not gotten hy workes, but commeth of free calling. We haue also as it were an image of that thing set before vs. *Esau & Iacob* are brethren, issuing both of the same parentes, enclosed yet both in one wombe, not yet brought out into the worlde. In them all thinges are egall, yet of them the iudgement of God is diuers. For he taketh the one & forsaketh the other. There was nothing but the onelic first birth, by right whereof the one excelled the other. But this also being passed ouer, y<sup>e</sup> thing is giuen to the yonger which is denied in the elder. Yea, and in other also God seemeth alway as of set purpose to haue despised first birth, to cut off from the flesh all matter of glorying, Refusing *Ismael*, he cast his minde to *Isaac*. Plucking backe *Manasse*, he more honoured *Ephraim*.

*Their election  
whome S. Paule  
speaketh of, was  
not onely to an  
earthlie inheri-  
tance but an hea-  
uenlie.*

6 If any man interrupt me with saying that wee must not by these inferior & smal benefites determine of the summe of the life to come, that he which hath bin aduanced to the honor of first birth, should therefore be reckoned to bee adopted into the inheritance of heauen: (for there bee some which spare not *Paul* himself, as though in alleaging these testimonies hee had wrested the scripture to a strāge sense:) I answer as I haue done herebefore, y<sup>e</sup> the apostle neither slipped by vnadvisednes, nor wilfullie abused y<sup>e</sup> testimonies of the scripture. But he saw (which they cānot abide to cōsider) y<sup>e</sup> God minded by an earthly signe to declare the spirituall election of *Iacob*, which otherwise was hidden in his inaccessible throne. For vnlesse we refer the first birth graunted to him vnto the world to come, it should be a vaine & fond forme of blessing whereby he obtained nothing but manifold miseries, discommodities, griefefull banishment, and many bitternesse of sorrow and cares. Therefore when *Paul* saw without douring, that God by outward blessing testified the blessing which he had in his kingdome prepared spirituall and neuer decaying for his seruant: he douted not for prooofe of this spirituall blessing, to fetch an argument from that outward blessing. This also we must remember that to the land of Canaan was adioyned the pledge of the heauenlie dwelling: so that it ought not at all to be douted that *Iacob* was grafted with the Angels into the body of Christ, that he might bee partaker of the same life. *Iacob* therefore is chosen, when *Esau* is reiectēd: and by the predestination of God is made different from him from whome he differed not in any deseruings. If you ask a cause, the apostle rendreth this, because it is said to *Moser*, I will haue mercie vpon whome I will haue mercie, and I will vouchsafeto graunt mercie to whom soeuer I will vouchsafe to graunt mercy. And what I beseech you meaneth this? Verily, the Lorde himself most plainlie pronounceth that mē haue in theselues no cause why he should do good to them, but he fetcheth the cause from his owne mercy only: & therefore y<sup>e</sup> the saluation of his is his owne worke. When God setteth thy saluation in himselfe alone, why wilt thou descend to thy selfe? When he appointeth to thee his mercie alone, why wilt thou runne to thine owne deseruings? When he holdeth thy thought wholly in his mercifulnes alone, why wilt thou turne part to the beholding of thine owne workes? Therefore

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we must needs come to that lesser people, which *Paul* in an other place said to haue beene foreknownen to God: not in such sort as these men imagine, to foreknowe out of an idle watchtoure the thinges that hee worketh not: but in such sense as it is oft read. For truly when *Peter* saith in *Luke*, that Christ was by the determined counsell & foreknowledge of God appointed to death: he doth not bring God as a looker on but the author of our saluation. So the same *Peter* also, where he sayth that the faithfull to whom he wrote were chosen according to the foreknowledge of G O D, properly expresseth that secret Predestination whereby God hath marked for his children whom he would. And y word Purpose, which he ioyneth for a diuers word, expressing all one thing, forasmuch as it doth euery where signifie a stedfast determination as they commonly call it, vndoubtedly teacheth that God when he is author of our saluation goeth not out of himselfe. In which sense he sayth in the same Chapter that Christ was the lamb foreknownen before the creation of the worlde. For what is more sonde or trifling, than to say that God from on high did stand looking whence saluation should come to mankind? Therefore in *Paul* the foreknownen people is asmuch as a smal portion mingled with the multitude which falsly pretendeth y name of God. In an other place also *Paul* to beate down their boasting which being but couered with a visor, do take vpon themselues the chief preeminence among the godly before the world, saith that God knoweth who be his. Finally by that saying *Paul* pointeth vnto vs two sorts of people: the one, of the wholekinred of *Abraham*: the other, seuerally chosen out of it, and which being laid vp vnder the eyes of God, is hidden from the sight of men. And it is no doubt that he tooke this out of *Moses*, which affirmeth y God will be mercifull to whom he wil (although he there spake of the elect people, whose estate in outward seeming was equal) as if he should haue said, y in the common adoption is included with him a speciall grace toward some, as it were a more holy treasure: and that the common couenaunt withstandeth not but that the same smal number may be exempt in degree: and he willing to make himselfe the free disposer and ruler of this thing, precisely denieth that he wil be mercifull to one rather than to an other, for any other reason, but for that it so pleaseth him: because when mercy cometh to him that seeketh it, though hee in deede suffer not a deniall, yet he either preuenteth or partlygetteth to himselfe the fauour whereof God claimeth to himselfe the prayle.

7 Now let the souereigne Iudge & master pronounce of the whole matter. When he saw so great hardnes in his hearers, that he did in a maner wast his wordes without fruit among the multitude: to remedy this offence, hee cryeth out, Whatsoeuer my Father giueth me, it shall come to me. For this is the will of my Father, that whatsoeuer my Father hath giuen me, I shal not loose any thing of it. Note that the beginning is taken at the Fathers gifte, that we may be deliuered into the faithfull keeping and defence of Christ. Here some man peraduenture will turne a circle about, and will take exception, saying that they onely are accounted in the proper possession of the Father, whose yeelding hath beene voluntarie by faith. But Christ standeth onely vpon that point, that although the fallinges away of great multitudes doe shake the whole worlde, yet the counsell of G O D shalbe stedfaste and

Rom. 11. 2.

Act. 1. 33.

1. Pet. 1. 2.

2. Tim. 2. 19.

*Special and free election proued by the wordes of Christ in S. Iohn.*

Iohn. 6. 37.

stande



## Cap. 22. Of the maner how to receiue

Iohn.6.44

Iohn.17.

Iohn 13.18.

Iohn 15.19.

Iohn 10.28.

stand faster than the heauens themselves, that his election may neuer fayle. They are said to haue bene the elect of the Father, before that he gaue to them his onely begotten Sonne. They aske whether it were by nature: yea rather, them, which were strangers he made his owne by drawing them to him. There is a greater clearenesse in the words of Christ thā can by shif-ting be couered with any darkenesse. No man (saith he) can come to mee, ynesse my Father drawe him. But who so hath heard and learned of my Father, he commeth to mee: If all generally without difference should bow their knee before Christ, then the election were common: but nowe in the fewnesse of the beleeuers appeareth a manifest diuersitie. Therefore after that Christ had affirmed that the disciples which were giuen him, were the peculiar possessiō of God the Father, within a litle after he added, I pray not for the world, but for those whō thou hast giuen me, because they are thine. Wherby is proued that the whole world belongeth not to the Creator of it, sauing that grace deliuereth a few from the wrath of God, and from eternal death, which otherwise should haue perished: but the worlde it selfe is left in his owne destruction to which it was appointed. In the meane time although Christ put himselfe meane betweene, yet he claimeth to himselfe the power of choosing in common with the Father. I speake not (saith he) of all: I know whom I haue chosen. If any man aske from whence he hath chosen them, he answereth in an other place, Out of the world, which he excludeth out of his prayers when he commendeth his disciples to his Father. This is to be holden, that when he affirmeth y he knoweth whō he hath chosen, there is signified some speciall sorte in the generall kinde of men: then, that the same speciall sorte is made to differ not by the qualitie of their owne vertues, but by the heavenly decree. Whereupon followeth that many excell by their owne force or diligence, when Christe maketh himselfe the author of election. For when in another place he reckoneth *Iudas* among the electe, whereas he was a deuill, this is referred onely to the office of Apostleshippe which although it be a cleare mirrour of the fauour of God (as *Paul* so oftentimes acknowledgeth in his owne person,) yet it containeth not in it selfe the hope of eternall saluation. *Iudas* therefore, when he did vnfaithfully beare the office of an Apostle, might bee worse than the deuill: but of those whome Christe hath once grafted into his body, he will suffer none to perish: because in preferuing their saluation he will performe that which he hath promised, that is, he will stretch forth the power of God which is greater than all. For whereas he sayth in an other place. Father, of those whom thou hast giuen mee, I haue lost none but the sonne of perdition: although it be an abusue speeche by figure, yet it hath no doubtfull meaning. The summe is that God maketh them his children by free adoption whom he wil haue to be his children: and that the inward cause thereof is in himselfe: because he is content with his owne secrete good pleasure.

The opinion of  
auncient fathers  
touching the cause  
of election.  
Retra. li. i.  
cap. 2.

8 But *Ambrose*, *Origene*, and *Hierome* thought that GOD distributeth his grace among men, as he foreseeth that euerie man will vse it well: Yea and *Augustine* was once in the same opinion. But when he had better profited in knowledge of the Scripture, hee not onely reuoked it as evidently false,



false, but also strongly confuted it: yea and after his reuoking of it, in repro-  
 uing the Pelagians for that they continued in the same error, saith: Who  
 cannot maruel that the Apostle knewe not this most subtle sense? For when  
 he had set out a thing to be wondred at of these brethren, while they were  
 not yet borne, and afterwarde objected a question against himselfe, saying:  
 what then? Is there vniustice with God? Here was fit place for him to aun-  
 swere, that God foresawe the merites of them both: yet he saith not this, but  
 flyeth to the iudgements and mercie of God. And in another place, when  
 he had taken away all merites before election, Here (saith hee) is confuted  
 their vaine reasoning which defend the foreknowledge of God against the  
 grace of God, & therefore say that wee are chosen before the making of the  
 world because God foreknewe that we would be good, not that he himselfe  
 would make vs good. He saith not this, which saith, Ye haue not chosen mee,  
 but I haue chosen you. For if he had therefore chosen vs, because hee fore-  
 knewe that we would be good: he should therewithal also haue foreknowne  
 we would choose him: and so forth as followeth to that effect. Let the testi-  
 monie of *Augustine* be of force among them that willingly rest in the autho-  
 ritie of the Fathers. Howbeit *Augustine* suffreth not himselfe to bee seuered  
 from the rest: but by clere testimonies sheweth that this disagreement is  
 false with the malice whereof the Pelagians burdened him. For in the xix.  
 Chapter of his booke of the predestinatio of Saints, he alleagerh out of *Am-  
 brose*, Christ calleth whome he hath mercy on, Againe, if he had willed, of the  
 vndeuous he might haue made deuout. But God calleth whom he vouchsa-  
 ueth, & whom he wil he maketh religious. If I listed to knit together a whole  
 volume out of *Augustine*, I could redily shewe to the readers that I neede no  
 other words but his: But I wil not load them with tediousnes. But go to, let  
 vs imagine that they speake not at all: but let vs giue heede to the matter it  
 selfe. A hard question was moued, whether God did righteously in this that  
 he vouchsaued to graunt his grace but to some: Of which question *Paul*  
 might haue vncombred himself with one word if he had alleadged y respect  
 of works. Why therfore doth he it not, but rather continueth on a discourse  
 which abideth in the same hardnes? Why, but because he ought not? For the  
 Holy ghost which spake by his mouth, had not the disease of forgetfulness.  
 Therefore without any circumstances he answereth, that God therefore fa-  
 uoureth, his elect, because he wil: therefore hath mercie, because he wil. For  
 this Oracle of God, I wil haue mercie vpon whome I wil haue mercie, and I  
 will shew mercie to whom I will shew mercie, is as much in effect as if it had  
 bin said, that God is moued to mercie by no other reason but because hee  
 wil haue mercie. Therefore this saying of *Augustine* remaineth true, that the  
 grace of God doth not find men fit to be chosen, but maketh them.

Epi. ad Sixt. 106

Homil. in Ioh. 8.

Ioh. 15. 16.

De prædest. sancto. c. 19.

Exod. 33. 15.

The shepe which  
 Thomas vscribeth  
 saluing in que-  
 stion, reiecteth.

9 Neither do we any thing passe vpon the subtletie of *Thomas*, that the  
 foreknowing of desertings, is not in deede the cause of Predestination on  
 the behalfe of the act of him that doeth predestinate, but on our behalfe it  
 may after a certaine manner bee so called, that is, according to the parti-  
 cular weying of Predestination: as when it is saide that God predestina-  
 teth glorie to man by desertinges, because hee hath decreed to giue to him  
 grace by which hee may deserue glorie. For sith the Lorde will in election

Sf

haue

haue vs to looke vnto nothing but his meere goodnesse, if any man shall co-  
uer here to see any more, it shalbee a wrongfull greedinesse. If wee lusted  
to strue in suttlerie, wee want not wherewith to beate backe this silly sut-  
tlerie of *Thomas*. Hee affirmeth that to the elect glorie is after a certaine  
manner predestinate by deseruings, because the Lorde doeth after a cer-  
taine manner predestinate to them the grace, by which they may deserue  
glorie. What if I aunswere on the contrarie side and saye that predestina-  
tion vnto grace, serueth election vnto life, and is as it were a waiting maide  
after it that grace is predestinate to them, to whom the possession of glorie  
hath bene long agoe appointed: because it pleaseth the Lorde to bring his  
children from election into iustification? For thereupon it shall follow that  
the predestination of glorie was rather the cause of the Predestination of  
grace, than contrariwise. But away with these struings as things super-  
fluous for such as shall thinke that there is wisdom enough for them in the  
wordes of God. For this was in olde time truely written of an Ecclesiasticall  
writer, that they which assigne the election of God to merites are more wise  
than they ought to be.

Ambrosi. de vo-  
cat. gent. lib. 1.  
cap. 1.

*There is no reuol-  
uance betwene  
Gods calling of all  
& calling effec-  
tually his chosen  
only.*

io Some doe obiekt that God shoulde bee contrarie to himselfe if hee  
shoulde vniuersally call all men to him, and receiue but a fewe elect. So by  
their opinion the vniuersalnesse of the promise taketh away the difference  
of speciall grace. And thus certaine sober men speake, not so much to op-  
presse the trueth, as to debarre crabbed questions, and to bridle the curi-  
osities of many. Their will is praiseworthy, but their counsell is not to bee al-  
lowed: because dallying by shiftes is neuer excusable. But their obiekt  
of it which do more railingly inueigh against it, is verily too sonde a cauilla-  
tion, or too shamefull an error. How the scripture maketh these two to agree  
together, that by outward preaching all men are called to Repentance and  
faith, and yet not to all men is given the Spirite of Repentance and faith, I  
haue in another place alreadie declared, and by & by some what of it must  
be repeated againe. Now that which they require I denie to them, sith it is  
two wayes false. For, he that threatneth that while it raineth vpon one ci-  
tie, there shall be drought vpon another: Hee that pronounceth that there  
shall in another place be famine of doctrine, bindeth not himself with a cer-  
taine lawe to call all men egallie. And hee which forbidding *Paul* to speake  
in *Asia*, and turning him from *Bithinia* draweth him into *Macedonia*, shew-  
eth that it is in his own power to distribute this treasure to whomsoever it  
shall please him. Yet more plainly hee sheweth by *Esay*, how he peculi-  
arly directeth to the elect the promises of saluation: for hee sayeth of them  
onely, and not of all mankind indifferently, that they shalbe his Disciples.  
Whereby it is certaine that the doctrine of saluation is wrongfully set open  
in common to all men to profite effectually, which is saide to bee seuerally  
layde vp onely for the children of the Church. Let this suffice at this pre-  
sent, that although the voyce of the Gospell speake generally to all, yet the  
gifte of faith is rare. *Esay* assigneth the cause, for that the arme of the Lorde  
is not open to all men. If hee had saide that the Gospell is maliciously and  
frowardly despised, because many doe stubbornly refuse to heare: perad-  
venture this colour touching vniuersall calling shoulde preuaile. Neither

Amos 4. 7.  
& 8. 11.  
A. 1. 6. 6.

Esa. 8. 16.

Esa. 53. 1.

is it the purpose of the Prophet to diminish the fault of men, whē he teacheth that the fountaine of blindnes is, that God vouchsafeth not to open his arme to them: onelie he giueth warning, that because faith is a singular gift, the cares are beaten in vaine with outward doctrine. But I would faine know of these doctors, whether onely preaching, or faith, make the children of God. Certainly when it is saide in the first chapter of *Iohn*, Whosoever beleeue in the only begotten Sonne of God, are themselves also made the children of God, there is not in that place a confused heap iumbled vp together: but a speciall order is giuen to the faithfull, which are borne not of bloude, not of the will of the flesh, nor of the will of man, but of God. But (saye they) there is a mutuall consent of faith with the worde, namely wherelo- euer is faith. But it is no new thing that seede fall among thornes or in stony places: not onely because the greater part appeareth indeede obstinate against God, but also because not all men haue eyes and cares. How then shal it agree that God calleth to him them who he knoweth will not come? Let *Augustine* answere for me. Wilt thou dispute with me? Maruaile with me, & cry out, O depth. Let vs both agree in feare, least we perish in error. More- ouer if election (as *Paul* witnesseth) bee the mother of faith, I turne backe the argument vpon their owne heade, that faith is therefore not generall, because election is speciall. For by the orderly hanging together of causes & effectes, it is easily gathered that where *Paul* saith, that we are full of al spi- rituall blessing, as God had chosen vs before the creation of the world: there- fore these riches are not common to al, because God hath chosen only whō he would. This is the reason why in another place he comendeth the faith of the elect, least it should be thought that any man doth by his owne moti- on get faith to himselfe: but that this glorie maie remaine with God, that they are freely enlightened of him, whom he had chosen before. For *Bernarde* sayth rightly, Friends doe seuerally heare, to whom he also saith, Feare not thou small flocke: for to you it is giuen to know the mysterie of the king- dome of heauen. Who be these? euen they whom he hath forknownen and predestinate to be fashioned like to the image of his Sonne. A great & secret counsell is made knowne. The Lorde knewe who be his: but that which was knowen to God is made manifest to men: neither doth he vouchsafe to make any other partakers of so great a mystery, but those selfe same men whom he hath forknownen and predestinate to be his. A litle after he concludeth. The mercy of God is from eternitie euen to eternitie vpon them y<sup>e</sup> feare him: fro eternitie, by reason of predestinatiō: to eternitie, by reason of blessed making: the one without beginning, the other without ending. But what neede I to cite *Bernarde* for this witness, when we heare of the masters owne mouth, that none doe see but they which are of God? By which words he signifieth, that all they which are not begotten againe of god, doe dasell at the brightnesse of his countenance. And election faith indeede is fitly ioyned, so that it keepe the second degree Which order the wordes of Christ do cleerely ex- presse in an other place, This is the will of my Father, that I lose not y<sup>e</sup> which he hath giuen. For this is his will, that whosoever beleeueth in the Sonne, shall not perish. If he would haue all sauēd, he would appoint ouer them his Sonne to be their keeper, and would graffe them all into his bodie with the

Iohn. 1. 12

De verb. Aposto-  
ser. 11.

Eph. 1. 3

Tit. 1. 1.

Ad Thio. prepos.  
Beruel. Epi. 1007.

Iohn. 6. 46.



John. 10. 4

holy bond of faith. Nowe it is certaine that faith is a singular pledge of his fatherly loue, laide vp for his children whom he hath adopted. Therefore Christ in an other place saith that the sheepe follow the shepheard, because they know his voyce: but they followe not a stranger, because they knowe not the voyce of strangers. Whence commeth this difference, but because their eares are boared by God? For no man make h himselfe a sheepe: but hee is made one by the heauenly grace. For which cause also the Lorde teacheth that our safetie shall alway be certaine and free from daunger, because it is kept by the inuincible power of God. Wherefore he concludeth that the vnbelieuers are not of his sheepe: namely because they are not of the number of them, whom God hath promised by *Esaie* that they shalbe his disciples. Nowe becaute in the testimonies which I haue alleaged is expressed perseverance, they doe therewithall testifie the vn moueable stedfastnesse of election.

Rom. 9. 13.

*The grounde of reprobation the will of God to reiect & not mens deservings to be reiected.*

II Now let vs speak of the reprobate, whom the Apostle ioyneth there together. For as *Iacob*, hauing yet with good workes deserued nothing, is taken into grace: so *Esau*, beeing yet defiled with no wicked doing, is hated. If we turne our eyes to workes, we do wrong to the Apostle, as though he sawe not the same thing which we cleerly see. It is prouoed that hee sawe it not, forasmuch as he expressly enforceth this point, that when they had not yet done any good or euill, the one was chosen, and the other refused, to prouoe that the foundation of the predestination of GOD is not in workes. Againe when he moued the obiection, whether God be vnrighteous, he allegeth not that which had ben the most certaine and plaine defence of his righteousness, namely that God reduced to *Esau* according to his euilnesse: but he was content with an other solution, that the reprobate are stirred vp to this ende, that the glorie of God may be set forth by them. Last of all he adiorneth a concluding sentence, that God hath mercie vpon whome he will, and hardeneth whom he will. See you not how he imputeth both to the onely will of God? Therefore if we can not declare a reason why he vouchsafeth to grant mercie to them that be his, but because it so pleaseth him: neither also shall we haue any other cause in reiecting of other, than his owne will. For when it is said that God hardeneth, or sheweth mercie to whome he will, men are thereby warned to seeke no cause elie where than in his will.

### The xxiiij. Chapter.

*A Confutation of the slanders wherewith this doctrine hath alway bene wrongfully burdened.*

*Election graunted by some vvhich not withstanding denie reprobation.*

**B**Vt when the witte of man heareth these things, the frowardnesse thereof cannot be restrained, but that by and by as at the bloody blast of a trumpet sounding to battaile, it diuersly and excessively turmoileth. And many in deede, as though they would driue away the malice from GOD, doe so graunt election, that they denie that any man is reprobate: but they doo too ignorantly and childishly: forasmuch as election it selfe could not stand vnlesse it were set contrarie to reprobation: God is said to seuer them whom he adopteth

adoprcth vnto saluation: it should be more than foolishly said that other do either by chaunce or by their owne endeuour obtaine that which onely election giueth to a fewe. Therefore whom God passeth ouer, hee reiecteth: & for none other cause, but for that he will exclude them from the inheritance which he doth predestinate to his children. Neither is the waiwardnesse of men tolerable, if it suffer not it selfe to bee bridled with the worde of God, where the incomprehensible counsell of God is entreated of, which the Angels themselves doe worship. But wee haue already heard, y<sup>e</sup> hardening is no lesse in the hand & wil of God than mercie. Neither doth *Paul* (as these men do that I haue spoken of) busily labor to excuse God with a lying defence: but only he teacheth that it is not lawfull for the thing formed to quarrel with him that formed it. Now who so doe not admit that any are reiecte of god, how wil they vncumber themselves from that saying of Christ Euery tree which my father hath not planted, shalbe plucked vp by the roote. They plainly heare that all they are adiudged and auowed to destruction, whome the heauenly Father hath not vouchsafed to plant as holy trees in his ground. If they denie this to be a signe of reprobation, then is there nothing so cleare y<sup>e</sup> it may be proued to them. But if they cease not to wrangle, let the sobriety of faith be contented with this admonition of *Paul*, that there is no cause to quarrel with God, if he willing on the one side to shew his wrath and to make his power knowne do with dumme sufferance, and lenitie beare with the vessels of wrath prepared to destruction: & on the other side he make knowne the riches of his glorie toward the vessels of mercie which he hath prepared to glorie. Let the Readers marke, how *Paul* to cut off occasion from whisperings & backbitings, giueth the cheefe rule to the wrath & power of God: because it is vniust that those deepe iudgements which swallow vp al our senses, should be made subiect to our determinatio<sup>n</sup>. Our aduersaries aunswere is verie trifling, that God doth not vtterly reiect them whom he suffereth in lenitie, but abideth with a mind hanging in suspense toward them, if peradventure they may repent. As though *Paul* giueth to God a patience, to look for their turning, whom he saith to be made to destruction. For *Augustine* saith rightly where he expoundeth this place, where power is ioyned to sufferance, God doth not suffer, but gouerne with his power. They further say also that it is not for nothing said that the vessels of wrath are prepared to destruction: but, y<sup>e</sup> God hath prepared the vessels of mercie: because by this meane he ascribeth & chalengeth the praise of saluation to God, but the blame of destruction he casteth vpon them which by their owne will doe bring it vpon themselves. But although I graunt to them that *Paul* by the diuerse manner of speaking did soften the roughnesse of the first parte of the sentence, yet is it not meete to assigne the preparing vnto destruction to any other thing than to the secrete counsell of God: which also is affirmed a litle before in the rest of the text. That God stirred vp *Pharao*: Then that hee hardeneth whome he will. Wherevpon followeth that the hidden counsell of God is the cause of hardening. This at the least I get which *Augustine* sayeth, that when God of Wolues maketh sheepe, hee doeth with a mightier grace reforme them, that their hardnes may be tamed: and therefore God for this cause doth not conuert

Rom. 9. 20.

Matt. 15. 13.

Rom. 9. 21.

Lib. 5. contra  
Iul. cap. 5.Lib. 1. de præ-  
dest. sanct. ca. 2.

the obstinate, because he doth not shew forth in them the mightier grace, which he wanteth not if he would shew it forth.

*There is no stri-  
king against God  
in this cause.*

2 These sayings in deede should be sufficient for the godly and sober, & them which remember themselves to be men. But forasmuch as these venomous dogges do cast vp not only one sort of venime against God, we will as the matter shal serue, answer to euery one particularly. Foolish men do diuerse wayes quarell with God, as though they had him subiect to their accusations. First therefore they aske, by what right the Lorde is angrie with his creatures, of whome he hath not ben first prouoked by any offence: for to condemne to destruction whom he will, agreeth rather with the wilfulnes of a tyrant, than the lawfull sentence of a iudge. Therefore they say that there is cause why men should charge God, if by his bare will, without their own deseruing, they be predestinate to eternall death. If such thoughts do at any time come into the mind of the godly, to breake their violent assaults they shalbe sufficiently armed with this, although they had no more, if they consider howe great wickednesse it is, euen so much as to inquire of the causes of the will of God: first of all things that are, it is the cause, & worthily so ought to be. For if it haue any cause, then somewhat must go before it, whereto it must be as it were bounde: which it is vnlawfull once to imagine. For, the will of God is so the highest rule of righteousness, that whatsoever he willeth, euen for this that he willeth it, it ought to bee taken for righteous. When therefore it is asked, why the Lord did it: it is to be answered, because he willed it. But if thou goe further in asking why hee willed it, thou askest some greater & higher thing than the wil of God: which cannot be found. Let therefore the rashnesse of man restraîne it selfe, & not seeke y<sup>e</sup> which is not, least peraduenture it may not finde that which is. With this bridle (I say) he shal be well withholden whofoeuer hee be that wil dispuere of the secretes of God with reuerence. As for the boldnesse of the wicked, which dread not openly to speake euil of God: against it the Lorde with his own righteousness, without any our defence shall sufficiently defende himselfe, when he shall take all shifting from their consciences, and holde them fast conuicted, and condemne them. Neither doe wee yet thrust in the faigned deuise of absolute power, which as it is prophane, so worthily ought to be abhorred of vs. We faigne not God lawlesse, who is a lawe to himselfe: because (as Plato saith) men stand in neede of lawes, who are troubled with vnlawfull lustes: but the will of God is not onelie pure from all fault, but also is the highest rule of perfection, yea and the lawe of all lawes. But we denie that he is subiect to yelde accompt, We denie also that we are meete iudges, which woulde pronounce of this cause after our owne sense. Wherefore if we attempt further than we lawfully may, let that threatning of the Psalme bring vs in feare, that God shal ouercome so oft as he is iudged of anie mortal man.

*Psa. 51. 6.*

*The truth hath  
sufficient to stop  
their mouthes,  
who aske why  
God should fore-  
appoint some vnto  
death, when they  
not being could not  
deserue the death  
whereunto they  
were appointed.*

3 So can God in keeping silence, put his enemies to silence. But, that we may not suffer them freely to scorne his holy name, he deliuereth to vs out of his worde weapons against them. Wherefore if any man assaile vs with such words: why God hath from the beginning predestinate some to death, which when they were not, could not yet deserue the iudgement of death:



we in steede of aunswere maie againe on our side aske of them, what they thinke that God oweth to man, if he will iudge him by his owne nature. In such sort as we be all corrupted with sinne, we cannot but be hatefull to god: and that not by tyrannous crueltie, but by most vpright reason of iustice. If all they whom the Lorde doeth predestinate to death, are by the estate of nature subiect to the iudgement of death: of what vniustice against themselves, I beseech you, may they complaine? Let all the sonnes of *Adam* come: Let them strue and dispute with their creator, for that by his eternall providence they were before their generation condemned to euerlasting miserie. What shall they bee able once to mutter against this defence, when God on the other side shall call them to reknowledging of themselves? If they be all taken out of a corrupt masse, it is no marueile if they be subiect to damnation. Let them not therefore accuse God of vniustice, if by his eternall iudgement they be appointed to death, to which they themselves doe feeble whether they will or no, that they are willingly led of their owne nature. Whereby appeareth how wrongfull is the desire of their murmuring, because they do offer purpose hide the cause of damnation which they are compelled to acknowledge in themselves, that the laying of the blame vpon God may acquite the. But though I do a hūdred times confesse, as it is most true y god is the author of it, yet they do not by & by wipe away the giltines which being engrauen in their consciences from time with oft recourse, presenteth it selfe to their eies.

4 Againē they except & say: were they not before predestinate by the ordinance of God to the same corruption which is nowe alleadged for the cause of damnation? When therefore they perish in their corruption, they do nothing but suffer the punishment of that miserie into which by his predestination *Adam* fell and drewe his posteritie headlong with him. Is not he therefore vniust, which doth so cruelly mocke his creatures? I graunt indeed that all the children of *Adam* fell by the will of God into that miserie of state wherein they be nowe bounde: and this is it that I saide at the beginning, that at length we must alway returne to the determination of the will of God, the cause whereof is hidden in himselfe. But it followeth not by and by that God is subiect to this slander. For we will with *Paul* answerē them in this manner, O man, what art thou that contendest with God? doeth the thing formed say to him that formed it, Why hast thou formed me so? Hath not the potter power to make of the same lumpe one vessel to honor, and another to dishonor? They will say that the righteousness of God is so not truly defended, but that we seeke a shift, such as they are wont to haue that want a iust excuse. For what else seemeth here to be said, than that God hath a power which cannot be hindered from doing anie thing whatsoever it be as he will himselfe? But it is farre otherwise. For, what stronger reason can be brought than when wee are commaunded to thinke what a one God is? For howe shoulde he commit any vniustice, which is iudge of the worlde? If it properly pertaine to the nature of God to doe iudgement, then he naturally loueth righteousness, and abhorreth vnrighteousnesse. Wherefore the Apostle did not, as though he were ouertaken, looke about for holes to hide him: but shewed that the reason of the righteousness of God is higher

*God not vniust  
though men be  
condemned for that  
corruption wher-  
unto they were  
foreappointed.*

*Rom. 9. 20.*

## Cap. 23.

than that either it is to be measured by the measure of man, or may be comprehended by the slender capacite of the wit of man. The Apostle in deede confesseth that there is such depth in the iudgements of God, wherewith the mindes of men should be swallowed, if they endeouored to pearce into it. But he teacheth also how hainous wrong it is, to binde the works of God to such a lawe, that so soone as we vnderstand not the reason of them, wee may be bolde to disallow them. It is a known saying of *Salomon* (which yet fewe do rightly vnderstand) The great creator of al rendreth rewarde to y<sup>e</sup> foole, and rewarde to transgressors. For he crieth out concerning the greatnes of God: in whose wil it is to punish fooles and transgressors, although hee doe not vouchsaue to let them haue his spirite. And monstrous is the madnesse of men, when they so couet to make that which is vnmeasurable, subiect to the smal measure of their reason. The Angels which stood still in their vprightnesse, *Paul* calleth elect. If their stedfastnes was grounded vpon the good pleasure of God, the falling away of the other proueth that they were forsaken: Of which thing there can no other cause be alledged than reprobation, which is hidden in the secret counsel of God.

Pro. 26. 10.

1. Tim. 5. 22.

*A reason of the  
wil of God in re-  
uolition of the  
wicked, we nei-  
ther can find nei-  
ther should search.*

5 Go to: let there now be present some Manichee, or Celestine, a slanderer of the providence of God: I say with *Paul* that there ought no reason to be rendred thereof: because with the greatnesse of it, it farre surmounteth our vnderstanding. What marueile: or what absurditie is it? Would he haue the power of God so limitted, that it may be able to worke no more, than his mind is able to conceiue? I say with *Augustine*, that they are created of the Lord, whome he without douting foreknewe that they shoulde goe into destruction: and that it was so done because he so willed: but why he willed, it is not our part to aske a reason of it, who cannot comprehend it: neither is it meete that the wil of God should come downe into controuersie among vs, of which so oft as mention is made, vnder the name of it is named y<sup>e</sup> highest rule of righteousnes. Why therfore is any question moued of vnrighteousnesse where righteousnesse clearly appeareth? Neither let vs be ashamed, after the example of *Paul*, so to stop the mouthes of the wicked, and from time to time so oft as they shalbe bolde to barke against it, to repeate this, Who be ye miserable men, that lay an accusation to Gods charge, and doe therefore lay it to his charge, because he doth not temper the greatnesse of his workes to your dulnesse? As though they were therefore wrongfull, because they are hidden from flesh. The vnmeasurable nesse of the iudgements of God is by cleare experiences knowne vnto you. Yeeknowe that they are called the deepe bottomlesse depth. Now aske of the narrow capacities of your wit, whether they comprehend that which God hath decreed with himselfe. What good doth it you therefore with mad searching to plunge your selues into the bottomlesse depth, which reason it selfe teacheth you that it shall be to your destruction? Why are ye not at the leaste restrained with some fear of y<sup>e</sup> which both the historie of *Iob* and the books of the Prophets do report of the incomprehensible wisdom, and terrible power of God. If thy minde be vnquieted, let it not greue thee to embrace the counsell of *Augustine*. Thou being a man lookest for an aunswere at my hande: and I also am a man. Therefore let vs both heare him that sayeth:

Psal. 35.

Aug. de verb.  
apod. 20.

O man,

O man, what art thou? Better is a faithfull ignorance than rash knowledge. Seeke merites: thou shalt finde nothing but paine. O depth, Peter denieth: Theeſe beleueeth. O depth: Seekeſt thou a reaſon? I will tremble at the depth. Reaſon thou, I will wonder, diſpute thou, I will beleue: I ſee depth, but I reach not the bottome. *Paul*: reſted, becauſe he found wondering. Hee calleth the iudgements of God vnſearchable: & art thou come to ſearch them? He ſaith that his wayes are impoſſible to be traced out: and doeſt thou trace them? with proceeding further wee ſhall nothing profite: For neither we ſhall ſatiſfie their way w<sup>th</sup> proceeding curioſneſſe, neither doeth the Lorde neede any other defence, than which he hath vſed by his ſp<sup>ir</sup>ite, which ſpake by the mouth of *Paul*: and we forget to ſpeake well, when wee ceaſe to ſpeake with God.

6 Their other obiection alſo ariſeth out of vngodlineſſe, which yet tendeth not ſo directly to the accuſing of God as to the excuſing of the ſinner. Howbeit the ſinner which is condemned of God cannot bee iuſtified without diſhonour of the iudge. Thus therefore prophane tongues doe barke againſt God, ſaying: why ſhould God impute thoſe things for ſinne to men, whereof he hath by his predeſtination layde neceſſitie vpon men? For, what ſhould they do? Should they waſtle with his decrees? But ſo ſhould they do it in vaine, ſith they cannot doe it at all. Therefore they are not rightfully puniſhed for thoſe things, whereof the cheefe cauſe is in Gods predeſtination. Here I will abſteine from that defence, whereunto the Eccleſiaſtical writers do commonly flee, namely that the foreknowledge of God withſtādeſth not but that man may be accounted the ſinner: becauſe God foreſeeth the euils of man, not his own. For ſo the cauillation would not ſtay here, but will rather preſſe vs further with ſaying that God might if hee had woulde, haue provided remedie for thoſe euils which he foreſaw: & that ſith he hath not ſo done, he hath of determined purpoſe created men to that end: that he ſhould ſo behaue himſelf in earth: and if by the prouidence of God, man was created to this cōditiō, that he ſhould do all thoſe things that he doth: then he is not to be blamed for that which he cannot auoid, and which he enterpriſed by the will of God. Therefore let vs ſee howe this knot ought to be well looſed. Firſt of all this ought to bee holden certaine among all men which *Solomon* ſaith, that God hath created all things for himſelfe, and the wicked man to an euill day. Behold, when the deſpiſing of all things is in the hand of God, when in his power remaineth the rule of ſafetie and death: he ſo ordereth them by his counſell and beck, that among men there are borne ſome adiudged euen from their mothers wombe to death, which with their deſtruction may glorify his name. If any man aunſwere, that there is neceſſity layde vpon them by the prouidence of God, but rather that hee created them in ſuch eſtate, becauſe he foreſawe their peruerſnes to come: he neither ſaith nothing at all, nor altogether. The old writers are wont in deed ſometimes to vſe this ſolution: but as it were doutingly. But the ſchole men reſt vpon it, as though nothing could be obiected againſt it. In deepe I will willingly graunt, that foreknowledge alone bringeth no neceſſity to creatures, althoough al men do not ſo agree: for there be ſome that will haue it alſo to be the cauſe of things. But it ſeemeth to mee that *Valla*, a man  
other-

*Necceſſity of ſinning neither excuſeth the ſinner, nor chargeth God iuſtlye with iniuſtice for condemning them that ſo ſinne.*

Pro. 26. 4.



otherwise not much practised in holy writings, sawe both more deeply and more wisely, which shewed that this contention is superfluous: because both life and death are rather the doings of Gods wil than of his foreknowlegde. If God did but foresee the successes of men, and did not also dispose and order them by his wil, then this question should not without cause be moued, whether his foreseeing any thing auailed to the necessitie of them. But sith he doth none otherwise foresee the things that shall come to passe, than because hee hath decreed that they shoulde so come to passe: it is vaine to moue controuersie about foreknowledge, where it is certaine that all things doe happen rather by ordinance and commaundement.

*God did not onely foresee, but dispose the fall of man, and in him the ruine of his posteritie.*

7 They say that this is not written in expresse words, that it was decreed of God, that *Adam* shoulde perish by his falling away. As though the same God, whome the scripture reporteth to do whatsoeuer he will, created the noblest of all his creatures to an vncertaine end. They say he had freewill, y he might shap to himself his own fortune: and that God decreed nothing, but to handle him according to his deseruing. If so colde a deuise bee receiued, where shalbe that almightinesse of God, whereby he gouerneth all things according to his secrete counsell, which hangeth vpon non other thing than it selfe? But predestination, whether they will or no, sheweth him selfe in *Adams* posterity. For it came not to passe naturally that all men should loose saluation by the fault of one parent. What hindreth them to confesse of one man, that which against their wills they confesse of all mankind? For why should they loose their labour with dallying shifts? The scripture crieth out that all men were in the person of one man made bound to eternal death. Sith this cannot be imputed to nature, it is plaine that it proceeded from the wondrous counsell of God. But it is too much absurditie that these good Patrones of the righteousness of God doe so stumble at a straw, & leape ouer great beames. Againe I aske: how came it to passe, y the fall of *Adam* did wrap vp in eternall death so many nations with their children beeing infants without remedy, but because it so pleased God? Heere their tongues which are otherwise so prating, must of necessity be dumme. It is a terrible decree, I grant: yet no man shall be able to deny, but that God foreknow what ende man should haue, ere hee created him, and therefore foreknewe it because he had so ordeined by his decree. If any man here inueigh against the foreknowledge of God, he rashly & vndiscreetly stubbleth. For, what matter is there, I beseech you, why the heauenly iudge should be accused for that he was not ignorant of that which was to come? Therefore if there be anie either iust or colourable complaint, it toucheth predestination. Neither ought it to seeme an absurditie which I say, that God sawe not onelie the fall of the first man, and in him the ruine of his posteritie, but also disposed it after his owne will. For as it belongeth to his wisdom, to foreknow all things that shalbe: so it belongeth to his power, to rule and gouerne all things with his hande. And this question *Augustine* verie well discusseth, as he doth other, saying. Wee most hollosomely confesse that which we most rightly beleue, that the God and Lorde of all thinges, which created all things verie good, & foreknewe that euill things shoulde spring out of good, and knewe that it more pertained to his almightie good-

*Freher. ad  
Laurent.;*

goodnesse euen of euil things do well, than not to suffer them to be euill: that he so ordered the life of Angels and men, that in it he might first shewe what free will could do, and then what the benefit of his grace and iudgement of iustice could do.

8 Here they runne to the distinction of will and permission, by which they will haue it graunted that the wicked do perish, God onely permitting but not willing it. But why should we say that he permitteth it, but because he so willet? Howbeit it is not likely that man by himselfe, by the only permission of God, without any his ordinance, brought destruction to himselfe: as though God appointed not, of what condition he would haue the chiefe of his creatures to be. I therefore wil not doubt to confesse simply with *Augustine*, that the will of God is a necessitie of things, and that what hee willet, it must of necessitie come to passe: as those things shall truely come to passe which he hath foreseene. Nowe if for excuse of themselves and of the vngodly, either the *Pelagians*, or *Manichees*, or *Anabaptists*, or *Epicurians* (for with these foure sects we haue to do in this question) shall object against vs necessitie wherewith they be bound by the predestination of God: they bring nothing fit to the purpose. For if predestination be nothing else but a dispensation of righteousness of GOD, which is hidden in deede, but yet without fault: Forasmuch as it is certaine that they were not vnworthie to be predestinate to that estate, it is also as certaine that the destruction is most righteous which they enter into by predestination. Moreouer their destruction so hangeth vpon the predestination of God, that both cause and matter thereof is found in themselves. For the first man fell, because the Lord so iudged it to be expedient: why he so iudged, is vnknown to vs: yet it is certaine that he so iudged for no other reason but because he sawe that thereby the glorie of his name should be worthily set forth. When thou hearest mention of the glorie of God, there thinke of his righteousness: For it must be righteous that deserueth praise. Man therefore falleth, the prouidence of God so ordeining it: but he falleth by his owne fault. The Lord had a litle before pronounced, that all the things which he had made were very good. Whence therefore commeth that peruersenesse to man, to fall away from his God? Least it should be thought to be of creation, the Lorde with his commendation allowed that which came from himselfe. Therefore by his owne euilnesse he corrupted the nature which he had receiued pure of the Lorde, and by his fall he drew his whole posteritie with him into destruction. Wherefore let vs rather beholde an euident cause of damnation in the corrupted nature of mankind, which is neerer to vs, than search for a hidden and vterly incomprehensible cause thereof in the predestination of GOD. Neither let it grieue vs so farre to submitte our wit to the vnumerable wisdom of God, that it may yeelde in many secrets of his. For, of those thinges which it is neither graunted nor lawfull to knowe, the ignorance is well learned: the coueting of knowledge is a kind of madnesse.

9 Some man perhaps will say, that I haue not yet brought enough to subdue that wicked excuse. But I verily confesse that it can neuer be brought to passe, but that vngodlinesse will alway grudge and murmure against it: yet

*The wicked do sinne & perish not by Gods permission onely, but by his will and appointment.*

*De Gen. ad lite. lib.6. cap.15.*

*Gen.1.31.*

*The iudgement of God in punishing men for their vices of he hath*



*laide a necessitie  
vpon them is  
righteous, but the  
reason how it is  
righteous is un-  
known vnto vs:  
who should a-  
sher be vnassle in-  
quittie in our  
selues, than seeke  
the cause thereof  
in God.*

yet I think that I haue spoken so much as might suffice to take away not on-  
ly all reason but also al colour of gaine saying. The reprobate would bee  
thought excusable in sinning, because they cannot escape the necessitie of  
sinning: specially sith such necessitie is cast vpon them by the ordinance of  
God. But we denie that they are thereby well excused; because the ordi-  
nance of God, by which they complaine that they are destinate to destruc-  
tion, hath his righteousnesse, vnknown in deede to vs, but yet most certaine.  
Whereupon we conclude, that they beare no euil which is not laide vpon  
them by the most righteous iudgement of God. Then, we teach that they  
do ouerthwartly, which to seeke out the beginning of their damnation, doe  
bend their eyes to the secret closets of the counsell of God, and winke at the  
corruption of nature, fro whence their damnation springeth. And this with-  
standeth that they can not impure it to God, for that he witnesseth of his  
owne creation. For although man is creat by the eternal prouidence, of God  
to that calamitie, whereunto he is subiect: yet the matter thereof he tooke  
of himselfe, not of God, forasmuch as he is by no other meane so lost, but be-  
cause he went out of kinde from the pure creation of God into a corrupt &  
vnpure peruerfenesse.

10 Now the aduersaries of Gods predestination doe slander it also with  
a third absurditie. For when we impute it to nothing else but to the choise of  
the will of God, that they are made free from the vniuersal destruction, who  
he maketh heires of his kingdome, thereby they gather that there is with  
him accepting of persons, which the Scripture euerie where denieth: and  
therefore, that either the Scripture disagreeeth with it selfe, or that in the e-  
lection of God there is respect of deseruings. First, the Scripture in another  
sense denieth, that God is an acceptor of persons, than as they iudge it. For  
by the name of person, it signifieth not a man, but those things which beeing  
seene with eyes in man are wont to procure either fauour, grace, and digni-  
tie, or hatred, contempt, and shame: as, riches, wealth, power, nobilitie, of-  
fice, countrey, excellencie of beautie, and such other: on the other side, po-  
uertie, neede, basenesse, vilenesse, contempt, and such other. So *Peter & Paul*  
do teach that the Lord is not an acceptor of persons, because he putteth not  
difference betweene the Iew and the Grecian, to refuse the one and embrace  
the other for only respect of nation. So *Iames* vseth the same wordes when  
he mindeth to affirme, that God in his iudgement nothing regardeth ri-  
chesse. But *Paul* in another place speaketh thus of God, that in iudging hee  
hath no consideration of freedome or bondage. Wherefore there shalbe no  
contrarietie if we shall say that God according to the will of his good plea-  
sure without any deseruing chooseth to his sonnes whome he will, reiecting  
and refusing other. But the matter may thus be opened, that men may bee  
more fully satisfied. They aske how it commeth to passe, y of two betweene  
whome no deseruing putteth any difference, God in his electing passeth o-  
uer the one and taketh the other. I on the other side doe aske them, whe-  
ther they thinke that in him that is taken there is any thing that may make  
the minde of God to encline toward him. If they confesse (as they needes  
must) that there is nothing, it shal followe that God looketh not vpon man,  
but from his owne goodnesse fetcheth a cause why to doe good to him.

Whereas

*God not to be  
charged as a par-  
tiall acceptor of  
persons.*

*Act. 10. 14.  
Rom. 2. 10.  
Gal. 3. 28.*

*Iam. 2. 5.  
Col. 3. 25.  
Eph. 6. 9.*



Whereas therefore God chooseth one man, refusing an other, this cometh not of respect of mā, but of his mercie alone, which ought to haue liberty to shewe forth and vtter it selfe where and when it pleaseth him. For we haue in another place also shewed, that there were not from the beginning many called noble, or wise, or honourable, that God might humble the pride of flesh: so farre is it off, that his fauour was bound to persons.

Aug. ad Bon.  
lib. 1. cap. 7.  
1. Cor. 1. 26.

11 Wherefore many do falslie and wickedly accuse God of partial vnrighteousnesse, for that he doth not in his predestination keepe one selfe course toward all men. If (say they) he finde all guiltie, let him equally punish all: if he finde them vnguiltie, let him withhold the rigor of his iudgement frō al. But so they deal with him, as if either mercy were forbidden him, or whē he would haue mercie he be compelled altogether to giue ouer his iudgemēt. What is it that they require? if al be guilty, that all may together suffer al one paine. We graunt the guiltines to be common, but we say y<sup>e</sup> the mercie of God helpeth some. Let it helpe all, say they. But wee answer, that it is rightfull that he should also in punishing shewe him'elſe a rightfull iudge. When they suffer not this: what do they els but either go about to spoil God of his power to haue mercy, or at least to graunt it him vppon this condition, that he vtterlie giue ouer his iudgement. Wherefore these sayings of *Augustine* do very well agree together. Sith in the first man the whole masse of mankind fell into condemnation, these vessels that are made of it to honor, are not the vessels of their owne righteousness, but of the mercie of God: and whereas other are made to dishonour, the same is not to be imputed to vnrightfulness, but to iudgement, &c. That to those whome he refuseth, God rendreth due paine: to those whome hee calleth, hee giueth vnderſerued grace: that they are deliuered from all accusation, after the manner of a creditour, in whose power it is, to forgiue to the one, & aske of the other. Therefore the Lorde also may giue grace to whom he will, because he is mercifull: and giue it not to all, because hee is a iust iudge. Hee may by giuing to some that which they do not deserue, shewe his free grace: & by not giuing to all, declare what all deserue. For whereas *Paul* writeth that God enclosed all vnder sinne, that he might haue mercy vpon all, it is therewithall to be added that he is detter to no man: because no man first gaue to him, that hee may require like of him.

God finding all  
guiltie is not partiall  
in condemning any but in  
ſauing ſome mercifull.

Epi. 1. 6. de prædest. & grat.

De bon. person. cap. 12.

Rom. 11. 31.

12 This also they often say, to ouerthrowe predestination, that while it standeth, all carefulnesse and endeavour of well doing fallerth away. For who (say they) shal heare that either life or death is certainly appointed for him by the eternall decree of God, but that it will by and by come into his mind that it maketh no matter how he beh. ue himself, sith the predestination of GOD can by his worke bee nothing hindred or furthered? So shall all men dissolately throwe foorth themselves, and after a desperate manner runne headlong whither their lust shall carry them. And verily they saye not altogether falslie, for ther be many swine, which with filthy blasphemies defile the doctrine of predestination, and by this pretence also do mock our all admonishments and rebukings, saying, God knoweth what he hath once determined to doe with vs: if he haue decreed our saluation, hee will bring vs to it at the time appointed: if he haue predestinate our death, we shoulde  
trauail.

Predestination  
taketh not a way  
the care of a well  
doing.

trauaile in vaine to the contrary. But the Scripture, when it teacheth with how much greater reuerence & religiousnesse we ought to think of so great a myserie, doth both instruct the godlie to farre other sence, and wel cōfute these mens outrage. For it doth not speake of predestination to this ende, that we should be encouraged to boldnesse, and with vnlawful rashnesse attempt to search the vnattained secretes of God: but rather that being humbled and abased we should learn to tremble at his iudgement, & reuerently to looke vp to his mercy. To this marke the faithfull will leuel themselves. As for that filthy groining of swine, it is well confuted of *Paul*. They say that they go carelessly forward in vices: because if they be of the number of the elect, their vices shall nothing hinder them, but that they shall at length be brought to life. But *Paul* telleth that we be to this end, that we should leade a holy and faultlesse life. If the mark that electiō is directed vnto be holines of life, it ought more to awake & stirre vs vp cherefully to practise that holinesse, than to serue for a cloking of slouthfulness. For how greatly do these thinges differ the one from the other: to cease frō wel doing, becaule electiō sufficeth to saluation: and that the appointed ende of electiō is that we should apply our selues to the endeour of good doings. Away therfore with such sacriledges which do wrongfully misturne the whole order of electiō. Where they stretch their blasphemies further, when they say that he which is reprobate of God, shall loose his labour if he go about to make himself allowable to him with innocency and honesty of life: therein they are taken with a most shamelesse lye. For, whence could such endeour come but of electiō? For whosoeuer be of the number of the reprobate, as they are vessels made to dishonour, so they cease not with continuall wicked doings to prouoke the wrath of God against themselves, and by euident tokens to confirme the iudgement of God which is already pronounced vppon them: so far be they from struing with him in vaine.

*It doth not o-  
uerthrow exhor-  
tations vnto ver-  
sue & godlinesse.*

13 But other domaliciouslie & shamefullie slander this doctrine, as though it did ouerthrow all exhortations to godly liuing. For which matter in olde time *Augustine* was burdened with a great malice. Which hee wiped away with his booke of correption and grace written to *Valentine*, the reading whereof will appease all godlie and tractable men: yet I will touch a few thinges, which (as I trust) shall satisfie them that be honest and not contentious. Wee haue already seene howe open and loude a preacher of the free electiō *Paul* was: was hee therefore colde in admonishing and exhorting? Let these good zealous men compare their earnestnesse with his, and it shalbe founde in them ise in comparisō of his incredible heate. And truly this principle taketh away al doubtēs, that we are not called to vncleannes, but that euery man should possesse his vessell in honour, &c. Againe, that we are the handy worke of God created to good workes, which he hath prepared that we should walke in them. Summarily, they that are euen but meanly exercised in *Paul*, shall without long declaration easily perceiue how fitly he maketh these thinges to agree, which they saine to disagree. Christ commandeth y men beleue in him: Yet is his definitiue sentence neither false nor contrary to this commandement, where hee sayth: No man can come to mee, but he to whome it is giuen of my father. Let preaching therefore haue

Ephc. 1. 4.

1. Thes. 4. 7.

Ephc. 2. 10.

Iohn. 6. 61.



haue his course, which may bring men to faith; and with continuall profiting holde them fast in perseuerance. Neither yet let the knowledge of predestination be hindered, y they which obey may not be proude as of their owne, but may glorie in the Lord. Christ not for nothing saith: Who so hath eares of hearing, let him heare. Therefore when we exhorte and preach, they that haue eares doe willingly obey: but who so lacke eares, in them is fulfilled that which is written, That hearing they heare not. But why (saith *Augustine*) should some haue, and other some not haue? Who hath knowen the minde of the Lord? Must that therefore be denied which is open, because that cannot be comprehended which is hidden? These sayings I haue faithfully reported out of *Augustine*: but because peraduenture his words shal haue more authoritie than mine, goe to, let vs bring forth the verie wordes that are read in himselte. If when this is heard, many are turned into dullnesse and sluggishnesse, and beeing inclined from labour to lust doe go after their desires: ought that therefore to be accounted false which is spoken of y foreknowledge of God? If God haue foreknown y they shal be good, shal they not be good, in how great euilnesse soeuer they now liue? and if hee haue foreknown that they will be euill, shal they not be euill in how great goodnes soeuer they be now seene? shal therefore those things which are truly spoke of the foreknowledge of God, be for such causes either to be denied or to be left vnspoken off? namely then when if they be not spoken of, men goe into errors? The rule (saith he) to keepe truth vnspoken of, is one thing, & the necessitie to speake trueth is an other. As for the causes of leauing trueth vnspoken, it were long to search them out all: of which yet this is one, that they be not made worse which vnderstand it not, while we mean to make them more learned that vnderstande it, who when we speak any such thing are in deede not made more learned, not yet are made worse. But whe a true thing is in such case, that when we speak it, he is made worse that cannot conceiue it: and when we speake it not, he is made worse that can conceiue it: what thinke we now to be done? Is not the trueth rather to be spoken, that he may conceiue it, that can conceiue it: than to keepe it vnspoken, that not onely neither of them may conceiue it, but also he that more vnderstandeth may be y worse? whereas if he did heare and conceiue it, by him also many should learne. And we will not say that which, as the Scripture witneseth, we lawfully might haue spoken. For we feare forsooth least when we speake, he be offended that can not conceiue it: but we feare not least while we hold our peace, he y can conceiue truth be deceiued with falsehood. Which sentence he at the last shortly knitting vp, more plainly also confirmeth. Wherefore if the Apostles, and they which followed them, the doctors of the Church did both, namely both godly preach of the eternall election of God, and holde the fairfull in awe vnder the discipline of godly life: why do these our aduersaries being confuted with inuincible violence of trueth, thinke that they say well in saying that that which is spoken of predestination is not to be preached to the people although it be true. Yea it must in any wise be preached, y he which hath eares to heare may heare. But who hath eares if he hath not receiued them from him that promisseth that he will giue them? Truly let him that receiueh not, refuse it: so that yet

Matt. 13. 9.  
Esay 6. 9.

Lib. de bono  
persec. c. 15.

Cap. 16.

Cap. 20.

hee



## Cap. 23. Of the maner how to receiue

he which receiue it, do take and drinke, do drinke and liue. For as godlines is to be preached, that God may be rightly worshipped: so is also predestination, that he which hath eares to heare of the grace of God, may glorie in God and not in himselfe.

*Indiscrete deli-  
uering of the do-  
ctrine which  
concerneth prede-  
stination.*

14 And yet that holy man, as he had a singular desire to edifie, so tempereth the manner of teaching the trueth, that offence be wisely auoyded so far as it lawfully may be. For he sheweth that those things which are truly said, may also be conueniently sayd. If any man do thus preach to the people. If ye beleue not, the cause is for that ye are already predestinate of God to destruction: such a man doth not only cherish slothfulness, but also maintain wickednes. If any man also stretch his saying to y time to come, and say that they which heare shall not beleue, because they are reprobate: this shalbe rather a cursing than a teaching. Such therefore *Augustine* not vnworthily biddeth to depart from the Church, as foolish teachers, and vn-lucky and ill prophesying Prophets. In an other place he truly affirmeth that it is to be holden that a man then profiteeth with rebuking, when hee hath mercy and helpeth which maketh to profite whom he will, euen without rebuking. But why some thus and some otherwise? God forbid that, that we should say that the power of iudging belongeth rather to the clay than to the potter. Againe afterwarde. When men by rebuking either come or returne into the way of righteousness, who worketh saluation in their hearts, but hee, which when any whosoever he be planteth and watereth, giueth the increase, whom when he will saue, no freewill of man resisteth. It is therefore not to be doubted that the wils of men cannot resist y wil of God (which both in heauen and earth hath done whatsoeuer he would, and which hath also done those things that are to come) but that he may do what he will, forasmuch as euen of the verie wils of men he doeth what he will. Againe, when he will leade men to him, doeth he binde them with corporall bondes? Hee inwardly worketh, inwardly holdeth hearts, inwardly moueth hearts, and draweth them with their willes which he himselfe hath made in them, But, that which hee by and by addeth ought in no wise to be omitted: that because wee knowe not who belongeth or not belongeth to the number of the predestinate, we ought so to be affectioned that we would all men to be saued. So shall it come to passe, that whomsoeuer we find, we shall traueil to make him partaker of peace. But our peace shall rest vpon the children of peace. Therefore for our part, we must applie holtsome and sharpe rebuking to all men like a medicine, that they perish not, nor destroy other, but it shalbe the worke of God to make it profitable to them whom he hath for-knownen and predestinate.

## The xxiiii. Chapter.

*This election is established by the calling of God, but that the reprobate doe bring upon themselves the iust destruction wherewith they are appointed.*

*Gods effectuall  
and inward call-  
ing of some  
whose election is  
thereby sealed.*

**B**V T, that the matter may more plainly appeare, we must intreate both of the calling of the elect, and of the blinding and hardening of the wicked. Of the first of these I haue already spoken somewhat, when I confuted their error, which thinke that the generalnesse of the promises extendeth egal-

egally to all mankind. But this election which otherwise God hath hidden with himselfe he doeth not without choise at length disclose by his calling, which a man may therefore call the testifying of it. For, whome hee hath foreknownen, them he hath also foreappointed to be fashioned like the image of his sonne: whom he hath foreappointed, them he hath also called: whome he hath called, them he hath also iustified, that in time to come he may glorifie them. When the Lorde hath by electing already adopted his into the number of his children: yet wee see how they enter not into possession of so great a benefite, but when they be called: on the other side, how being called they do now enjoy a certaine communicating of his election. For which reason *Paul* calleth the spirit which they receiue, both the spirit of adoptiō, & the seale, & earnest of the inheritance to come: namely because it doeth with the testimonie thereof stablish and seale to their hearts the assurednes of the adoption to come. For though the preaching of the Gospell spring out of the fountaine of election: yet because it is also common to the reprobate, therefore it could not by it selfe be a sure prooffe thereof. But God effectually teacheth his elect, that he may bring them to faith: as wee haue before alleadged out of the wordes of Christ, Who so is of God, he and none other seeth the Father. Againe, I haue shewed thy name to the men whome thou hast giuen me: Whereas he saith in another place, no man can come to me, vnlesse my Father draw him. Which place *Augustine* wisely weyerh, whose wordes are these. If (as Truth saith) euery one that hath learned, commeth: whosoeuer commeth not, certainly neither hath he learned. It doeth not therefore followe that he which can come, also commeth, vnlesse hee haue both willed and done it. But euery one that hath learned of the Father, not only can come, but also commeth, when now there is present both the profite of comming, and the affection of willing, and the effect of doing. Also in another place more plainly. What is this else, Euery one that hath heard of the father, and hath learned, commeth to me, but there is none that heareth and learneth of the father and commeth not to mee? For if euery one which hath heard of the father and learned, commeth: truly euery one that commeth not, hath not heard of the father, nor learned: for if he had heard and learned, he woulde come. This schoole is farre from the senses of the fleshe, in which schoole the father is heard and teacheth, that men may come to the sonne. And a little after. This grace which is secretly giuen to the hartes of men, is receiued of no hard heart: for it is therefore giue, that the hardnesse of the heart may first bee taken away. When therefore the father is heard within, he taketh away the stonie heart, and giueth a fleshy heart. For so he maketh the children of promise and vessels of mercy, which he hath prepared to glorie. Why therefore doth he not teach all, that they may come to Christ, but because all whome he teacheth, by mercie he teacheth: whom he doth not teach, by iudgement he doeth not teach? because he hath mercie vpon whom he will, and hardeneth whome he will. Therefore God assigneth them for children to himselfe, and appointeth himselfe father to them, whome he hath chosen. Nowe by calling he bringeth them into the housholde, and vniteth himselfe to them, that they may bee one together. But, when calling is ioyned to election, in that manner the

Rom. 8. 29.

Rom. 8. 25

Eph. 1. 13

Ioh. 6. 46

Iohn. 17. 6

Iohn. 6. 44

Lib. de Grat.

Christ. contra

Pela. &amp; Cal. ca.

14. &amp; 31.

De prædest. ca. 8.

cap. 8.



Rom. 9.16.

Enchirad Laur.  
ca. 31.It is of Gods  
most free & vn-  
deserued fauour,  
that we are effe-  
ctually called to  
saluation.  
Esa. 65. 1.

Ioh. 24. 3

3. Iohn. 5. 24

Scripture sufficiently signifieth that in it nothing is to bee required but the mercie of God. For if we aske, whom hee calleth & for what reason: hee aunswereth, whome he had elected. But when we come once to election, there the only mercie of God appeareth on euery side. And here that saying of *Paul* truly hath place, It is not of him that willeth, nor of him that runneth but of God that hath mercie. Neither yet that saine so as they commonly take it, which part it betweene the grace of God, & the willing and running of man. For they expounde it, that the desire and indeuour of man haue in deede no force of themselves, vnlesse they be prospered by the grace of god: but when they are holpen by his blessing, then they affirme that they haue also their partes in obteining saluation. Whose cauillation I had rather confute with *Augustines* words than mine owne: If the Apostle meant nothing else but that it is not of him only that willeth or runneth, vnlesse the Lorde be there present mercifull: we may contrariwise turne it against them and say that it is not of only mercie, vnlesse there be present willing & running. But if this be openly wicked, let vs not doubt that the Apostle giueth all to the mercie of the Lorde, and leaueth nothing to our willes or endeouours. To this effect speaketh that holy man. And I set not a straw by that nice subtilerie, that they say that *Paul* would not haue so said vnlesse there had bene some indeuour and some wil in vs. For he did not consider what was in man: but when he sawe that some did assigne part of saluation to the endeuour of men, he simply condemned their error in the first part of the sentence, & in the second he chalenged the whole summe of saluation of the mercie of God. And what other thing doe the Prophets trauel about but continually to preach the free calling of God?

2 Moreouer the verie nature also & dispensation of calling doth clearly shewe it, which consisteth not in the onely preaching of the worde, but also in the enlightening of the Spirit. To whome God offereth his worde, is shewed vs in the Prophet: I am found of them that sought me not: I haue openly appeared to them that did not aske for me. To a people which hath not called vpon my name I haue saide, Loe I am present. And least the Iewes should thinke that this kindnesse belonged only to the Gentiles, hee doeth also put them in remembrance from whence hee tooke their Father *Abraham*, when hee vouchsaied to ioine him to himselfe, namely from mere idolatrie, in which he was drowned with all his. When hee first shinneth with the light of his worde to men not deseruing it, he therein sheweth an example plaine enough of his free goodnesse. Here therefore the vnumerable goodnesse of God sheweth forth it selfe, but not vnto saluation to all: because for the reprobate there abideth a more greuous iudgement, for that they refuse the testimonie of the wil of God. And God also, to set forth his glorie, withdraweth from them the effectual force of his spirit. Therefore this inward calling is a pledge of saluation, which cannot deceiue vs. For which purpose maketh that saying of *Iohn*, Thereby wee knowe that we are his children, by the spirit which he hath giuen vs. And least flesh should glorie, that it did at the least aunswere to him when hee called and of his owne will offered himselfe, hee affirmeth that it hath no cares to heare, no eyes to see, but which hee hath made: and that hee maketh.



keeth them, not according to euery mans thankfulness, but according to his owne election. Of which thing you haue a notable example in *Luke*, where both Iewes and Gentiles in common together heard the preaching of *Paul* & *Barnabas*. Whereas they were at y<sup>e</sup> time al taught with one self same word, it is saide that they beleueed which were ordained to euertlasting life. With what face may we deny that the calling is free, in which cue to the very last part election reigneth alone?

3 But here we must beware of two errors: because many make man a worker together with God, that he by his consent may make the election to be of force: so by their opinion, the will of man is about the counsell of God. As though the Scripture did teach, that it is onely giuen vs that we may beleue, and not rather faith it selfe. Other some, although they do not so weaken the grace of the holy Ghost: yet being led by I wot not what reason, haue election vpon faith as though it were doubtfull, yea and vneffectual vntill it be confirmed by faith. It is in deed certain that it is confirmed, as toward vs: and we haue already shewed y<sup>e</sup> the secret counsell of God beginneth to shine our, which was before hidden: so that by this word you vnderstand nothing else, than that it is approued which was vnknowe, & is as it were sealed with a seale. But it is falsely said, that election is then and not till then effectually, when we haue embraced the gospel, & y<sup>e</sup> therof it taketh liuely strength. We must indeede from thence fetch the certaintie of it: Because if we attempt to reach vnto the eternall ordinance of God, that deepe bottomlesse depth will swallowe vs vp. But when God hath opened it vnto vs, we must climbe vp higher, least the effect should drowne the cause. For what greater absurditie or shamefull vniustice is there, thā that when the Scripture teacheth that wee are enlightened as God hath chosen vs, our eyes should be so daseled with this light, that they should refuse to looke vpon election? Yet in the meane time I deny not, that to the end we may be certaine of our saluation, we must beginne at the word, and that our affiance ought therewith to be contented, that we may call vpon God by the name of Father. For some quite contrary to right order, y<sup>e</sup> they may be certified of the counsell of God (which is neere vnto vs, in our mouth & in our heart) do couet to flie about the cloudes. Therefore that rashnesse is to be restrained with sobriety of faith, that it may suffice vs that God in his outward word is a witnesse of his hidden grace: so that the conduit pipe out of which there floweth water largely for vs to drinke, do not hinder but that the springhead may haue his due honour.

4 Therefore as they do wrongfully, which hang the strength of election vpon the faith of the gospel, by which faith we feele that election pertaineth to vs: so we shall kepe the best order, if in seeking the certaintie of our electio, we sticke fast in these latter signes, which are sure witnessings of it. Saia doth with no tentation either more greuously, or more dangerously astonish the faithfull, than when disquieting them with doubt of their election, he doth also moue them with a peruerse desire to seeke it out of the waie. I call it seeking out of the waie, when a wretched man enterpriseth to breake into the hidden secretes of the wisdom of God, & to pearce euen to the highest eternitie to vnderstand what is determined of himselfe at the iudgement

Aa. 13. 14

*We are not workers with God of our owne election, neither doeth it hang in suspense vpon our faith.*

Deut. 30. 14

*The certaintie of our election to be searched not in the bosome of God but in our selues according to that light which hee hath giuen vs in his wordes.*

seate of God. For then he throweth himselfe headlong to be swallowed vp into the depth of the vnmeasurable deuouring pit: then he wrappeth himself with innumerable snares and such as he cannot winde out of: then he ouerwhelmeth himselfe with the bottomlesse depth of blinde darknesse. For so is it rightfull that the foolishnesse of the witte of man be punished with so horrible ruine, when he attempteth of his own force to rise vp to the height of the wisdom of God. And so much more deadly is this temptation, as there is none to which we are commonly all more bent. For there is most rarely any man to be found, whose mind is not sometime stricken with this thought. Whence hast thou saluation, but of the election of G O D? And of Election what reuelation hast thou? which thought, if it haue once taken place in any man, either perpetually vexeth the miserable man with terrible tormētts, or vtterly dismayeth him. Truly I would haue no surer argument than this experience to prooue, howe wrongfully such men imagine of predestination. For the minde can be infected with no error more pestilent, than that which plucketh downe and thrusteth the conscience from her peace and quietnesse towards God. Therefore if we feare shipwracke, wee must diligently beware of this rocke, which is neuer stricken vpon without destruction. And though the disputing of predestination be esteemed like a dangerous sea, yet in passing through it there is founde a safe and quiet yea and pleasant sayling, vnlesse a man doe wilfully couet to be in daunger. For as they doe drowne themselves in the deadly bottomlesse depth, which to be certified of their election doe enquire of the secret Counsell of God without his worde: so they which doe rightly and orderly search it in such sort as it is contained in the worde, receiue thereof a singular fruite of comfort. Let this therefore be our way to search it, that wee beginne at the calling of God, and ende in the same. Howbeit this withstandeth not, but that the faithfull may thinke that the benefits which they daily receiue at the hand of G O D, doe descende from that secreete adoption: as they say in *Esaie*, Thou hast done maruels, thy thoughts are olde, true, and faithfull: forasmuch as by that adoption as by a tokē, the Lords wil is to confirme so much as is lawfull to be knownen of his counsell. But least anie man shoulde thinke this a weake testimonie, let vs consider how much both clearenesse and certainty it bringeth vs. Of which thing *Bernarde* speaketh fitly. For after that he had spoken of the reprobate, he saith: The purpose of God standeth. the sentence of peace standeth vpon thē that feare him, both couering their euils, and rewarding their good things: so as to them after a maruelous manner not onely good things, but also euil do worke together vnto good. Who shal accuse the elect of God? It sufficeth me to all righteousness, to haue him alone merciful, to whom alone I haue sinned. Al y he hath decreed not to impute to me, is so as if it neuer had bene. And a litle after: O place of true rest, & to which not vnworthily I may giue the name of a bedchamber, in which G O D is seene not as troubled with wrath, not as withholden with care: but his will is proued in him good, and well pleasing, and perfect. This sight doth not make a fraide, but calmeth: doth not stirre vp vnquiet curiosnesse, but appeaseth it: doth not weary the senses, but quieteth them: Here is quiet truly taken, God being appeased, appeaseth al things: and

and to behold him quiet, is to be quiet.

5 First, if wee seeke a fatherly kindnesse and fauourable minde of God, we must turne our eyes to Christ, in whome alone the soule of the father resteth. If we seeke saluation, life, and the immortalitie of the heauenly kingdom, we must then also flee to no other: forasmuch as he alone is both the fountaine of life, & author of saluation, & heire of the kingdom of Heauen. Now whereto serueth election, but that being adopted of the heauenly father into the degree of children, we may by his fauour obtaine saluation & immortalitie? Howsoeuer in seeking thou tosse it and shake it, yet thou shalt finde that the vttermoſt marke of it extendeth no further. Therefore whom God hath taken to his children, it is not said that hee hath chosen them in themselves, but in his Christ: because he could not loue them but in him, nor giue them the honour of the inheritance of his kingdom, vnlesse they had first bene made partakers of him. If we be chosen in him, we shal not find in our selues the certaintie of our election; no, nor yet in God the father, if wee imagine him naked without the sonne. Christ therefore is the mirror, in whome we both must, and without deceite may behold our election. For sith it is he into whose body the Father hath appointed to graffe all them whom from eternitie he hath willed to be his, that he may take for his children so many as hee reknowledgeth among his members: we haue a witnesse plaine and sure inough, that wee are written in the booke of life, if wee communicate with Christ. And that sure communion of himselfe hee gaue vs, when by the preaching of the Gospell hee testified that he was giuen to vs of the father, that hee with all his good things shoulde bee ours. Wee are saide to put on him, and to growe together into him, that wee may liue: because he liueth. So oft is this doctrine repeated, The Father spared not his onely begotten sonne, that whosoever beleueth in him, may not perish. But he that beleueth in him, is saide to haue passed from death into life. In which sense he calleth himselfe the bread of life, which whoso eateth, hee shal not die for euer. He (I say) hath bene a witnesse to vs, that they shal be receiued of the heauenly father in place of his children, of whome hee hath bene receiued by faith. If wee couere any more than to bee accompted among the children and heires of God, then we may climbe aboute Christ. If this be our vttermoſt marke: how much be wee mad in seeking without him that which wee haue already obteyned in him, and which may bee found in him alone? Moreover sith he is the eternall wisdome, the vnchangeable trueth, and fast serled sounsell of the father: it is not to be feared least that which he declareth to vs in his worde, should vary any thing bee it neuer so litle from that will of the Father which we seeke: but rather he faithfully openeth it vnto vs, such as it was from the beginning, & euer shal be. The practise of this doctrine ought also to be in vre in prayers. For though the faith of election doth incourage vs to call vpon God: yet when we make our prayers, it were vnorderly done to thrust it into the presence of God, or to covenant with this condition. Lorde, if I bee elected, heare me: forasmuch as hee willeth vs to be content with his promises, and no where else to seeke whether he will be intreatable to vs or no. This wisdome shall deliuer vs from many snares, if wee can skill to apply that to a right vse which hath bene

*Benuehofen in  
Christ in ihm & we  
muss beihelde our  
choosing essertai-  
ned.*

Mat. 3. 17.

Eph. 1. 4.

Rom. 8. 31.

Iohn. 3. 15.

Iohn. 5. 24.

Iohn. 6. 35.



rightly written: but let vs not vndiscretely drawe hither and thither that which ought to haue beene restrained.

Our election being found established in Christ, our hearts must needs be thereby confirmed with steadfast trust & assurance of persisting in the state of grace & of salvation to the end.  
Ioh. 6. 37. &  
17. 6.

Iohn. 10. 3.

Rom. 8. 30.  
Mat. 22. 14.  
1. Cor. 10. 12.

Iohn. 6. 37.  
& 40.

Iohn. 10. 17.

Mat. 15. 13.

1. Iohn. 2. 19.  
Rom. 8. 38.

Phil. 1. 16.  
Psa. 138. 8.

6 There is also for stablishing of our assurance an other stay of election, which we haue saide to be ioyned with our calling. For, whome Christ taketh being enlightened with the knowledge of his name into the bosome of his Church, them he is saide to receiue into the faith and protection. And whome soeuer hee receiueth, they are saide to bee committed to him of the father, & deliuered to his trust, that they may be kept into eternal life. What meane we? Christ crieth out with a loude voice, that so many as the Father willet to be saued, he hath deliuered them into his protection. Therefore if we list to knowe whether God hath care of our safetie, let vs seeke whether he hath committed vs to Christ, whome he hath made the onely Sauour of all his. Nowe if we doubt whether we be receiued of Christ into his Faith & keeping, he preventeth our doubting, when hee voluntarily offereth himselfe to be our sheepeheard, and pronounceth that wee shall be in the number of his sheepe if we heare his voyce. Let vs therefore embrace Christ, being liberally set open for vs, and comming to meete vs, hee shall number vs in his flocke, and shall keepe vs inclosed within his folde. But there entreteth into vs a carefulnesse of our state to come. For as *Paul* teacheth that they are called, which were before chosen: so Christ sheweth that many are called, but fewe are chosen. Yea and also *Paul* himselfe in an other place dishorteth vs from carefulnesse: Let him that standeth (saith he) looke that hee fall not. Again, Art thou grafted into the people of God? Be not proud, but feare: for God is able to cut thee off againe that he may graffe other. Finally we are sufficiently taught by experience it selfe, that calling and faith are of small value, vnlesse there be adioyned continuance which happeneth not all men. But Christ hath deliuered vs from this care: for verily these promises haue respect to the time to come. All that my father giueth mee, shall come to me: and him that shal come to me, I wil not cast him out of doores. Again, this is the will of him that sent me, the Father, that I loose nothing of all thinges that hee hath giuen mee, but may raise them vp againe in the last day. Again, My sheepe heare my voice, and they followe mee: I knowe them, and I giue them eternal life, and they shall not perish for euer, neither shall any man take them out of my hande. The father which gaue them to me, is greater than all: & no man can take them out of the hand of my father. Now when he pronounceth, every tree which my father hath not planted, shall be plucked vp by the roote: he signifieth on the contrarie side, that they can neuer be plucked from saluation, which haue roote in God. Wherewith agreeth that saying of *Iohn*, If they had bene of vs, they had not at all gone out from vs. Hereupon also commeth that noble glorying of *Paul* against life and death, present thinges and thinges to come: which glorying must needs be grounded vpon the giife of continuance. Neither is it any doubt that he directeth this saying to all the faithfull. In another place the same *Paul* saith, He that hath begonne in you a good worke, shall end it euen vntill the day of Christ. As also *David*, when his faith fainted, leaned vpon this stay: Thou shalt not forsake the worke of thy handes. And now neither is this doubtful, that Christ when he prayeth for all the faithful, asketh the

the same thing for the which he asketh for Peter, that their faith may neuer faint. Whereby we gather, that they are out of danger of falling away, because the sonne of God, asking stedfast continuance for their godlinesse, suffered no deniall. What would Christ haue vs to learne hereby, but that we shoulde trust that we shal perpetually be safe, because we are once made his?

7 But it daily happeneth, that they which seemed to be Christes, do againe reuolt from him & fall. Yea and in the very same place where he affirmeth that none had perished of them which were giuen him of the Father, yet he excepteth the sonne of perdition. That is true indeede: but this is also as certaine, that such did neuer cleaue to Christ with y<sup>e</sup> affiance of heart with which I say that the assurednesse of our election is stablished. They went out from vs (saith Iohn) but they were not of vs. For if they had been of vs, they had stiltaried with vs. Neither do I denie that they haue like signes of calling as the elect haue: but I do not graunt that they haue that sure stablishment of election which I bid the faithful to fetch out of the word of the Gospel. Wherefore let not such examples moue vs but that wee quietly rest vpon the promise of the Lord, where he pronounceth, that al they are giue to him of the Father, which receiue him with true faith, of whom sith he is their keeper & Pastor, none shal perish. Of Iudas we shall speake hereafter. Paul doth not counsel Christians from assurednes altogether, but from carelesse and loose assurednesse of the flesh, which draweth with it, pride, presumption, & disdain of other, and quencheth humilitie & the reuerence of God, and bringeth forgetfulnesse of grace receiued. For he speaketh to the Gentiles, whom he teacheth, that they ought not proudly and vnghently to reproch the Iewes for this, that the Iewes being disherited, they were set in their stead. Feare also he requireth not wherwith they should be dismayed & stagger, but which framing vs to the humbler receiuing of the grace of god, should abate nothing of the affiance thereof, as we haue saide in another place. Beside that he doth not there speake to euerie man particularly, but to the sects themselves generally. For whē the church was diuided into two parts, & enuie bred dissention, Paul putteth the Gentiles in mind that their being supplid into the place of the peculiar and holy people, ought to be to them a cause of feare & modestie. And among them there were manie puffed vp with glorie, whose vaine boasting it was profitable to beat downe. But we haue in another place shewed, that our hope is extended to the time to come euen beyond death, and that nothing is more contrary to the nature of it, than to doubt what shal become of vs.

8 That saying of Christ, of many being called but fewe chosen, is verie ill taken after that maner. There shalbe nothing doubtful if we hold fast that which ought to be cleare by the thinges aboue spoken, that there are two sortes of calling. For there is an vniuersall calling whereby through the outward preaching of the word, God calleth altogether to him, euen them also to whom he setteth it forth vnto the sauer of death, & vnto matter of more grieuous condemnation. The other is a speciall calling which for the most part he vouchsafeth to giue only to the faithful, when by the inward enlightening of his spirit he maketh y<sup>e</sup> word preached to be settled in their hearts. Yet sometime he maketh them also partakers of it whom hee enlighteneth

Luke. 22. 32.

*They which fall from Christ were in truth neuer Christians in whom a modest, humble, & religious feare of falling doeth not take away assurednes of continuing in it.*

Ioh. 16. 12.

1. Ioh. 2. 19.

Ioh. 3. 16. & 6. 39

*Calling general and speciall.*

Mat. 22.

but for a time, & afterward by the deseruing of their vnthankfulnesse forsaketh them, and striketh them with greater blindness. Now when the Lorde saw the gospell to be published farre and wide, and to be despised of many, but to be had in due price of fewe: he describeth to vs God vnder the person of a king, which preparing a solemne feast sendeth his messengers round about to bid a great multitude to be his gastes, and yet can get but a few, because euery one alleageth lets for his excuse, so that at length he is compelled vpon their refusal, to cal out of the high waies euery one that he meeteth. Hitherto euery man seeth that the parable must be vnderstood of the outward calling. He addeth afterward that God doth like a good maker of a feast, which goeth about the tables, to cheere his guesstes. If he finde any not clothed with a wedding garment, he will not suffer him with his vncleanlinesse to dishonor the solemnitie of the feast. This parte of the parable, I graunt, is to be vnderstoode of them which enter into the Church by the profession of faith, but are not clothed with the sanctification of Christ. Such dishonors and as it were botches of his Church, the Lord wil not suffer for euer: but, as their filthinesse deserueth he wil cast them out. Therefore fewe are chosen out of a great number of them that are called, but yet not with that calling by which we say that the faithfull ought to iudge their election. For, that generall calling is also common to the wicked: but this speciall calling bringeth with it the spirite of regeneration, which is the earnest and scale of the inheritance to come, wherewith our heartes are sealed vp against the day of the Lorde. In a summe sith hypocrites boast of godlinesse as well as the true worshippers of God, Christ pronounceth that at length they shalbe cast out of the place which they wrongfully possesse: as it is said in the Psalme, Lorde, who shall dwell in thy tabernacle? The innocent in handes, and the man of a pure heart. Againe, in another place. This is the generation of them that seeke God, of them that seeke the face of the God of *Jacob*. And so doth the Spirit exhort the faithful to sufferance, that they take it not grieuously that the Israelites be mingled with them in the Church: for at length their visor shalbe plucked from them and they shalbe cast out without shame.

Ephe. 1. 13.

Psal 15. 1.

Psal, 22. 2

*The fal of Iudas,  
and the error of  
Gregorie about  
the certaintie of  
our election.*

Iohn. 17. 12

Iohn. 6. 70

Iohn. 13.

Iohn. 13. 18.

Hom. 38.

9 The same reason is of the exception euen now alleaged, where Christ saith y none perished but the sonne of perdition. It is in deede an vnproper speech, but yet not darke. For he was not accounted among the sheepe of Christ, for that he was one in deede, but because he kept the place of one. And where in another place the lord affirmeth that he was chosen with the Apostles, that is spoken only in respect of the ministerie. Twelue (saith hee) haue I chosen, and one of them is a Diuel: that is, he had chosen him to the office of an Apostle. But when he speaketh of choosing to saluation, hee denieth him farre away from the number of the chosen, saying: I speake not of all: I knowe whome I haue chosen. If a man do in both places confounde the worde of Choosing, he shall miserably entangle himselfe: if hee make difference, nothing is more plaine. Therefore *Gregorie* teacheth verie ill & pestilently when he saith that wee know onely our calling, but are vncertaine of our election: whereby hee mooueth all men to feare and trembling: vsing also this reason, but because we know what we be to day, but what wee shalbe



shal we know not. But in that place he sufficiently declareth, how he stū-  
bled at this block. For, because he hanged election vpon the merites of  
workes, he had matter enough: and more to discourage the mindes of men-  
but he could not strengthen them, which did not remoue them from them-  
selues to the affiance of the goodnesse of God. Hereof the faithfull haue  
some tast of that which we haue determined at the beginning that prede-  
stination if it be rightly thought vpo, bringeth not a shaking of faith, but ra-  
ther the best strengthening of it. And yet I deny not, y<sup>e</sup> the holy ghost framed  
his talke to the smal measure of our sense. As when he saith, In the secret of  
my people they shal not be, & in the roule of my seruants they shal not bee  
written. As though God did begin to write in the booke of life, them whom  
he reckeneth in the number of his: whereas yet we know: euen by the wit-  
nes of Christ, that the names of the childre of God are from the beginning  
written in the booke of life. But in these words is only expressed the casting  
away of them which seemed the chiefe among the elect: as it is saide in the  
Psalme. Let them be blotted out of the booke of life, and let them not bee  
written with the righteous, Eze. 13. 9.

10 But the elect are neither immediatly from the wombe, nor all at one  
time, by calling gathered together into the flock of Christ, but as it pleaseth  
God to distribute his grace to them. But ere they be gathered together to  
that chiefe shepheard, they are scattered abroad and stray in the common  
deserte, & differ nothing from other, sauing that they be defended by the  
singular mercie of God, from falling into the extreeme headlong downefal  
of death. Therefore if you looke vpon themselves, you shall see the of-  
spring of Adam, which sauoreth of the common corruption of the whole  
masse. That they be not carried into extreeme & despaired vngodlines, this  
commeth not to passe by any goodnesse naturally planted in them, but be-  
cause the eye of God watcheth, & his hande is stretched out to their salua-  
tion. For they that dreame that from their verie natiuitie there is planted in  
their hearts, I wote not what seede of election, by the vertue whereof they  
are alway enclined to godlinesse and to the feare of God, they both are not  
holpen to proue it by the authoritie of Scripture, & also are confuted by ex-  
perience it selfe. They doe in deede bring forth a fewe examples to proue  
that the elect euen before their enlightning, were not vtterly strangers to  
religion: that Paul in his being a Pharisee liued vnreprouable, that Corne-  
lius was by almes and prayers accepted of God: and such other. Of Paul, Phil. 3. 5  
we graunt to them: of Cornelius, we say that they are deceiued. For it ap- Act. 10. 2  
peareth that he was then already enlightned and regenerate, so that hee  
wanted nothing but the cleere reueiling of the Gospell. But what will they  
wring out by these few examples? that all the elect are alway endued with y<sup>e</sup>  
spirite of godlinesse? No more than if a man by shewing the vprightnesse of  
Aristides, Socrates, Zenocrates, Scipio, Curius, Camillus, and other, shoulde  
thereof gather that all they that are left in blindness of idolatrie, were de-  
sirous followers of holinesse and honestie. Yea and the Scripture in more  
places than one, openly crieth out against them. For, the state which  
Paul describeth of the Ephesians before their regeneratiō, sheweth not one  
graine of this seede. Ye were (saith he) dead with defaultes and sinnes, in  
which

No difference be-  
fore vocations, be-  
tweene the elect  
of God and others.

Eph. 2. 2.

which ye walked according to y<sup>e</sup> time of this world, according to the prince of the aire, which now worketh in the obstinate children: among whom we all also were sometime conuerfant in the lustes of our flesh, doing those things that liked our flesh and minde. And we were by nature the children of wrath, as other also were. Againe, remember that ye were sometime without hope, and lacked God in the worlde. Againe, Ye were sometime darknesse: but now ye are light in the Lorde, walke as the children of light. But peradventure they will haue these things to be referred to the ignorance of the true God, wherwith they deny not that the elect are holden, before that they be called. Albeit this were a shamelesse cauilling, sith he therof concludeth, that they ought now no more either to lie or to steale: yet what will they answer to other places? as is that place to the Corinthians, wher whē he had pronounced that neither whoremongers, nor idolaters, nor adulterers, nor weaklings, nor buggerers, nor theeues, nor couetous men, shalbe heires of the kingdome of God: he by & by addeth that they were wrapped in the same hainous offences before that they knewe Christ: but now that they are both washed by his blood & made free by his spirit. Again an other place to the Romaines. As ye haue giuen your members bonde to vncleanesse, and to iniquitie vnto iniquitie, now yeeld them in bondage to righteousness. For what fruite had you of these things in which yee are now worthily ashamed, &c.

Ephe. 5. 8.  
Ephe. 4. 23

1. Cor. 6. 9

Rom. 6. 19

*In men before God all them, there is no bud of righteousness termed by some the seede of election.*

1. Pet. 4. 3

Ios. 2. 1  
2. Kin. 12. 17  
Luk. 22. 16.

Esa. 53. 6

*The meanes whereby repro-bates come to their endes: some debared of the power of hearing the worde, some by the light thereof blinded.*

11 What maner of seede of election, I pray you, did then budde in the, which being manifoldly defiled in all their life, as it were with desperat wickednes, wallowed in the most abhominable & accursed sinne of all? If hee would haue spoken after their opinion, he should haue shewed howe much they were bond to the bountifullnesse of God, by which they had beene preserved from sliding into so great filthinesse. So *Peter* also should haue exhorted his to thankfulnessse for the perpetual seede of election. But he contrariwise putteth them in minde that the time past sufficed to make an ende of the lustes of the Gentiles. What if we come to examples? what budde of righteousnesse was there in *Rahab* the harlot, before faith? in *Manasse*, when *Hierusalem* was dipped and in a manner drowned in the bloude of the Prophets? in the Theefe, which among his last gaspings began to thinke of repentance? Away therefore with these argumentes, which silly curious men do rashly deuise to themselves without the Scripture. But let that abide certaine with vs, which the Scripture hath, that all haue strayed like lost sheepe, euerie one hath swarued into his owne way, y<sup>e</sup> is, perdition. Out of this gulfe of perdition; whom the Lord hath determined once to pluck forth, them he differreth til his fit time: only he preserveth them, that they fall not vnto vnpardonable blasphemie.

12 As the Lorde by the effectualnesse of his calling towards the electe, maketh perfect the saluation, where vnto hee had by eternall counsell appointed them: so he hath his iudgements against the probate, whereby he executeth his counsell of them. Whom therefore hee hath created vnto the shame of life, and destruction of death, that they shoulde bee instruments of his wrath, and examples of his seueritie: from them, that they may come to their ende, sometime he taketh away the power to heare his word, and

and sometime by the preaching of it he more blindeth and amaseth them. Of the first maner, whereas there be innumerable examples, let vs choose out one more cleare & notable than all the rest. There passed away about foure thousand yeares afore Christ, in which he hid from all the Gentiles the light of his health bringing doctrine. If any man answere that he therefore made them not to enioy so great a benefit because he iudged them vnworthie, they which come after shall not be proued any more worthie. Of which thing, beside the experience, *Malachie* is a substantiall witness, which reproouing infidelitie mingled with grosse blasphemies, yet declareth y there shal come a redeemer. Why therefore is he rather giuen to these than to those? He shall trouble himselfe in vaine, that shal here search for a cause higher than the secret and vnsearchable counsel of God. Neither is it to bee feared least any scholler of *Porphyrie*, should freely gnawe at the righteoulnesse of God while wee aunswere nothing in defence of it. For when wee say that none perish vnderferuing, & that it is of the free bountifullnesse of God that some be deliuered, there is largely enough said for the setting forth of his glory, so that it needeth not our shifting. The soueraigne iudge therefore maketh a way for his predestination, when whome hee hath once reiected, them being depriued of the communicating of his light hee leaueth in blindness. Of the other maner there are both daily examples, and also many contained in the Scripture. One selfesame preaching is commonly made to a hundred, twentie receiue it with readie obedience of faith: the rest doe either seruaunt by it, or scorne it, or hisse it out, or abhorre it. If any man answere that this diuersitie proceedeth of their malice and peruersnesse, he shall not yet satisfy vs: because the others wit also shoulde bee possessed with the same malice, vnlesse God did amende it with his goodnesse. Therefore we shall still be encombred, vnlesse wee call to minde that which *Paul* 1. Cor. 4.7.

Mal. 4.1.

1. Cor. 4.7.

13 Why therefore doth he in graunting grace to those passe ouer these? Of those *Luke* sheweth a cause, Because they are ordeined to life. Of these, what shall we thinke, but because they are the vessels of wrath vnto dishonor? Wherefore let it not grieue vs to say with *Augustine*. God (saith hee) might turne the will of the euil into good, because he is almightie. He might in deede. Why therefore doeth he not? because hee woulde not. Why hee would not, is in himselfe. For we ought to bee no more wise than we ought to be. And that is much better, than to shift with *Chrysostome*, and say that hee draweth him that is willing and reacheth his hand, that the difference may not seeme to stande in the iudgement of God, but in the onely will of men. Truly it so standeth not in the proper motion of man, that euen the godly and they that feare God haue neede of a singular instruction of the spirite. *Lidia* the purpleseller feared God, & yet it behoued that her heart shoulde be opened, that shee might harken to the doctrine of *Paul*, and profite in it. This is not spoken of one woman alone; but that wee shoulde knowe that the profiting of euery man in godlinesse is the secreete worke of the spirite. This verilie cannot bee brought in question, that the Lorde sendeth his worde to many, whose blindness hee will haue to be more enforced. For, to what

The difference  
betwene one sort  
and another hang-  
eth vpon the se-  
crete counsell and  
will of God  
whereof there is  
no higher cause  
then his will.  
Act. 13. 48.  
De Gen. ad lite.  
lib. 2. cap. 10.  
Ho. de conuers.  
Paul.  
Act. 16. 14.



what purpose doth he bid so many commaundements to be carried to *Pharao*? was it because he hoped that with often repeated messages he would be appeased? No, but before he began, he foreknewe and foretolde the ende. Go (saide hee to Moses) and declare to him my will: but I will harden his heart, that he obey not. So when he stirreth vp *Ezechiel*, he warneth him aforchande that he sendeth him to a rebellious and stubborne people: to the end that he should not be afraide if he perceiue himself to sing to deafe men. So hee foretelleth to *Jeremie*, that his doctrine should become a fire, to destroy and wast the people like stubble. But the prophetic of *Esaie* yet more enforceth it. For he is thus sent of the Lorde: Go and saye to the children of Israell: With hearing heare ye, and vnderstand not: With seeing see ye, and knowe not. Make obstinate the heart of this people, and make heauie their eares, and ouerplaister their eyes: least peraduenture they may see with their eyes, and heare with their eares, and vnderstande with their heart, that being turned they may be healed. Behold he directeth his voice to them, but that they may waxe more deafe: he lighteth a light, but that they may be made more blinde: he sheweth foorth doctrine, but that they may be made more dull: he layeth to them a remedie, but not that they may be healed. And *Iohn* alleaging this prophetic, affirmeth that the Iewes could not beleue the doctrine of Christ, because this curse of God lay vpon them. Neither can this also be in controuersie, that whom God wil not haue to be enlightened, to them he deliuered his doctrine wrapped vp in darke speeches, that they may nothing profite thereby but to bee thrust into greater dulnesse. Christ also testifieth, that he doth therefore expound onely to the Apostles the parables in which he had spoken to a multitude, because to them it was giuen to know the mysteries of the kingdome of God, but to the common people not so. What meaneth the Lorde (wilt thou say) in teaching them, of whome he prouideth that he may not be vnderstanded? Consider whence is the fault, and thou wilt cease to aske. For in the worde howe great darkenesse soeuer there be, yet there is alway light enough to conuince the conscience of the wicked.

**14** Now remaineth for vs to see, why the Lorde doeth that which it is plaine that he doth. If it be answered that it is so done because men haue so deserued by their vngodlinesse, wickednesse, & vnthankfulness: the same shall in deede be well and truly saide: But because there appeareth not yet the reason of this diuersitie, why when sonie are bowed to obedience, other some continue hardened, in searching it we must needes goe to that which *Paul* hath noted out of *Moses*, namely that God hath rayed them vp from the beginning, that he might shewe his name in the whole earth. Whereas therfore the reprobate do not obey the word of God opened vnto them, that shalbe well imputed to the malice and peruersenesse of their heart, so that this be therewithall added, that they are therefore giuen into this peruersnesse, because by the righteous but yet vnsearchable iudgement of GOD they are rayed vp to set forth his glorie with their damnation. Likewise whē it is said of the sonnes of *Hely*, that they harkened not to holosome warnings, because the Lord willed to kill them: it is not denied that the stubbornesse proceeded of their owne naughtinesse: but it is therewithall touched why they

Exod. 21.  
Ezech. 3. & 12.

Iere. 1. 10.  
Esay 6. 9.

Iohn. 12. 39.

Matt. 13. 11.

The vchangeable decree of God concerning the destruction of the wicked is the ground of their vntoward disposition to the means whereby men are saved.  
Rom. 9. 17.

1. Sam. 2. 25.

they wer<sup>e</sup> left in stubbornesse, when the Lorde might haue softened their heartes, namely because his vnchaungeable decree had once appointed them to destruction. To the same purpose serueth that saying of *Iohn*, When he had done so great signes, no man beleueed in him: that the word of *Esay* might be fulfilled, Lorde, who hath beleueed our saying? For though he do not excuse the stifnecked from blame, yet he is content with that reason, that the grace of God is vnfauorie to men, till the holie ghost bring tast. And Christ alleaging the prophetic of *Esay*. They shal all be taught of God, tenderth to no other ende but to prooue that the Iewes are reprobate and strangers from the Church, because they are vnapt to learne: and he bringeth no other cause therof, but for that the promise of God doth not pertain to them, Which thing this saying of *Paul* confirmeth, that Christ which to the Iewes is an offence, and to the Gentils foolishnesse, is to the called the strength and wisdom of God. For when he hath tolde what commonly happeneth so oft as the Gospel is preached, namelie y<sup>e</sup> some it maketh more obstinate, and of some it is dispised, hee saith that it is had in price of them onely which are called. Hee had in deede a litle before named them beleeuers, but hee meant not to take away the due degree from the grace of God which goeth before faith, but rather hee addeth this seconde saying by way of Correction, that they which had embraced the Gospell shoulde giue the praise of their faith to the calling of god: As also a litle after he teacheth that they are chosen of God. When the vngodlie heare these thinges, they crie out that God with inordinate power abuseth his poore creatures for a sport to his crueltye. But we which know that all men are so many waies endangered to the iudgement seate of God, that being asked of a thousand thinges they can not satisfie in one, doe confesse that the reprobate suffer nothing which agreeth not with the most iust iudgement of God. Whereas we do not clearely attaine the reason therof, let vs not be discontent to be ignorant of somewhat, where the wisdom of God listeth vp it selfe into so great height.

15 But forasmuch as there are a few places of scripture wont to bee objected, in which God seemeth to denie that it is done by his ordinance that the wicked doe perish, but by this that, he crying out against it, they wilfully bring death vpon themselves: let vs briefely declaring these places, shew y<sup>e</sup> they make nothing against the sentence above set. There is brought forth a place of *Ezechiel*, that God will not the death of a sinner, but rather that he may be turned and liue. If they will extend this to all mankind: why doth he not moue manie to repentance, whose mindes are more pliable to obedience, than theirs which at his daily allurements waxe harder and harder? With the Sodomites (as Christ witnesseth) the preaching of the gospel and miracles would haue brought forth more fruite than in *Iurie*. How commeth it to passe therefore, if God will all to be saued, that hee openeth not the gate of repentance to those miserable men that woulde haue beene more readie to receiue grace? Herby we see that the place is violently wrested, if the wil of GO D, whereof the Prophet maketh mention, be sette against his eternal counsel, wherby he hath secured the elect from the reprobate. Nowe if we seeke for the true naturall meaning of the Prophete: his purpose

Iohn. 12. 38.

Iohn. 6. 45.

1. Cor. 1. 23.

Places of scripture opened, vvhether in the destruction of the wicked, seemeth demed to be by the will & ordinance of God.

Eze. 34. 11.

Matt. 13. 23.



## Cap. 24. Of the manner how to receiue

purpose is to bring hope of pardon to the penitent. And this is the sum, that it is not to be doubted but that God is readie to forgieue so sone as the sinner turneth. Therefore he willeth not his death, in so much as hee willeth his repentaunce. But experience teacheth that he so willeth them to repent who he generally calleth to him, that yet he toucheth not al their heartes. Yet is it therefore to be saide that he dealeth deceitfully, because although the outwarde voyce doe but make them vnexcusable which heare and doe not obey it, yet it is truly accounted the testimonie of the grace of God, by which testimonie he reconcileth men to himselfe. Therefore let vs holde this for the meaning of the Prophet, that the death of a sinner pleaseth not God: that the godly may haue affiaunce, that so soone as they shalbe touched with repentaunce, there is pardon readie for them with G O D. and the wicked may feele that their fault is doubled, because they answer not to so great mercifull kindenesse and gentlenes of God. The mercy of God therefore will alway meete repentance, but to whom repentance is giuen, both all the Prophetes, and Apostles, and *Ezechiel* himselfe doe plainly teache. Secondly there is alleaged a place of *Paul*, where he saith that God willeth al me to be saued, which although it haue a diuerse meaning fro the other, yet in some thing they agree together. I aunswere, first that by the rest of the text it is made plaine howe he willeth. For *Paul* coupleth together, that he willeth them to be saued, and to come to the acknowledging of the truth. If they will haue this to be determined, by the eternall counsell of G O D that they receiue the doctrine of saluation, what meaneth that saying of *Moses*, What nation is so noble, that God commeth neare to it as hee doth to thee? Howe came it to passe that G O D restrained from many peoples the light of the Gospell, which other enioyed? Howe came it to passe that the pure knowledge of godlinesse neuer came to some, and some scarcelye tasted so much as any darke principles of it? Hereof it shall nowe bee easie to gather, whereto *Paul* tendeth. He had commaunded *Timothee* to make solemne prayers in the Church for kings and princes. But when it seemeth somewhat an absurditie that prayers should be made to G O D for a kinde of men in a manner delpeired (because they were not onely strangers from the body of Christe, but also endeoured with all their forces to oppresse his kingdome) hee added, that the same is acceptablie to G O D which willeth all men to be saued. Whereby verilie hee signifieth nothing else but that he hath stopped vp the way vnto saluation to no degree of men: but rather that he hath so poured out his mercie that he willeth no man to be voyde of it. The other sentences doe not declare what God hath by his secrete iudgement determined of all men: but doe shewe that there is pardon readie for all sinners which doe onely turne themselues to require it. For if they more stiffely stande vpon this that it is sayde that he wil haue mercie vpon all, I will on the contrarie side aunswere them with that which is written in an other place. That our God is in heauen where hee doeth whatsoeuer he will. This worde therefore must so be expounded that it may agree with the other, I will haue mercy vpon whom I will haue mercy, and I will shewe mercy to whom I will shew mercy. He that chooseth out them whome he wil haue mercie on, doth not giue it to all. But sith it clearly ap-  
peareth

1. Tim. 2. 4

Deut. 4. 7

Psal. 115. 3

Exod. 33. 19



peareth that in that place is spoken not of all particular men, but of degrees of men, we will make no longer disputing about it. Howbeit it is also to be noted, that *Paul* doth not affirme what God doth alway & euery where & in all men: but leaueth it to him at his libertie at length to make kinges & magistrates partakers of the heauenly doctrine, although by reason of their blindness they doe nowe rage against it. They seeme to presse vs more strongly with objecting the place of *Peter*, that God willet none to perishe, but receiue al to repentance. But the vndoing of this knot doth by and by offer it selfe in the second word; because the will to receiue can not bee vnderstanded to be any other than that which is euery where taught. Truly the turning is in the hande of God: whether he will turne all or no, let him selfe be asked, when he promisseth that he will giue to a certaine fewe men a fleshly heart, leauing to othersome a stonye heart. It is true in deede, that vnlesse we were ready to receiue them which cal vpon his mercy, this saying should be false. Turne to me, & I will turne to you. But I say that none of all mortall men doth come to God but he  $\bar{y}$  is preuented of God: And if repentance were in the will of man, *Paul* would not say, If peradventure he giue them repentance. Yea vnlesse the same God which with worde exhorteth al men to repentance, did with secret mouing of his spirite bring the chosen to it: *Jeremie* would not say, Turne me, Lord, and I shalbe turned: for when thou hast turned me, I haue repented.

Eze. 36. 26.

Zach. 1. 3.  
2. Tim. 1. 25.

Ier. 31. 18.

16 But (thou wilt say) if it be so, there shalbe small truth in the promises of the Gospell, which when they testifie of the wil of GOD, affirme that he willet that which is against his inuioleable decree. Not so. For howsoeuer the promises of saluation be vniuersall, yet they nothing disagree with the predestination of the reprobate, so that we direct our mindes to the effect of them. We knowe that then and not till then the promises are effectually to vs, when we receiue them by faith, on the otherside when faith is made voide, the promise is therewithall abolished. If this be the nature of them, let vs then see whether these things disagree together: that it is said that God hath from eternitie ordeined whome he will embrace with loue, and vpon whome he will exercise wrath: and that he promisseth saluation to all without difference. Truly I say that they agree veriewell. For in so promising he meaneth nothing else than that his mercie is set open for all which doe couet and craue it: which thing none doe but they whome he hath enlightened. And them he enlighteneth, whom he hath predestinate to saluation. They (I say) haue the truth of the promises sure and vnshaken, so as it can not be sayde that there is any disagreement betweene the eternall election of God, & the testimonie of his grace which he offreth to the faithfull. But why nameth he all? verily that the consciences of the godly may the more safely rest, when they vnderstande that there is no difference of sinners, so that faith be present: and that the wicked may not cauilt for their excuse, that they want a sanctuary wherunto they may withdraw themselves from the bondage of sinne, when with their owne vnthankfulnes they refuse it being offered them. Therefore when the mercy of God is by the Gospell offered to both sorts, it is faith, that is to say the enlightning of God, which maketh difference between the godly and vngodly, so as  $\bar{y}$  one sort seeleth the effect.

*Nonrepugnancy betweene the promises of saluation offered vniuersally vnto al and the purpose of God concerning the condemnation of some.*

Mat. 23. 37.

Esay 65. 2.

Ephes. 3. 10.

Mat. 5. 45.

Matt. 25. 34.

Rom. 9. 24.

Rom. 11. 22.

effectualnesse of the Gospel, and the other sort obtaine no fruite therof. The enlightning it selfe also hath the eternal election of God for the rule therof. The complaint of Christ, which they allege, *Ierusalem, Ierusalem*, howe oft haue I willed to gather together thy chickens, but thou wouldest not: maketh nothing for them. I graunt that Christ there speaketh not only in the person of man, but also reprocheth them that in all ages they haue refused his grace. But we must define that will of God which is entreated of. For neither is it vnknown, how diligently God endeouored to keep still that people, & with how great stiffenesse they euen from the first to the last being giuen to their wandering desires refused to be gathered together: but it followeth not therof that the counsel of God was made voyde by the malice of men. They answer and say that nothing lesse agreeth with the nature of GOD than to haue a double wil in him. Which I grant to them, so that they sily expounde it. But why doe they not consider so many testimonies, where God putting vpon him the affections of man descendeth beneath his owne maiesty? He saith that he hath with stretched out armes called y<sup>e</sup> rebellious people, that he hath early and late trauailed to bring them backe to him. If they will apply all these thinges to God, and not consider the figure, there shall arise many superfluous contentions, which this one solution bringeth to agreement, that the propertie of man is figuratiuely applied to GOD. Howe be it the solution which wee haue brought in an other place largely sufficeth, that although the will of God be, as to our sense manifolde: yet he doth not in himselfe diuersly will this and that, but according to this wisdom, which is diuersly manifold (as *Paul* calleth it) he amaseth our senses, til it shall be giuen vs to know that he marueilously willet that which now seemeth to be against his will. They also mocke with cauillations, that sith God is the father of al, it is vnrighteous that he should disherit any that hath not before with his owne fault deserued this punishment. As though the liberality of God stretcheth not euen to hogges & dogges. But if they speake only of mankind, let them answer why God bound himselfe, to one people, to be the father thereof: and why also out of the same people he picked a smal number as it were a floure. But their owne lust of euill speaking hindereth these railers that they consider not that God so bringeth forth his sunne to shine vpon the good and euill, that the inheritaunce is layde vp for a fewe, to whome it shall one day be saide, Come ye blessed of my Father, possesse the kingdome, &c. They obiekt also that God hateth none of these thinges that he hath made. Which although I graunt them, yet this remaineth safe which I teach, that the reprobate are hatefull to God, and that verie rightfully, because they being destitute of his Spirite can bring forth nothing but cause of curse. They say further, that there is no difference of the Iewe and the Gentile, and therefore that the grace of God is without difference sette before all men: namely if they graunt (as *Paul* determineth) that GOD calleth as wel out of the Iewes as out of the gentiles, according to his good pleasure, so that he is bound to no man. After this manner also is that wiped away which they obiekt in an other place, that God hath enclosed al thinges vnder sinne, that he may haue mercie vpon all: namely because he wil that the saluation of all them that are saued be ascribed to his mercie, although  
this

this benefite be not common to all. Now when many things are alleadged on both partes, let this be our conclusion, to tremble with *Paul* at so great depth, and if wanton tongues shal be busie, that wee be not ashamed of this his crying out, O man, what art thou that strivest with God? For *Augustine* true-ly affirmeth that they do peruersly which measure the righteousness of God by the measure of the righteousness of man.

Rom. 9. 20.

De prædest. &amp; gratia. ca. 1.

## The xxv. Chapter.

*Of the last Resurrection.*

**A**lthough Christ the sonne of righteousness, hauing overcome death, shining by the Gospell, giueth vs the light of life (as *Paul* witnesseth) whereby also it is said that by beleuing we haue passed from death into life, being now not foreners and strangers, but citizens with the Saints, and of the houtholde of God, which hath made vs to sit with the onely begotten sonne himselfe in heavenly places, that nothing may be wanting to perfect felicitie: yet least it shoulde be greuous vnto vs to be exercised vnder this harde warfare, as though wee had no fruite of the victorie which Christ hath gotten, wee must hold fast that which is in another place taught of the nature of hope. For, because we hope for those things which appeare not, & (as it is saide in another place) faith is a demonstration of things inuisible: so long as we are inclosed in the prison of the flesh, wee are wayfaring from the Lord. For which reason the same *Paul* saith in another place that we are deade, and that our life is hidden with Christ in God, and that when hee which is our life, shall appeare, then shal we also appeare with him in glorie. This therefore is our condition, that with liuing soberly and iustly & godly in this worlde, wee looke for the blessed hope, and the comming of the glorie of the great God, and of our Sauour Iesus Christ. Here wee neede a singular patience, that we be not wearied and either turne back our course or forsake our standing. Therefore whatsoeuer hath bene hitherto set out concerning our saluation, requireth mindes lifted vp to heauen, that wee may loue Christ whome wee haue not seene, and beleuing in him may reioyce with vnspokeable and glorious ioyfulness till wee receiue the ende of our faith, as *Peter* telleth vs. After which manner, *Paul* saith that the faith and charitie of the godly hath respect to the hope which is laide vp in heauen. When wee thus with our eyes fastened vpon Christ doe hang of heauen, and nothing withholdeth them in earth from carrying vs to the promised blessednesse: then is that truly fulfilled, Our heart is where our treasure is. Hereupon commeth that faith is so rare in the worlde, because nothing is more harde to our dulnesse than through innumerable steppes to climbe vp above them with endeououring forward to the price of our heauenly calling. To the great heape of miseries wherewith wee bee almost overwhelmed, are added the mockings of vngodly men, wherewith our simplicitie is rayled at, when voluntarilie forsaking the allurements of present good things, wee seeme to followe the blessednesse hidden from vs, as it were a fleeing shadowe. Finally aboue and beneath vs, before vs

*The use and necessity of meditating continually upon the resurrection of the dead.*  
2. Tim. 1. 20  
John. 5. 24  
Ephes. 2. 19

Rom. 8. 18  
Heb. 11. 1.  
2. Cor. 5. 6  
Col. 3. 3  
Tit. 2. 12.

1. Pet. 1. 8  
Col. 1. 5

Mat. 7. 21



and behinde vs, violent tentations beseege vs, to the sustaining of the feare whereof our courages shoulde bee farre too weake, vnlesse being vncumbered of earthly thinges they were fast bounde to the heauenly life, which in seeming is farre from vs. Wherefore onely hee hath soundly profited in the Gospell, which is enured to a continuall meditation of the blessed resurrection.

*The felicitie or  
soueraigne good of  
man, and the chere-  
ful trauaile which  
he should under-  
take for thattain-  
ing thereof.*

2 Of the soueraigne ende of good thinges, the Philosophers haue in olde time curiously disputed, and also strived among themselves: yet none except *Plato*, acknowledged the soueraigne good of man to bee his conioyning with God. But what manner of conioyning that was, he could not perceiue so much as with any small tast, and no maruel, sith hee had neuer learned of the holy bond thereof. To vs the only & perfect felicitie is knowne euen in this earthly waifaring: but, such as daily more and more inkindleth our hearts with desire of it, till the full enioying may satisfie vs. Therefore I saide that none receiue fruite of the benefits of Christ, but they that list vp their mindes to the resurrection. For, *Paul* setteth vp this mark to the faithfull, toward which he saith that he endeuoureth, and forgetteth all thinges till he come to it. And so much the more cheerfully ought we to trauaile toward it, least if this worlde witholde vs, wee suffer greuous punishment for our slouthfulnesse. Wherefore in an other place he marketh the faithfull with this marke, that their conuersation is in heauen, from whence also they looke for their Sauour. And that their courages shoulde not faint in this race, hee ioyneth all creatures companions with them. For, because euery where are seene deformed ruines, hee saith that all thinges in heauen & earth do endeuour to the renewing. For sith *Adam* by his fall dissolued the perfect order of nature to the creatures, their bondage is painfull & greuous, whereunto they are subiect by reason of the sinne of man, not for that they are indured with any feeling, but for that they naturally couet the perfect estate from which they are fallen. Therefore *Paul* saith that they grone, and are as in paine of childe bearing, that wee to whome are giuen the first frutes of the Spirite, may be ashamed to pine away in our corruption, and not at the least to followe the dead elements, which beare paine of anothers sinne. And the more to pricke vs forward, hee calleth the last comming of Christ our redemption. It is true in deede that all the parts of our redemption are already fulfilled: But because Christ hath once beene offered for sinnes, he shalbe seene againe without sinne vnto saluation. With what miseries soeuer we be pressed, let this redemption susteine vs euen vntill the performance of it.

Phil. 3. 8.

Rom. 8. 19.

Heb. 10.

*The doctrine of  
the resurrection of  
the flesh, weigh-  
tie & hard: the  
weight a motiue  
to make vs care-  
full to retaine the  
faith thereof:  
Christ a meane to  
take away the  
hardnesse of be-  
leeuing it.  
1. Cor. 13. 14.*

3 The verie weight of the thing it selfe shall whet our endeuour. For neither doeth *Paul* without cause affirme that the whole Gospel is voide & deceitfull, vnlesse the dead doe rise againe: because our state shoulde bee more miserable than the state of all men, namely sith wee lying open to the hatreds and reproches of many, are euery houre in daunger, yea and are as sheepe appointed to the slaughter: and therefore the authoritie thereof should fall away not onely in one part, but also in the whole sum which both our adoption and the effect of our saluation containeth. And so let vs be heedfully bent to the most earnest thing of all, that no continuance of

time

time may make vs wearie. For which purpose I haue differred to this place y<sup>e</sup> which I had breecied to entreate of it, that the readers may learne, when they haue receiued Christ the authour of their saluation, to rise vp higher, & may knowe that he is clothed with heauenlie immortalitie and glorie, that the whole bodie may be made like fashioned to the heade, as also the holic ghost oftentimes setteth forth in his person an example of the resurrection. It is a thing hard to bee beleueed, that bodies when they haue beene consumed with rottennesse, shall at their appointed time rise vp againe. Therefore where manie of the Philosophers haue affirmed soules to be immortal the resurrection of the flesh hath beene allowed of fewe: wherein although there was no excuse, yet we are thereby put in minde, that it is too harde a thing to draw mans senses to beleue it. That faith may ouercome so greates a stoppe, the scripture ministreth two helpes: the one is in the likenesse of Christ, the other is the almightinesse of God Nowe so oft as the resurrection is thought of, let the image of Christ come into our mindes: which in the nature that hee tooke of vs, so ranne out the race of mortall life, that nowe hauing obtained immortalitie, he is to vs a pledge of the resurrection to come. For in the miseries wherewith wee are besieged, wee carie about his mortifying in our flesh, that his life may be openlie shewed in vs. And we may not seuer him from vs, neither can wee possiblie, but that hee must be torne in funder. Whereupon commeth that argument of *Paul*, If the dead do not rise againe, then neither is Christ risen againe, because verilie he taketh that principle for confessed, that Christe was not made subiect to death, nor obtained victorie of death by rising againe, priuately for himselfe: but, that that was begun in the heade which must needes be fulfilled in all the members, according to the degree and order of euerie one. For it were not right that they should in all pointes be made egal with him. It is saide in the Psalmes. Thou shalt not suffer thy meeke one to see corruption although a portion of this trust pertaine to vs according to the measure of gift, yet the full effect hath not appeared but in Christ, which beeing free from all rotting hath receiued againe his bodie whole. Nowe least the fellowship of blessed resurrection with Christe shoulde bee doubtfull to vs, that we may be cōrented with this pledge, *Paul* expressely affirmeth that he therefore sitteth in heauen, and shall come at the last day a iudge, that hee may make our base and vile bodie like fashioned to the glorious bodie. In another place also hee teacheth, that God raised not vp his sonne from death to the intent to shewe a token of his power: but to stretch out the same effectuall force of the spirite toward vs which are faithfull: whom he therefore calleth life, while he liueth in vs, because he was giuen to this ende that hee should make aliuie that which is mortall in vs. I knit vp in a brieft abridgmēt those things which might both be more largelie handled, and are worthe to be more gorgeously set out: and yet I trust that the godlie readers shal in few words find matter enough which may suffice to edify their faith. Christ therefore is risen againe, that hee might haue vs companions of the life to come. Hee was raised vp of the father, in so much as hee was the heade of the Church, from which he doth in no wise suffer himselfe to be plucked away. Hee was raised vp by the power of the Spirite, which is common to vs

2. Cor. 4. 10.

1. Cor. 15. 13.

Psalm. 16. 10.

Phil. 3. 21.

vnto the office of quickening. Finally he was raised vp, that he should be resurrection and life. But as we haue saide that in this mirrour, there is to be seene of vs a luely image of the resurrection, so let it be to vs a sure substance to stay our minde, so that yet we be not lothfull or wearie of long tarrying: because it is not our part to measure the seasons of times by our will, but patiently to rest, till God at his owne fit time repaire his kingdome. To which purpose seemeth that exhortation of *Paul*: The first fruites is *Christ*: and then they that are *Christes*, euerie one in his order. But that no question should be moued of the resurrection of *Christ*, vpon which the resurrection of vs al is founded, we see by how manie and how diuerse meanes hee hath made it approued by witness to vs. Fine nosed men will laugh at the historie which the Euangelists rehearse, as at a childish mockery For of what importance shall the message be which fearefull silly women bring, and afterward the disciples confirme being in a manner astonished? Why did not *Christ* rather set vp the triumphing ensignes of his victorie in the midst of the temple & the market place? Why came he not forth terrible into the sight of *Pilate*? Why doth he not also proue himself to the priestes, & to whole *Ierusalem* that he is risen vp aliue again? As for the witnesses which hee chose, prophane men will scarcely grant them to be sufficient. I answere, that although in these beginnings the weakenesse thereof was contemptible, yet al this was governed by the wonderful prouidence of God: that partly the loue of *Christ* and zeale of godlinesse, and partly their owne hardnes of beleefe should carrie them in hast to the sepulchre which had lately been dismaied for feare, that they might not only be seeing witnesses of the thing, but also should heare of the Angels that which they sawe with their eyes. Howe shall we suspect their credite, who thought it to be a fable which they had heard of the women, til they were brought to the present sight of the thing it selfe? As for al the people and the Ruler himself, after y they had byn largely couinced, it is no maruel if as wel the sight of *Christ*, as other signes, was not graunted them. The sepulchre was sealed vp, the watchmen watched it, the thirde daie the bodie was not founde, The souldiers corrupted with mony scatered a rumor that his disciples had stolen him awaie, As though they had had power to gather a band together, or had armure, or were praftised men to enterprise any such feate. If the soldiers had not courage enough to drine them away, why did they not pursue the, that with the helpe of the people they might haue taken some of them? *Pilate* therefore with his ring truely sealed the resurrection of *Christ*: & the watchme which were set at the sepulchre both in their holding their peace & in their lying, were made publishers of the same resurrection. In the meane time the voice of Angels sounded, He is risen, he is not here. The heavenly glistering plainly shewed that they were not men but Angels. Afterward, if there remained any doubting, *Christ* himself tooke it away. The disciples saw him oftner than once, and also felt his feet and his hands, and their hardnes of beleuing not a litle profited to the strengthening of our faith He disputerh among them of the mysteries of the kingdome of God, and at the last in their sightes beholding him, he ascended into heauen. And not onely this sight was shewed to the xi. Apostles, but also he was seene at once of more than fise hundred bre-

1. Cor. 15

Matt 27. 66. and  
28. 11.

Lukc. 24. 6.

A. 1. 3.



brethren. Nowe when he sent the holy Ghost, hee shewed a sure prooffe not onely of life, but also of the soueraigne power: as hee had saide before, It is profitable for you that I go: otherwise the holy Ghost shal not come. But now *Paul* was ouerthrowen by the way, not by the strength of a dead man, but he felt him whome he persecuted to haue most high power. To *Stephen* hee appeared for another ende, namely that with assurednesse of life hee might overcome the feare of death. To discredit so many authentike witnesses, is not onely a parte of distrustfulnesse, but also of srowarde and furious stubbornnesse.

4 This which wee haue saide, that in prouing the resurrection our senses must be directed to the infinite power of God, *Paul* briefly teacheth, that he may make (saith he) our vile bodie like fashioned to y<sup>e</sup> body of his brightnesse, according to the working of his power, by which hee may subdue all things to himselfe. Wherefore nothing is more vnmeet, than here to haue respect what may naturally be done, where an inestimable miracle is set before vs, which with the greatnesse thereof swalloweth vp our senses. Yea, *Paul* by setting forth an example of nature, reprocueth their dulnes which denie the resurrection. Thou foole (saith he) that which thou sowest is not quickened vnlesse it first dye, &c. He saith that in seed is seene a forme of the resurrection, because out of rottennesse groweth corne. Neither were it to hard a thing to beleue, if we were as heedefull as we ought to be to the miracles which throughout all the coasts of the worlde doe offer themselves to our eyes. But let vs remember that none is truly perswaded of the resurrection to come, but he which being rauished into admiration, giueth to the power of God his glorie. *Esay* lifted vp with this assurance, crieth out, Thy dead shal liue, my carcase shal rise againe. Awake ye, & praise, ye dwellers of the dust. In despaird case he listerh vp himselfe to God the author of life, in whose hand are the ends of death, as it is said in the Psalme. *Iob* also being liker to a carrion than to a man, trusting vpon the power of God sticketh not as though he were whole & sound to lift vp himselfe to that day, saying, I knowe that my redeemer liueth: and in the last day hee shall rise vpon the dust (namely to shewe forth his power therein) and I shall againe be compassed with my skinne, & in my flesh I shal see God, I shal see him, and none other. For albeit that some do suttley wrest these places, as though they ought not to be vnderstand of the resurrection, yet they strengthen y<sup>e</sup> which they couet to ouerthrowe: because the holy men in their euils seeke comfort from no where else, than from the likenesse of the resurrection. Which better appeareth by the place of *Ezechiel*. For when the Iewes beleued not the promise of their returne, and objected that it was no more likely that a way shoulde bee made open for them, than that dead men shoulde come out of their graue: there was a vision shewed to the Prophet, a field full of drie bones: those the Lorde commaunded to rake againe flesh and sinewes. Although vnder that figure he raiseth vp the people to hope of returne: yet the matter of hoping hee gathereth of the resurrection: as it is to vs an examplar of the deliuerances which the faithfull doe seele in this worlde. So Christ when hee had taught that the voyce of the Gospell giueth life: because the Iewes receiued not this, he by and by saide

1. Cor. 15. 6.  
Iohn. 16.  
Act. 9. 4.  
Act. 7. 55.

*The infinitie of  
the power of god  
confirmeth in the  
afforded certaintie  
of the resurrection.*  
Phil. 3. 10

Esa. 26. 19.

Psal. 68.  
Iob. 19. 25

Eze. 37. 8.

Iohn. 5. 27

## Cap. 25. Of the maner how to receiue it

2.Tim.4.3.

further: Maruell not at this, because the houre commeth in which all that are in the graues shall heare the voice of the sonne of God, and shall come forth. Therefore after this example of *Paul*, let vs alreadie cherefully triumph in the midst of battels, because hee which hath promised life to come, is mightie to keepe that which is left with him: and so let vs glorie that a crowne of righteousnesse is layde vp for vs, which the iust iudge shall deliuer vs. So shall it come to passe, that whatsoeuer grieues we suffer, they shalbe to vs a shewing of the life to come, because it agreeth with the nature of God to render affliction to the wicked which afflict vs: but to vs which are vnjustly afflicted, rest at the appearing of Christ with the Angels of his power, in a flame of fire. But that is to bee holden which he addeth by & by after ward, that he shall come that he may be glorified in his saints, and bee made wonderfull in al them that haue beleueed, because the Gospell hath bene beleueed.

*The Sadducees & others denying the resurrection of the dead refuted.*  
Eccl.9.4.

Eccl.3.21.

Mar.12.18.  
Luke.20.27.  
Act.2.8.

5 But although the mindes of men ought to haue been continually occupied in this studie: yet as though they would of set purpose destroy all remembrance of the resurrection, they haue called death the vitermost bond of al things and the destruction of man. For verily *Salomon* speaketh of the common and receiued opinion, when hee saith that a liuing dogge is better than a dead Lyon. And in another place: Who knoweth whether the soule of a man goe vpwarde, and the soule of a beast goe downewarde? Put in all ages this brutish senselesse error hath bene common in the worlde, yea and hath broken into the Church it selfe: for the Sadducees haue presumed to professe openly that there is no resurrection, yea & that soules are mortal. But that this grosse ignorance should not helpe to excuse any man, the infidels euen by verie instinct of nature haue alway had an image of the resurrection before their eyes. For to what purpose serued that holy & inuiolable manner of burying, but to be an earnest of newe life? Neither may it bee answered that this spring of error: because the religiousnesse of burial was alway in vre among the holy Fathers, and God willed the same manner to remaine among the Gentiles, that an image of the resurrection set before them might awake their drowines. But although that ceremonie wated his vse of profiting, yet it is profitable for vs if we wisely make the ende of it, because it is no slender confutation of vnbeleef, that altogether professed that which no man beleueed. But *Satan* hath not onely astonished the senses of men, so that they haue buried with the bodies the remembrance of the resurrection, but also hath practised to corrupt this parte of doctrine with diuerse fained inuentions, that at length it might vterly die. I passe ouer how in *Pauls* time *Satan* began to pinch at it: but in a lile after there followed y<sup>e</sup> Millenaries, which limited the raigne of Christ to a thousand yeares. This error is so childish, y<sup>e</sup> it needeth not or is not worthe of any confutation. Neither doth y<sup>e</sup> Reuelation make on their side, by which it is certaine that they colored their error: for as much as in the place where he mentioneth y<sup>e</sup> number of a thousand, he entreateth not of the eternal blessednes of the church, but only of the diuerse troubles which were to come vpon the church while it yet trauelled in earth. But the whole Scripture cryeth out that there shall bee no ende of the blessednesse of the electe, nor of the punishment of the

Reuel.20.4.

the reprobate. Now of all things which both are hidden from our sight and do passe the capacite of our minde, either wee must fetch the credite out of the certaine oracles of God, or we must viterly cast it awaie. They which assigne to the children of God a thousand yerres to enioy the inheritance of the life to come, do not marke how great a dishonor they doe both to Christ and his kingdom. For if they shal not be clothed with immortalitie: then neither is Christ himselfe, to whose glory they shalbe newly fashioned, receiued into the immortal glorie. If their blessednesse shal haue any end: then the kingdom of Christ, vpon the steadfastnes whereof it standeth, endureth but for a time. Finally, either they are most vnskillfull of all matter concerning God, or they go about with crooked maliciousnes to ouerthrow the whole grace of God & power of Christ, the fulfilling wherof is no otherwise perfect, but when sinne being blotted out & death swallowed vp, eternal life is fully restored. But very blind men may see how fondly they plaie the fooles: which feare that they shoulde ascribe to God too great cruelty if the reprobate be condemned to euermlasting paines. The Lorde forsooth shal doe wrong, if he deny his kingdome to them which haue by their vnthankfulness made themselues vnworthy of it. But (saye they) their sinnes endure but for a time. I graunt: but the maiestic, yea and the righteousnes of God which they haue offended by sinning, is eternal. Worthily therefore the remembrance of iniquitie dieth not: But so the pain exceedeth the measure of the faule. This is a blasphemie not to be suffred, whē the maiesty of God is so little set by, when the despising thereof is esteemed at no greater value than the destruction of one soule. But let vs leaue these trifles, least contrary to that which we haue before saide, we may seeme to iudge their dorages worthy of confutation.

6 Beside these, there haue bin two other doting errors brought in by me peruerfly curious. The one sort thought, as though the whole man died, that the soules shall rise againe with the bodies. The other forasmuch as they graunt that the soules be immortall spirites, saie that they shalbe clothed with new bodies: whereby they denie the resurrection of the flesh. Of the first sort, because I haue touched somewhat in speaking of the creation of man, it shalbe enough for me to warne the readers againe, howe beastly an error it is to make of a spirit fashioned after the image of God, a vanishing blast which doth nothing but quicke the body in this fraile life, and to bring the temple of the holy Ghost to nothing. Finally, to spoile that parte of vs wherein diuinenesse chiefly shineth & markes of immortalitie appeare, to spoile it (I say) of this gift: so that the estate of the body should be better and more excellent than the estate of the soule. The scripture teacheth far otherwise, which compareth the bodie to a cotage, out of which it sayeth that we remoue when we die, because it esteemeth vs by that part which maketh vs differing from brute beastes. So *Peter* being nigh to death, sayth that the time is come, when he must lay away his tent, And *Paul* speaking of the faithfull, after that he hath said: That when our earthly house shalbe dissolved, there is a building for vs in heauen, adioyneth that wee are wayfaring from the Lorde so long as wee abide in the bodie, but do desire the presence of God in the absence of the bodie. If the soules doe not ouerliue the bodies,

*Their error vnto haue thought that mā is viterly extinguisht by death and that the soules shall as well bee raised againe as the bodies.*

1. Pet. 1. 14.  
2. Cor. 5. 1.



dies, what is it that hath God present when it is seuered from the body? But the Apostle taketh away all doubting, when he teacheth that wee are ioyned in fellowship to the spirites of the righteous. By which wordes he sheweth, that we are ioyned in fellowship to the holy fathers, which euen being dead do keepe the same godlinesse with vs, so that we cannot be the members of Christ vnlesse we growe together with them. Vnlesse also the soules being vnclodeth of the bodies, did keepe still their substance and were able to receiue blessed glorie, Christ would not haue saide to the theefe: This day thou shalt be with me in paradise. Hauing so cleare testimonies, let vs not doubt after the exāple of Christ when we are dying, to comend our soules to God, or after the example of *Stephen* to commit them to Christ to keep, which not vnworthily is called a faithfull shepheard and Bishop of them. To enquire of their meane state, is neither lawful nor expedient. Manie do much comber themselues with dispuring what place they keepe, and whether they do now enioy the heauenly glorie or no. But it is folly & rashnes, to search deepe lier of vnknown things, than God dooth giue vs leaue to knowe. When the Scripture hath said that Christ is present with them, and receiue them into paradise that they maie enioy comfort, on the other side that the soules of the reprobate doe suffer such paines as they haue deserued: it goeth no further. What teacher or maister shall nowe open to vs that which God hath hidden? Of the place, the question is no lesse fonde & vain: forasmuch as we know that there is not the same dimensio of the soule which is of the bodie. Whereas the blessed gathering together of holy spirites is called the besome of *Abraham*, it is enough for vs after this wayfaring to be receiued of the common father of the faithful, that he maie communicate with vs the fruite of his faith. In the meane time sith the Scripture euery where biddeth vs to hang vpon the expectation of Christs coming, and differeth the crowne of glorie til then: let vs bee content with these bondes appointed vs of God: namely, that the soules of the godlie hauing ended the labour of their warfare do go into a blessed rest, where with happy ioyfulness they looke for the enioying of the promised glorie: and that so all things are holden in suspense til Christ the redeemer appeare. As for the reprobate, it is no doubt that they haue the same estate which *Iude* assigneth to the diuels, to be holden bound with chains, til they be drawn to the punishment whereunto they are condemned.

7 No lesse monstrous is their error, which imagine that soules shall not receiue againe the same bodies wherwith they are now clothed, but shal haue newe and other bodies. And the reason of the *Manichees* was verie trifling, that is, that it is not meete that flesh which is vncleane should rise againe. As though there were no vncleannesse of soules, which yet they debarrd not from the hope of euerlasting life. It was therefore all one as if they should say that that which is infected with the filth of sinne cannot be cleansed by God. For I now passe ouer that dotage, that flesh was naturally vncleane, because it was create of the Diuel: Onely I shewe that whatsoeuer is now in vs vnworthie of heauen, it hindereth not the resurrection. And first wheras *Paul* biddeth the faithful to cleanse themselues from al defiling of the flesh and of the spirite, thereuppon followeth the iudgement which

Heb. 12. 23.

Luk. 23. 43.

Act. 7. 59.

1. Pet. 2. 25.

Mat. 5. 8. &amp; 26.

Iohn. 12. 32.

Iud. 1. 6.

*Their error  
which haue  
imagined that  
wee shall in the  
day of the resurre-  
ction receiue not  
the same bodies  
which die but o-  
thers for others.*

2 Cor. 7. 1.

2. Cor. 5. 10.

which he in an other place pronounceth, y<sup>e</sup> euerie man shall receiue by his bodie either good or euill. Wherewith agreeth that which he writeth to the Corinthians, That the life of Iesus Christ may be opely shewed in our mortall fleshe. For which reason in an other place hee doth no lesse praye that God preferue the bodies whole vnto the day of Christ, than the soules and spirites. And no maruel, because it were a most great absurditie that the bodies which God hath dedicate to bee temples to himselfe, should fall away into rottennesse without hope of rising againe. What say we to this, that they are also the members of Christ? that G O D commaundeth all the partes of them to be sanctified to himselfe? that hee will: th his name to be prayed with tongues, pure handes to be lifted vp to him, sacrifices to be offered? What madnesse is it therefore that that parte to which the heavenly iudge hath vouchsafed to grant so great honour, should be brought from a mortall man into dust without any hope of restoring? Likewise when *Paul* exhorteth vs to suffer the Lord as wel in bodie as in soule, because both belong to God, verily he suffereth not that which he calengeth to God as holy, to bee ad- iudged to eternall rottennesse. Neither is there a plainer determination of the Scripture for any thing, than for the rising againe of this flesh which we beare. This corruptible (saith *Paul*) must put on vncorruption, and this mortall must put on immortalitie. If God did make new bodies, where is this changing of qualitie? If it had ben said y<sup>e</sup> we must be renewed, the doubtful speech peradventure mought haue giuen occasion to their cauillation. But now when pointing with his finger to the bodies wherewith we are clothed, he promisseth to them vncorruption, he plainly enough denieth anye newe bodies to be made. Yea he could not (saith *Tertullian*) speake more plainly, vnlesse he had holden his owne skinne in his hande. And they can by no cauillation escape from this, that where in an other place he saith y<sup>e</sup> Christ shal be the iudge of the worlde, he allegeth this testimonie of *Esaie*, I liue (saith the Lord) euerie knee shal bow to me: forasmuch as he plainly pronounceth that they to whō he speaketh shal be subiect to yeld an account of their life, which could not agree, if new bodies should be brought before the iudgement seate. Now in the wordes of *Daniel* there is no doubtfulnesse: And manie of them that sleep in the earth of dust, shal awake, some to eternal life, and some to reproches and to euerlasting contempt: sith he fetcheth not new matter out of the foure elements to make mē, but calleth dead men out of their graues. And this very plain reason teacheth. For if mortality which toke beginning at the fall of mā, be accidentall: then the repairing which Christ brought, pertaineth to the same bodye which beganne to bee mortall. And truly, wheras the *Athenians* laughed when *Paul* affirmed the resurrection, thereupon we may gather what manner of resurrection he preached: and that same laughing not smally auaieth to strengthen our faith. The saying of Christ also is worthy to be noted: Feare not them which kill the body, & can not kil the soule: but feare him which can throwe both the soule and the body into hell fire. For there is no cause to feare, vnlesse the body which we now beare be subiect to punishment. And no lesse playne is an other saying of the same Christ. The houre cometh, when all they that are in graues, shal heare the voyce of the sonne of God, & shall come forth.

2. Cor. 4. 10  
1. Thes. 5. 23

1. Cor. 6. 15  
2. Tim. 2. 8

1. Cor. 6. 20

1. Cor. 15. 53

Rom. 14. 11

Esa. 49. 18

Dan. 12

Matt. 10. 28

Iohn 5. 28



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forth: they that haue done good, into the resurrection of life: but they y<sup>e</sup> haue done euill, into the resurrection of indgement. Shal we say that soules rest in the graues, that they lying there may heare Christ? and not rather that at his commaundement the bodies shal returne into the liuelines which they haue lost? Moreover if we shall haue new bodies giuen vs, where is the like fashioning of the head & the members? Christ rose againe: was it with forging to himselfe a newe body? No, but as hee had saide before, Destroy this temple, & in three daies I will build it vp: he rooke againe the same body which he had before borne mortall. For he had not much profited vs, if a newe body being put in place, the olde body had beene destroyed which was offred vp for a sacrifice of satisfactory cleansing. We must also hold fast that fellowship which the Apostle preacheth: That we rise againe, because Christe hath risen againe: for nothing is lesse probable than that our flesh in which we beare about the mortifying of Christ, should be deprived of y<sup>e</sup> resurrection of Christ. Which verily appeared by a notable example, when at the rising againe of Christ many bodies of the Saintes came out of the graues. For it cannot be denied that this was a foreshewing, or rather an earnest of the last resurrection which wee hope for: such as was before in *Enoch* and *Elias*, whom *Terrulian* calleth New possessors of the resurrection: because they being in body & soule deliuered from corruption, were receiued into the keeping of God.

8 I am ashamed in so cleare a matter to spend so many wordes: but the readers shal contentedly beare this trouble with me, that no hole may be open for frowarde and bolde wittes to deceiue the simple. The fleeing spirits with whom I now dispute, bring forth a fained inuention of their own brain that at the resurrection there shalbe a creation of new bodies. What reason moueth them to thinke so, but because it seemeth to them incredible, that a carion consumed with so long rottennesse should returne into his auncient state? Therefore onely vnbeliefe is the mother of this opinion. But vs on the other side y<sup>e</sup> Spirit of God ech where in the Scripture exhorteth to hope for the resurrection of our flesh. For this reason baptisme (as *Paul* witnesseth) is to vs a seale of the resurrection to come: and likewise the holy Supper allureth vs to the trust thereof, when we receiue with our mouth the signes of spirituall grace. And truly the whole exhortation of *Paul*, that wee giue our members to be weapons vnto the obedience of righteousness, should be cold vnlesse that were ioyned which he addeth afterwarde. He that hath raised vp Christ from the dead, shall quicken also your mortall bodies. For, what should it profite to applye our feete, handes, eyes, and tongues vnto the seruice of GOD, vnlesse they were partakers of the fruite and reward? Which thing *Paul* plainly confirmeth with his owne wordes, saying: The bodie not to fornication, but to the Lorde: and the Lorde to the bodie. And hee that hath raised vp Christe, shall also raise vp vs by his power. More plaine are those wordes which followeth: that our bodies are the temples of the holy Ghost and the members of Christ. In the meane time we see howe he ioyneth the resurrection with chastitie and holinesse, as a litle after he saith that the price of redemption pertaineth also to the bodies. Nowe it were not reasonable that the body of *Paul*, in whiche hee

hath

John 2. 9

1. Cor. 15. 12

Matt. 17. 52  
Candidati,  
men clothed in  
white, as were  
among the Ro-  
manes they that  
were suters or  
newly elected  
into office.

The scripture  
teacheth euerie  
where the resur-  
rection of the  
same flesh which  
perisheth, and not  
the creation of  
newe.

Col. 2. 12

2. Cor. 6. 4 & 7.  
Rom. 8.

1. Cor. 6. 12  
and 15. 19

Gal. 6. 17



hath borne the prints of Christe, & in which he honorably glorified Christe, Gal. 6.17.  
 should loote the rewarde of the crowne. Whereupon also came that glory-  
 ing. We looke for the redeemer from heauen, which shal make our vile bo- Phil. 3.21.  
 dy like fashioned to the bodie of his brightnes. And if this be true, that wee  
 must by many afflictions enter into the kingdome of God, no reason suf- Act. 14.22.  
 ffereth to debarre the bodies from this entrie which God both exerciseth vn-  
 der the standerde of the crosse, and honoureth with the praise of victorie.  
 Therefore of this matter there arose among the saints no doubting, but that  
 they hoped to be companions of Christ, which remoueth into his own per-  
 son all the afflictions wherewith we are proued, to teache that they bring  
 life. Yea and vnder the lawe he exercised the holy fathers in this faith with  
 an outward ceremony. For to what purpose serued the vsage of burying, as  
 we haue already shewed, but that they should knowe that there is newe life  
 prepared for the bodies that are layd vp? Hereunto also tended the spices  
 & other signes of immortallitie, wherewith vnder the law the darknes of faith  
 was holpen euen as it was by the sacrifices. Neither was that maner bredde  
 by superstition, forasmuch as we see that the Spirite doeth no lesse diligently  
 rehearse burials than the chiefe mysteries of faith. And Christ commendeth  
 that worke as a speciall worke, truly for none other reason but because it  
 lifteeth vp our eyes from beholding of y<sup>e</sup> graue which corrupteth & destroy-  
 eth all, to the sight of the reuening. Moreouer the so diligent obseruing of the  
 ceremonie which is praised in the Fathers, sufficiently proueth that it was  
 to them a rare and precious helpe of faith. For neither would *Abraham* haue  
 so carefully prouided for the burying place of his wife, vnlesse there had  
 bene set before his eyes a religion and a profite hyer than the world, name-  
 ly that garnishing the dead body of his wife with the signes of the resurre-  
 ction he might confirme both his owne faith and the faith of his household.  
 But a clearer prooffe of this thing appeareth in the example of *Iacob*, which  
 to testifie to his posteritie that the hope of the promised lande was not euen  
 by death fallen out of his minde, commaunded his bones to be carried thi-  
 ther. I beseech you, if he was to be clothed with a newe body, shoulde hee  
 not haue giuen a sond commaundement concerning dust that shoulde bee  
 brought to nothing? Wherefore if the authoritie of the Scripture bee of a-  
 ny force with vs, there can be required of no doctrine either a more cleare  
 or more certaine prooffe. For this euen children vnderstand by the wordes  
 of Resurrection, and raising vp againe. For neither can we call it the Resur-  
 rection of that which is nowe first created, neither shoulde that saying of  
 Christ stand fast, Whatsoeuer the Father hath giuen mee, it shall not perish  
 but I will raise it vp in the last day. To the same purpose serueth the worde  
 of Sleeping, which pertaineth onely to the bodies. Whereupon also burying  
 places were called *Cameteria*, Sleeping places. Nowe it remaineth that I  
 speake somewhat of the manner of the resurrection. I vse this word, because  
*Paul* calling it a myserie, exhorteth vs to sobrietie, and bridleth the libertie  
 to dispute like Philosophers freely and suttely of it. First we must hold, as we  
 haue saide, that wee shall rise againe in the same flesh which wee beare, as  
 touching the substance, but the qualitie shalbe other. As when the same flesh  
 of Christ which had bene offered for sacrifice, was raised vp againe, yet it ex-  
 celled.

Math. 26. 10.

Gen. 23. 4. &amp; 19.

Gen. 47. 30.

Iohn. 6. 33.

1. Cor. 15. 52.

celled in other qualities as if it had bene altogether another flesh. Which thing *Paul* declareth by familiar examples. For as there is all one substance of the flesh of a man, & of a beast, but not all one qualitie: as all starres haue like matter, but not like brightnes: so he teacheth that though we shal keepe still the substance of our body, yet there shalbe a change, that the state of it may be much more excellent. The bodie therefore, that we may be raised vp againe, shal not perish nor vanish away: but putting of corruption, it shal put on vncorruption. But forasmuch as God hath all the elements ready at his beck, no hardinesse shal hinder him, but y he may comānd both y earth and waters and fire, to render that which seemeth to be consumed by them. Which also *Esaie* testifieth though not without a figure, where he saith, Behold, the Lord shall go forth of his place, that he may visite the iniquitie of the earth: and the earth shal discover her bloude, & shal no more hide her dead. But there is to be noted a difference betweene them y haue bin deade long before, and those whome that day shal finde alieue. For we shal not all sleepe (as *Paul* saith) but we shal al be chaunged: that is to say, it shal not be of necessitie that there be a distance of time betwene death & the beginning of the second life: because in a moment of time, & in the twinkling of an eye the sound of the trumper shal pearce, to raise vp the dead vncorruptible, & with a soudaine change to fashion againe the living into the same glorie. So in another place he comforteth the faithfull which must die: because they which shal then remaine alieue shal not go before the dead, but rather they shal first rise againe which haue slept in Christ. If any obiekt that saying of the Apostle, that it is appointed to all mortall men once to die, it is easie to answer it with saying that when the state of nature is changed, it is a kinde of death, and is firly so called. And therefore these things agree well together, that all shal be renued by death when they shal put of their mortall body: & yet that it is not necessarie that there be a seuering of the body and the soule where there shal be a souden changing.

9 But here ariseth a harder question: by what right the resurrection which is the singular benefit of Christ is common also to the wicked and the accursed of God. We knowe that all were in *Adam* condemned to y death. Christe came the resurrection & life. Came he to giue life to all mandind vniuersally without choise? But what is more against reason than that, that they shoulde by their obstinate blindness obtaine that which the godly worshippers of God do obtaine by onely faith? Yet this remaineth certaine, that there shal be one resurrection of iudgement, and another resurrection of life, and that Christ shal come to seuer the Lambes from the goates. I answer, that this ought not to seeme strange, the likenesse wherof we see in daily experience. Wee see that in *Adam* wee were deprived of the inheritaunce of the whole world, and that we are by no lesse iust reason debarred from common foode, than from the eating of the tree of life. Whence then commeth it to passe, that God doth not onely make his sunne to rise vpon the good & euill, but also as touching the vses of this present life, his inestimable liberalitie continually floweth forth to them with large plentifulnesse? Hereby verily wee knowe that those things which properly belong to Christ and his members, do also ouerflowe to the wicked, not that it is their rightfull possession, but that

Esa. 26. 21.

1. Cor. 15. 51.

1. The. 4. 15.

Heb. 9. 27.

How is com-  
meth to passe that  
the wicked are  
so be raised from  
the dead, as well  
as the iust and  
righteous.  
Iohn 11. 25.  
Matth. 25. 31.

Matth. 5. 45.



that they may be made the more inexcusable. So the wicked do oftentimes finde God beneficiall, by more than meane prooves, yea such as sometime doe darken al the blessings of the godlie, but yet doe turne to their greater damnation. Ifanie man object, that the resurrection is not fitly compared to fading and earthly benefite: heere also I aunswere that so soone as they were estranged from God the fountaine of life, they deserued the death of y Diuell, whereby they shoulde be vtterly destroyed: Yet by the marueilous counsel of God there was founde a meane state that out of life they might liue in death. No more absurditie ought it to seeme, if the resurrection happen to the wicked, which draweth them against their willes to the iudgement seate of Christ, whome now they refuse to heare for their maister and teacher. For it were a small paine to be consumed away with death, if they were not to suffer punishment for their obstinacie, brought before y iudge, whose vengeance they haue without ende and measure prouoked against themselves. But although wee must holde that which wee haue saide, and which that notable confession of *Paul* before *Felix* containeth, that he looketh for the resurrection of the righteous & wicked: yet the Scripture often times setteth foorth election together with the heauenly glorie to the only children of God: Because Christ properlie came not to the destruction, but to the saluation of the worlde. Therefore in the Creede there is made mention of the blessed life only.

Ac. 24. 15

10 But forasmuch as the prophecie of death swallowed vp by victorie, shal then and not till then be fulfilled: let vs alway haue in minde the eternall felicitie, the ende of the resurrection: of the excellencie whereof, if all things were spoken which the tongues of men were able to speake, yet scarcely the smalest parcell thereof should be expressed. For howsoeuer we truely heare that the kingdome of God shalbe stuffed full with brightnesse, ioy, felicitie, and glorie: yet those things that are spoken of are most farre remooued from our sense, and remaine as it were wrapped in darke speeches, vntill that day come when he himselfe shall giue to vs his glory to be seen face to face. We knowe (saith *Iohn*) that we are the children of God, but it hath not yet appeared. But when we shalbe like to him, then we shal see him such as he is. Wherefore the Prophets, because they could by no words expresse the spirituall blessednesse in it selfe, did in a manner grossly portray it out vnder bodily thinges. But forasmuch as the seruicentnesse of desire muste with some tast of that sweetenesse be kindled in vs, let vs chiefly continue in this thought, that if God do as a certaine fountain which cannot be drawn drie, containe in him the fulnesse of all good things, nothing is beyond him to be coueted of them that tende toward the soveraign good & the full perfection of felicitie: as we are taught in manie places. *Abraham*, I am thy rewarde exceeding great. With which saying accordeth *Dauid*. The Lorde is my portion, the lot hath verie well fallen to mee. Again in another place, I shalbe satisfied with thy countenance. But *Peter* pronounceth that the faithfull are called to this ende, that they may bee made partakers of the nature of God. How so; because he shalbe glorified in all his saintes, and shalbe made wonderfull in them that haue beleueed, If the Lorde will enterparten his glory, power, & righteousness with his elect, yea & wil giue him

The incompre-  
hensible excellen-  
cie of that eternal  
blessednes whereof  
we haue here a  
tast giuen vs, and  
looke for the per-  
fect fruition here-  
after in the  
world to come.  
Osc. 13. 14  
1. Cor. 15. 54  
1. Iohn. 3. 2

Gen. 15. 2

Psal. 16. 6  
Psal. 17. 15  
2. Pet. 1. 4



## Cap. 25. Of the maner how to receiue

himselfe to them to be enioyed, and (which is better) will after a certaine manner grow into one with them: let vs remember that vnder this benefite is contained all kinde of felicitie. And when we haue much profited in this meditation, let vs reknowledge that wee yet stay beneath at the bottome of the rootes, if the conceiuing of our minde be compared with the highnesse of this mysterie. Wherefore in this behalfe wee must keepe sobrietie, least with how much greater boldnes we shal fly vp on hie being vnmindful of our owne small meASURE, so much more the brightnesse of the heauenlye glorie ouerwhelme vs. We feele also howe the vmeasurable gredinesse to knowe more than is lawfull, tickleth vs: from whence both trifling & hurtfull questions doe spring from time to time: trifling I call those of which there can no profite be gathered. But this seconde kinde is worse, because they which giue themselues to them, doe entangle themselues with pernicious speculations, and therefore I call them hurtfull. That which the Scriptures doe teach, ought to be out of all dout with vs: namely that as God diuerslye distributing his giftes to the Saintes in this world, doeth vnequally enlighten them, so the measure of glorie shal not be equall in heauen where God shal crowne his giftes. For neither doth this belong indifferently to all whiche *Paul* saith. Ye are my glorie and crowne in the day of Christ: nor also that saying of Christ to the Apostles: Ye shall sit iudging the twelue tribes of *Israel*. But *Paul* (which knew that as God enricheth the holy ones with spirituall giftes in earth, so hee beautifieth them with glorie in heauen) douteth not that there is a peculiar crowne layde vp for him according to the rate of his labours. And Christ to set forth to the Apostles the dignitie of the office which they did beare, telleth them that the fruite thereof is layde vp for them in heauen. So *Daniel* also saith, But the wise shall shine as the brightnesse of the firmament, and they which iustifie many, as Starres to the worldes ende and for euer. And if a man heede fully consider the Scriptures, they doe not onely promise eternall life to the faithfull, but also speciall rewarde to euery one. Whereupon commeth that saying of *Paul*, The Lorde render to him in that day. Which the promise of Christ confirmeth, Ye shall receiue a hundred folde in the eternall life. Finally, as Christ beginneth in this worlde the glorie of his bodie with manifold diuersitie of gift, and encreaseh it by degrees: so he shall also make it perfect in heauen.

2. The. 2. 19  
Matt. 19. 28

Dan. 12. 3

2. Tim. 4. 14

Matt. 19. 29

Curious questions  
concerning the  
different degrees  
of blessednes.

II But as all the godly will receiue this with one consent, because it is sufficiently testified by the worde of God: so on the other side leauing crabbed questions, which they shall know to be a hinderance to them, they will not passe their appointed boundes. As for my part, I doe not only priuately forbear superfluous searching of vnprofitable things, but I also thinke that I ought to beware that I doe not with answering nourish the lightnesse of o-ther. Men hungrie of vaine knowledge doe aske howe great shalbe the distance betweene the Prophetes and the Apostles, and againe betweene the Apostles and the Martyrs: howe many degrees Virgins differ from married folkes: finally, they leaue no corner of heauen vnsearched. Then it commeth to their mindes to enquire to what purpose serueth the repairing of the worlde, sith the children of G O D shall neede nothing of all  
this

this so great and incomparable plenty : but shalbe like to the Angels, whose not eating is a signe of the eternall blessednesse. But I answer that in the very sight there shalbe so great pleasantnesse, so great sweetnesse in the onely knowledge without any vse, that this felicity shall farre passe all the helps wherewith we be now holpen. Let vs imagine our selues to be set in the most wealthie coast of the worlde, and where we shal want no pleasure : yet who is there whom his sicknesse do not sometime hinder and not suffer to vse the benefites of God ? Who is there whose course his owne intemperance doth not oft breake in sunder ? Whereupon followeth that a cleare enjoying and pure from all fault, although there be no vse of corruptible life, is the perfection of felicitie. Some go further & aske whether drosse & other corruptions in metalles, be not farre from restoring and are contraie to it. Which though in some respectes I graunt them, yet I looke with *Paul* for the repairing of these faults which tooke their beginning at sinne, toward which repairing they grone and are in trauaile. Yet they proceede further, and aske what better estate is prepared for man, sith the blessing of issue shal then be at an ende. This knot is also easie to bee loosed. Whereas the Scripture so honorably setteth out that kinde of blessing, that is referred to the encrease wherewith God continually draweth forward the order of nature her marke : but in the perfection it is known that there is an other maner. But sith the vnware are easily taken with allurements, and then the maze draweth them in deeplier, & at length when euery mans deuises please himselfe there is no end of striving : therefore let this be a short way for vs, to bee contented with the glasse & darke speech vntill we shall see face to face. For fewe of a great multitude care which way they may go to heauen : but all do before their time couet to know what is done there. All being commonly sluggish and slowe to enter into battailes, do already paint out to themselves imagined triumphes.

Rom. 8.22.

12 Now because no description can match the grievousnes of the vengeance of God vpon the reprobate, their tormentes and paines are figured to vs by bodily thinges, namely by darkenesse, weeping, gnashing of teeth, vnquenchable fire, and a worme endlessly gnawing the heart. For by such manners of speech it is certaine that the holy Ghost meant to trouble al our senses with horror : as when it is saide that there is prepared from eternitie a deepe Hell, that the nourishmentes thereof are fire and much woode : that the blast of the Lorde, as a streame of brimstone, doth set it on fire. As by such thinges we must be holpen after a certaine manner to conceiue the miserable state of the wicked, so we ought chiefly to fasten our thought vpon this howe wretched a thing it is to be estranged from the fellowship of God : and not that onely, but also to feele the maiestic of God so bent against thee, that thou canst not escape but be fast strained of it. For first his displeasure is like a most violent fire, with touching wherof al things are deuoured and swallowed vp. Then, all creatures so serue him to execute his iudgement, that they to whom the Lord shall so shewe his wrath, shal feele the heauen, earth, sea, and beasts, as it were with cruell indignation enflamed against them and armed to their destruction. Wherefore it is no small thing that the Apostle pronounceth, when he saith that the vnbeleuing

*The greivous  
tormentes which  
God hath prepared  
for the vnbe-  
lieving.*

Matt. 8.12.  
and 22.13.  
Mar. 9.43.  
Esa. 66.24.  
Esa. 30.33.

2 Thes. 1.9.

shall.

shall suffer eternall punishment by dying from the face of the Lord, & from the glorie of his power. And so oft as the Prophets do cast vs in feare with bodily figures, although they speake nothing excessiuelly for our dulnes, yet they adde foreshewings of the iudgement to come, in the Sunne and the Moone and the whole frame of the worlde. Wherefore the vnhappy consciences do find no rest, from being vexed and tossed with a terrible whirlewinde, from feeling themselves to be torne in peeces by God being angerly bent against them, from being pearced and launced with deadly stings, from trembling at the lightning of God, & being broosed with the weight of his handes: so that it is much more ease to enter into all bottomlesse depthes and deuouring pittes, than to stand one moment in those terrours. What & how great then is this, to be pressed with euermorling and neuer cessing siege of him? Of which thing the 90. Psalm containeth a notable sentence: that although with only sight he scatter abroad al mortal men and bring them to nought, yet his worshippers, how much more fearefull they are in the world, so much more he enforceth them and pricketh them forward laden with the crosse, vntill he be all in all.

## THE FOVRTH BOOKE OF THE INSTITVTION OF CHRISTIAN RELIGION, which intreateth of the outwarde

meanes or helps, whereby God allureth vs into the fellowship of  
Christe and holdeth  
vs therein.

### The first Chapter.

*Of the true Church vvhich vve ought to keepe vnite, because  
it is the mother of all the godly.*

*The summe of  
the former booke,  
and the drift of  
this vvhich con-  
cerneth the  
Church.*



HAth by Faith of the Gospel Christ is become ours, and we be made partakers of the saluation brought by him & of eternal blessednes, is already declared in y last booke. But because our rudenes, & slouthfulnes, yea and vanity of wit, do need outward helps wherby Faith in vs may both be engendred, and grow & encrease in proceeding toward the mark wherunto it tendeth: God hath also added the therby to provide for our weaknes. And y the Preaching of the Gospel might flourish, he hath left this treasure with y church. He hath appointed Pastors & teachers, by whose mouth he might teach them y be his: he hath furnished the with authority, finally he hath left nothing vndone that might auaille to the holy consent of faith and right order. First of all he hath ordeined Sacraments, which we feele by experience to be more than profitable helpes to nourish & confirme Faith. For because beeing enclosed in the prison of our flesh, wee do not yet attaine to the degree of Angels, God applying himself to our capacity according to his  
wonderfull



wonderful prouidence, hath appointed a meane whereby we being farre distant from him might come vnto him. Wherefore the order of teaching requireth that now we entreat of the Church, and of the gouernment, orders & power of it, & then of the Sacraments, & lastly of the ciuill order: & therewithal that we call away the godly readers from those corruptions wherewith Satan in the Papacie hath depraued al things that God hath appointed for our saluation. I will begin at the Church, into whose bosome God will haue his children to be gathered together, not only that they should by her helpe & ministerie be nourished while they are infants & yong children, but also be ruled by her motherly care til they growe to riper age, & at length come to the marke of faith. For it is not lawfull that those things be seuered which God hath conioyned, that to whome hee is a Father, the Church bee also their mother: and that not only vnder the law, but also since the coming of Christ, as *Paul* witnesseth, which teacheth that we are the children of the new and heavenly *Hiernsalem*.

Mat. 10. 9.  
Gal. 8. 26.

1 In the Creede, where we professe that wee beleuee the Church, that is not spoken only of the visible Church whereof we nowe entreat, but of all the elect of God, in whose number they are also comprehended that are departed by death. And therefore this word Beleuee is there set, because oftentimes there can no other difference be noted betweene the children of God and the vngodly, betweene his peculiar flocke and sauage beastes. For whereas many do interlace this word, In, that is without probable reason. I graunt indeed that it is the more commonly vsed, and also wanteth not the consenting testimonie of antiquitie, forasmuch as euen the *Nicen Creede*, as it is reported in the Ecclesiasticall historie, addeth the preposition, In. But there withall wee may marke by the writings of the auncient Fathers, that it was receiued without controuersie to say, that they beleueed the Church and not in the Church. For *Augustine*, and that ancient writer whatsoeuer he was, whose worke remaineth vnder the name of *Cyprian* concerning the exposition of the Creede, doe not onely so speake themselves, but also doe expressly note that it shoulde be an vnproper manner of speaking if the preposition were adioyned, & they confirme their opinion with no trifling reason. For we therefore testifie that we beleuee in God because vpon him as a true speaker our mind reposeth it selfe, and in him our confidence resteth which coulde not so conueniently bee spoken to say in the Church no more than it coulde be saide, I beleuee in the forgiuenesse of sinnes, or in the resurrection of the flesh. Therefore although I would not strue about wordes, yet I had rather followe the proprietie of speaking that shoulde bee fittest to expresse the matter, than curiously to seeke for formes of speach whereby the matter may without cause be darkened. But the end is, that wee shoulde knowe that although the diuel attempt all meanes to ouerthrow the grace of Christ, and though the enemies of God bee carried with violent rage to the same intent; yet it cannot be extinguished, nor the blood of Christ bee made barren, but that it will bring forth some fruite. And so is both the secrete election of God and his inwarde calling to be considered: because hee alone knoweth who be his, and holdeth them inclosed vnder a seale as *Paul* teareth it: saying that they beare his tokens whereby they may bee

*The Church is visible which in the Creede we professeth that we beleuee.*

Ephes. 1. 3.

seuerallie knowne from the reprobate. But because a small and contemptible number lieth hid vnder a huge multitude, and a fewe graines of wheate are couered with a heape of chaffe, to God onlie is to be left the knowledge of his Church, the foundation whereof is his secreete election. But it is not sufficient to conceiue in thought and minde the multitude of the electe, vnlesse we thinke vpon such an vnitie of the Church into which wee be truelie perswaded that we our selues be ingrafted. For vnlesse we be vnder our head Christ vnited together with all the rest of his members, there abideth for vs no hope of the inheritance to come. It is therefore called Catholike or vniuersall, because we cannot finde two or three Churches but that Christ must be torne in sunder, which cannot be done. But all the elect of God are so knit together in Christe, that as they hang vpon one heade, so they may growe together as it were into one body, cleauing together with such a cōpacting of ioints as the members of one self bodie: being truelie made one, which with one hope, Faith, Charitie, with one selfe Spirite of God doe lue together beeing called not onelie into one inheritance of eternall life, but also into one partaking of one God and Christe. Wherefore although the sorrowfull desolation that on eche side presenteth it selfe in sight, crieth out that there is nothing left of the Church, yet let vs knowe that Christes death is fruitefull and that God meruellouslie as it were in secreete corners preferueth his Church. As it was said to *Elias*, I haue kept to my selfe seuen thousand men that haue not bowed their knee before *Baal*.

1. Reg. 19. 18.

The article of the Creede touching the Church, concerneth after a sort the visible Church, whereunto the communion of Saints being added containeth foure speciall states, of faith.

3 Albeit this article of the Creede doth in some respect belong to the outward Church, that euerie one of vs shoulde holde himselfe in brotherly consent with all the children of God, shoulde yeede vnto the Church that authoritie which it deserueth, finally should so behaue himselfe as a Sheepe of the flocke. And therefore is adioyned the communion of Saints.

Which parcell, although commonly the olde writers doe leaue it out, yet is it not to be neglected: because it verie well expresseth the qualitie of the Church: as if it had beene saide that the saintes are gathered together into the fellowship of Christ with this condixion, that whatsoeuer benefites God bestoweth vpon them, they shoulde continually communicate them one to another. Whereby yet the diuersitie of graces is not taken away, as we know that the giftes of the holie ghost are diuersly distributed: neither is the order of ciuil government disturbed, by which it is lawfull for euerie man priuately to enioy his own possessions, as it is necessarie, that for preservation of peace among men, they should haue among themselves peculiar & diuided properties of things. But there is a cōmunitie affirmed such as *Luke* describeth, that of the multitude of the beleeuers there was one hart & one soul: & *Paul* when he exhorteth the Ephesians to be one body, one spirit as they be called in one hope. For it is not possible, if they be truly perswaded y God is the cōmon father, & Christ the common head to the al, but y being conioined among themselves with brotherly loue, they should continually cōmunicate those things that they haue. Nowe it much behoueth vs to knowe what profite thereupon returneth vnto vs. For wee beleue the Church to this ende, that wee may be certainly perswaded that we are the members of it. For by this meane, our saluation resteth vpon sure sounde staies, that

Act. 4. 31.

Eph. 4. 4.



that it, although the whole frame of the worlde be shaken, cannot come to ruine and fall downe. First it standeth with Gods election, neither can it varie or faile but together with his eternall Providence. Then, it is after a certaine maner ioyned with the stedfastnesse of Christ, which will no more suffer his faithfull to be plucked from him, than his own members to be rent and torne in peeces. Beside that, we are assured that truth shal alway abide with vs, so long as we are holden in the bosome of the Church. Last of al that we feele that these promises belong to vs, there shalbe saluation in *Syon*, God shall for euer abide in *Hiernsalem*, that it may not at any time be moued. So much can the partaking of the Church doe, that it holdeth vs in the fellowship of God. Also in the very worde Communion is much comfort: because while it remaineth certaine, that whatsoeuer the Lord giueth to his and our members, belongeth to vs, our hope is by all their good things confirmed. But in such sort to embrace the vnitie of the Church, it is not needfull (as wee haue already saide) to see the Church it selfe with our eyes, or feele it with our handes: but rather by this that it consisteth in Faith, we are admonished that wee ought no lesse to thinke it to bee, when it passeth our vnderstanding, than if it openly appeared. Neither is our faith therefore the worse, because it conceiueth it vnknown: forasmuch as wee are not herein commanded to discern the reprobate from the elect (which is the office of God onely, and not ours) but to determine assuredly in our minds, that all they that by the merciful kindenesse of God the father through the effectuall working of the holie Ghost, are come into the partaking of Christ, are seuered into the peculiar right and proper possession of Christ: and that, forasmuch as we be in the number of those, wee are partakers of so great a grace.

Ioel. 2. 32.  
Abd. 17.  
Psal. 46. 6.

4 But sith it is now our purpose to entreate of the visibie Church, let vs learne euen by this one title of Mother, how much the knowledge thereof is profitable, yea necessary for vs: forasmuch as there is no other entry into life, vnles she conceiue vs in her wombe, vnles she bring vs forth, vnlesse she feede vs with her breastes, finally vnlesse shee keepe vs vnder her custodie and gouernance, vntill such time as being vnclouted of mortall fleshe we shalbe like vnto Angels. For our weakenesse suffereth vs not to be dismissed from schoole, till we haue been scholars throughout the whole course of our life. Beside that out of her bosome there is no forgiveness of sinnes, and no saluation to be hoped for, as witnesseth *Esaie* & *Ioel*, with whom agreeth *Ezechiel* whē he declareth that they shal not be in the number of Gods people whom he putteth away from the heauenly life. As on the contrary side, they are said to write their names among the citizens of *Hiernsalem*, that turne themselves to the following of true godlinesse. After which manner it is also said in an other Psalme: Remember me, Lorde, in the good will of thy people: visite me in thy saluation that I may see the benefites of thy elect, that I may be merry in the mirth of thy people, that I may reioyce with thy inheritance. In which words the fatherly fauour of God, & the peculiar testimony of the Spirituall life is restrained to his flocke, so that the departing from the Church is alway damnable.

The Church the  
mother of the  
faithfull.

Matt. 22. 30.

Esa. 37. 37.  
Ioel. 2. 32.  
Ezc. 13. 9.

Psal. 106. 4.

5 But let vs proceed to prosecute that which properly belongeth to this place,

The ministerie  
of the Church



together with  
the necessity and  
use thereof.  
Eph. 4. 11.

Esa. 59. 21.

Rom. 10. 17.

Psa. 133. 3. 4.  
Psal. 80. 2.

2. Cor. 4. 7.

Leuit. 19. 31.

place. *Paul* writeth that *Christ*, that he might fulfill all thinges, gaue some Apostles, some Prophetes, some Euangelistes, and some Pastors and teachers, to the restoring of the holie ones, into the work of ministerie, vnto the edification of the bodie of *Christ*, vntill we al come into the vnitie of Faith, and of the acknowledging of the sonne of God, vnto a perfect man, and to the measure of the full growen age of *Christ*. We see howe God, which was able to make them that be his perfect in a moment, yet will not haue them growe into manly age but by the bringing vp of the Church. Wee see the meane expressed, for that vnto the Pastors is enioyned the preaching of the heauenly doctrine. We see howe all, not one excepted, are brought into one rule, that they shoulde with milde Spirite and willing to learne, ycelde themselves to the teachers appointed for that vse. And by this marke *Esaie* had long before set out the kingdome of *Christ*, where hee sayeth: My Spirit which is in thee, and the wordes that I haue put in thy mouth shal neuer depart, neither out of thy mouth, nor out of the mouth of thy seed and thy childrens children. Whereupon followeth that they are worthy to perish with famine and pining hunger, whosoever they be that refuse the spirituall meate of the soule reached vnto them of God by the handes of the Church. GOD doeth breath faith into vs, but by the instrument of his Gospell, as *Paul* sayeth that faith is by hearing. As also with God remaineth his power to saue, but (as the same *Paul* witnesseth) he vttereth and displayeth the same in the preaching of the Gospell. For this reason in old time he willed that there should be made holy assemblies to the sanctuarie, that doctrine vttered by the mouth of the Priest should nourish the consent of faith. And to no other ende those glorious titles haue respect, where the temple is called the rest of God, and the sanctuarie his house, where he is saide to sit betweene the Cherubines, but to bring estimation, loue, reuerence and dignitie to the ministerie of the heauenlie doctrine, which otherwise the sight of a mortall and despised man would not a litle diminish. Therefore that we should knowe, that out of earthen vesselles is brought forth vnto vs inestimable treasure, God himselfe commeth forth, and in as much as he is author of this degree, so he will haue himself to be acknowledged present in his institution. Therefore after that he hath forbidden his to giue themselves to iudgement by flying of birdes, to southsayings, magicall artes, necromancy and other superstitions, he immediatly addeth that he will giue them that which ought to suffice in steede of all, that is to say, that they shal neuer be destitute of Prophetes. But like as he sent not the olde people to Angels, but raised vp teachers out of the earth, which might truely perform the office of Angels: so at this day also his wil is to teach vs by men. And as in the olde time he was not content with the onelie lawe, but added Priests for expositors, at whose lippes the people should enquire for the true meaning thereof: so at this day he not only willet vs to be heedfully bent to reading, but also appointeth maisters ouer vs, by whose trauaile we may be holpen: whereof commeth double profite. For on the one part by a very good triall it proueth our obedience, where we heare his ministers speaking euen as it were himselfe. On the other side it also prouideth for our weakenesse, while after the manner of men hee had rather speake  
vnto

vnto vs by interpreters to allure vs vnto him , than with thundring drue vs away from him. And truly how expedient this familiar manner of teaching is for vs, all the godly doe feeble by the feare wherewith the maiestie of God doth worthily astonish them. But they that thinke that the authoritie of the doctrine is abaced by the contempt of the men that are called to teach, doe bewray their vnthankfulnesse, because among so many excellent giftes wherewith God hath garnished mankind: this is a singular prerogative, that he vouchsaue to consecrate the mouthes and tongues of men to himself, that his owne voice should sound in them. Wherefore on our behalues let vs not bee greeued obediently to embrace the doctrine of saluation set foorth by his commandement & by his owne mouth: because although the power of God is not bound to outward meanes, yet hee hath bound vs to the ordinarie maner of teaching: which while phrentike men refuse to keepe, they wrappe themselves in many deadly snares. Either pride, or disdainefulnes, or enuie moueth many to perswade themselves that they can sufficiently profite by their own priuate reading and studie, and so to despise publik assemblies, and to accompt preaching superfluous. But sith they do as much as in them is loose or breake in sunder the holy bonde of vnitie, no man escapeth the due punishment of this diuorce, but hee bewitcheth himselfe with pestilent errorrs & most wicked dotages. Wherefore, that the pure simplicitie of faith may flourish among vs, let vs not be greeued to vse this exercise of godlinesse, which God by his institution hath shewed to be necessarie for vs and so earnestly commendeth. But there was neuer yet found any euen of the most wanton dogges which would say that we ought to stoppe our eares against God: But in all ages the Prophets and godly teachers haue had a harde strife against the wicked, whose stubbornesse can neuer come vnder this yoke, to be taught by the mouth of the ministerie of men. Which is as much as to blotte out the face of God which shineth vnto vs in doctrine. For in olde time the faithfull were commanded to seeke the face of God in the Sanctuarie, and the same is so oft repeated in the law for no other cause, but for that the doctrine of the law and the exhortations of the Prophets were to them a lively image of God: as *Paul* affirmeth that in his preaching shineth the glorie of God in the face of Christ. How much the more detestable are the Apostates, which greedily seeke to diuide Churches, as though they did drue sheepe from their foldes and cast them into the mouthes of wolues. But we must holde that which he hath alleaged out of *Paul*, that the Church is no otherwise buylded but by outward preaching, and that the holy ones are holden together with no other bonde but when with learning and profiting with one consent they keepe the order appointed by God to the Church. To this ende principally, as I haue saide, the faithfull in olde time vnder the lawe were commaunded to resort to the sanctuarie. Because when *Moses* speaketh of the dwelling place of God, he doeth therewithall call it the place of name, where God hath set the memorie of his name. Whereby he plainly teacheth that without the doctrine of godlinesse there is no vse thereof. And it is not doubtfull but that for the same reason *Dauid* with great bitterness of Spirit complaineth that hee is by the tyrannous crueltie of his enemies kepte from entering into the

*Psal. 115. 4.*  
*1. Cor. 3. 6.*

*Exod. 20. 24.*

Tabernacle. It seemeth commonly to manie a childish lamentation, because it shoulde be but a verie small losse, and also no great pleasure shoulde be forgone thereby, to want the entrie of the temple, so that there were enough of other delightfull thinges. But he bewaileth y with this one grieffe, anguish and sorrowe, he is fretted and vexed and in a manner wasted. For nothing is of greater estimation with the faithfull, than this help whereby God by degrees listeth vp his on high. For this is also to be noted, y God in the mirror of his doctrine alway so shewed himselfe to the holie Fathers, that the knowledge was spirituall. Wherefore the temple is called not only his face, but also (to take away all superstition) his foote stoole. And this is that happie meeting into vinity of faith, while fro the highest euē to the lowest al do aspire to the head. All the temples that euer the gentiles vpō any other purpose builded to God, were but a mere prophaning of his worship: whereunto though not with like grosenesse, yet somewhat the Iewes fell. Whereof *Stenen* out of the mouth of *Esay* reprocheth them where he saith, that God dwelleth not in temples made with handes, &c. Because onely God doeth by his worde sanctify to himselfe temples to the lawfull vse. And if wee rashly attempt a nie thing without his commaundement, by and by to an euill beginning doe cleaue new deuises by which the euil is spread abroad without measure. Yet *Xerxes*, when by the counsell of the Magitians hee burned vp or plucked downe all the temples of Greece, vndiscreetely said, that the Gods to whom all thinges ought to be freelie open were enclosed within wals and tiles. As though it were not in the power of God, to the entent he might be neere vs, after a certaine manner to descende vnto vs, and yet neither to chaunge place, nor to fasten vs to earthly meanes: but rather by certaine Chariots to carrie vs vp to his Heauenlye glorie, which with the immeasurable greatnesse thereof filleth all thinges, yea and in heigh surmounteth the heauens.

6 Nowe forasmuch as at this time there hath beene great strife about the effectualnesse of the ministerie, while some excesssiuely amplifie the dignitie thereof: and some other affirme that that which is properly belonging to the holy Ghost is wrongfully giuen away to mortall man, if wee thinke that ministers and teachers do pearce to the mindes and hearts, to amende as well the blindnesse of the mindes as the hardnesse of hearts: it is meete that we giue a right determination of this controuersie. All that they contend on both partes shall easily be accorded by expressly noting the places where God the author of preaching ioyning his spirit with it promiseth fruit thereof: againe, when seuering himselfe from outward helpes he chalenge to himselfe alone as well the beginnings of faith as the whole course thereof. It was the office of the second *Elias* (as *Malachie* witnesseth) to enlighten the mindes, and to turne the hearts of Fathers to the children, and vnbelieuers to the wisdome of the righteous. Christ pronounceth that hee sendeth the Apostles, that they should bring fruite of their labor. But what that fruite is *Peter* shortly defineth, saying that we be regenerate with incorruptible seede. And therefore *Paul* glorieth that hee by the Gospell be-gate the Corinthians, and that they were the seale of his Apostleshippe: yea that hee was not a literall minister, such as did onely beate the eares with

Pla. 133. 7.  
Psal. 92. 5.  
1. Para. 28. 2.  
A 2. 7. 48

The force of Ec-  
clesiasticall mini-  
sterie.

Mal. 4. 6.  
Iohn. 15. 16.

1. Pet. 1. 23.  
1. Cor. 4. 15.  
1. Cor. 9. 3.



with sound of voyce, but that there was giuen him an effectualnesse of Spirit, that his doctrine should not be vnprofitable. In which meaning also in another place he sayeth, that his Gospell was not in worde onelie, but in power. He affirmeth also that the Galathians by hearing receiued the Spirit of faith. Finally in manie places he maketh himselfe not onely a worker together with God, but also assigneth himselfe the office of giuing saluation. Truly he neuer brought forth all these things to this entent to giue vnto himselfe any thing were it neuer so little seuerally from God: as in another place he thortly declareth, saying, our labour was not vnprofitable in the Lorde, according to his power mightily working in me. Againe in another place, he that was mightie in *Peter* towards the circumcision, was also mightie in me towards the Gentiles. But how he leaueth nothing seuerally to the ministers, appeareth by other places, as: he that planteth is nothing, and he that watereth is nothing, but God that giueth the increase. Againe: I haue laboured more than almost I, but the grace of God that was with me. And truly we must holde fast those sayings, where God ascribing to himselfe the enlightening of the mind, and the renewing of the heart, teacheth that it is a robbetrie of God if man take vpon himselfe anie part of either of them. In the meane time if any man offer himselfe to the ministers whom God ordeineth, willing to learne, hee shall knowe by the fruite, that this maner of teaching not in vaine pleased God, and that this yoke of modestie was not in vaine laid vpon the faithfull.

7 But as for the Church visible and which is within the compasse of our knowledge, what iudgement is meete to be giuen thereof, I thinke it already appeare evidently by that which we haue before laide. For we haue said, that the holy Scripture speaketh of the Church after two sortes. Sometime, when it nameth the Church, it meaneth that Church which is indeede before God, into which none are receiued but they that are both by grace of adoption the children of God, and by sanctification of the Spirit the true members of Christ. And then trulie it comprehendeth not onlie the holie ones that dwell in earth, but also all the elect that haue bene since the beginning of the worlde. But oftentimes vnder the name of the Church it signifieth the vniuersal multitude of men scattered abroad in the world, which professe that they worship one God and Christ, by Baptisme enter into his faith, by partaking of the supper testifie their vnitie in true doctrine & charitie, haue an agreement in the worde of the Lorde, and for the preaching thereof do keepe the ministerie ordeined by Christ. In this Church there be mingled many hypocrites which haue nothing of Christ but the name and outward shewe: there be manie ambitious, couetous, enuious, euil speakers, some of vncleane life: which be suffred for a time, either because they cannot by lawfull order of iudgement be conuincied, or because there is not alway in vre that seueritie of discipline that ought to be. Therefore as we must needs beleue that the Church which is inuisible to vs, is to be scene with the eyes of GOD onelie: so are wee commaunded to regarde this Church which is called a Church in respect of men, and to keepe the communion of it.

8 Therefore so much as behoued vs to knowe it, the Lorde hath set it

X x 4

Properly & truly  
out and inuisible

2. Cor. 3. 6.

1. Cor. 2. 4.

Gal. 3. 2.

1. Cor. 3. 9.

1. Thess. 3. 5.

Gal. 2. 8.

1. Cor. 3. 7.

The Scripture  
speaketh both of a  
visible Church &  
of a Church  
which is inuisible.

2. Tim. 2. 19

God alone knoweth who are his.

Hom. in Ioan. 45

One waye to knowe what Church is true, & another who be true members of the Church.  
Matt. 18. 20.

out by certaine markes and as it were signes vnto vs. This is indeede the singular prerogatiue of God himselfe, to knowe who be his, as wee haue alreadie alleadged out of *Paul*. And truly that the rashnesse of men shoulde not creepe so farre, it is provided by the very successe of thinges dailie putting vs in minde, how farre his secret iudgements doe surmount our vnderstanding. For euen they that seemed most desperate, and accounted vnto be past hope, are by his goodnesse called backe into the waie: and they that seemed to stand fast in comparison of other, doe oftentimes fall. Therefore according to the secret predestination of God (as *Augustine* saith) there be manie sheepe without, and many wolues within. For he knoweth them, and hath them marked that knowe neither him nor themselves. But of those that openly beare his badge, his onelic eyes do see who be both holy without faining, and who will continue euen to the end, which is the verie chief point of saluation. Yet on the other side, forasmuch as he foresawe it to be some deale expedient, that we should knowe who were to be accounted his children, he hath in this part applied himselfe to our capacitie. And because the certaintie of faith was not necessarie, hee hath put in place thereof a certaine iudgement of charitie: whereby we shoulde acknowledge for members of the Church those that both with confession of faith, and with example of life, and with partaking of sacramentes, doe professe the same God and Christ with vs. But as for the knowledge of the bodie thereof, how much more that he knewe it to be necessarie for our saluation, with so much the more certaine markes he hath set it out.

9 Loec hereupon groweth & ariseth vnto vs, a face of the Church visible to our eyes. For wheresoeuer we see the word of God to be purely preached and heard, and the sacramentes to be ministred according to the institution of Christ, there it is in no wise to be doubted that there is som church of God: forasmuch as his promise cannot deceiue. Wheresoeuer two or three are gathered together in my name, there I am in the mids of them. But that we may euidently vnderstand the summe of this matter, we must proceede by these as it were degrees: that is to say, y the vniuersall Church is a multitude gathered together out of all nations whatsoeuer they be, which being sundred & seuerally scattered by distances of places, yet doth agree in one trueth of godly doctrine, & is bound together with the bond of one selfe religion: And that so vnder this are comprehended all particular Churches, which are in all townes and streets according to the order of mens necessitie, so that every one of them may rightfully haue the name & authoritie of a Church: And that all particular men which by profession of godlines are reckoned among such Churches, although they be in deede strangers from the Church, yet do after a certaine maner belong vnto it, til by publike iudgement they be banished out of it. Howbeit there is somewhat a diuers manner in iudging of priuate men and of Churches. For it maie fall in experience, that such men as wee shall thinke not to be altogether worthe of the company of the godly, yet we must vse like brethren & account the among the faithfull, for the common consent of the Church, whereby they are suffered and borne withall in the bodie of Christ. Wee doe not by our testimonie allow such to be membres of the Church: but we leaue them the place that

that they haue among the people of God, till it be by orderly sight of lawe taken away from them. But of the very multitude we must otherwise think: which if it hath & honoreth the ministerie of the word, & the administration of Sacraments, it deserueth without dout to be esteemed and iudged a Church: because it is certaine that those things are not without fruit. So wee do also preserue to the vniuersall Church her vnitie, which diuclish spirits haue alway trauailed to cut in sunder: neither doe wee defraude of their authoritie those lawfull assemblies which are disposed according to the fitnesse of places.

10 We haue set for signes to discern the Church by, the preaching of the worde, & the obseruing of the Sacraments. For those can be no where but they must bring forth fruite, and bee prospered with the blessing of God. I do not say, that wheresoeuer the word is preached, there by and by springeth vp fruite: but I saye that no where it is received and hath a stayed seate, but that it bringeth forth the effectualnesse therof. Where the preaching of the Gospel is reuerently heard, and the Sacramentes are not neglected, howsoeuer it be, there for that time appeareth a not deceitfull & not doutfull face of the Church, whereof no man may vn timerely either despise the authoritie, or refuse the admonitions, or resist y<sup>e</sup> counsels, or mocke at the corrections: much lesse to departe from it, and to breake in sunder the vnitie of it. For the Lorde so highly esteemeth the Communion of his Church, that he counteth him for a traiterous runaway and forsaker of Religion, whosoeuer shall stubbornly estrange himselfe from any Christian fellowship, so that it be such a one as hath the true ministerie of the Worde and Sacramentes. He so commendeth the Churches authoritie, that when it is violate, he iudgeth his owne diminished. Neither is it of small importance, that the Church is called the pillar and strong stay of trueth and the house of God. By which wordes *Paul* signifyeth, that to the end the trueth of God shoulde not decay in the worlde, the Church is a faithfull keeper thereof: because Gods will was to haue the preaching of his word kept pure and to shewe himselfe vnto vs a father of housholde by her ministerie and labour, while she feedeth vs with spirituall nourishmentes, and procureth all things that make for our saluation. It is also no slender praise, that it is saide that she is chosen and seuered by Christ to be his spouse, that shoulde be without wrinkle and spot, the body and fulnesse of him. Whereupon followeth, that departing from the Church is a denying of God & of Christe. Therefore so much the more we must beware of so wicked disagreement. For while we goe about, so much as in vs lieth, to procure the ruine of gods trueth, wee are worthy that he should sende downe his lightning with the whole violent force of his wrath to destroy vs. Neither can there be imagined any fault more hainous, than with wicked breach offaith to defile the marriage that the onely begotten sonne of God hath vouchsafed to contract with vs.

11 Wherefore let vs diligently keepe these markes imprinted in our mindes, and let vs esteeme them according to the Lordes will. For there is nothing that Satan more endeouureth thā to take away, & abolish the one of these, or both: sometime that when these markes are rased and blotted

*The face, communion & reuerence of the Church, and how it is termed the pillar of truth.*

1. Tim. 3. 15

Ephes. 5. 17  
Ephes. 2. 23

*Satan laboreth either to abolish, or to bring in contempt the markes of the true church: whereupon a double mischief groweth, that either the true Church is despised, or the out false reuerenced.*



out, he may take away the true and naturall distinction of the church: sometime that when they are brought in contempt, he may with open falling away plucke vs from the Church. By his craft it is brought about, that in certaine ages past, the pure preaching of the worde hath vanished away: and now he doth with as great importunacie trauaile to ouerthrowe the ministerie, which yet Christ hath so stablished in the Church, that when it is taken away, the edification of the Church perisheth. But now, howe dangerous, yea howe deadly a temptation is it when it doth but come in our minde to depart from that congregation wherein are seene the signes and tokens by which the Lord thought his Church sufficiently described? We see howe great heede is to be taken on both sides. For, that we should not be deceiued vnder the title of the Church, euery congregation y<sup>e</sup> pretendeth the name of the Church must be examined by that maner of trial, as by a touchstone. If it haue in the word and Sacraments the order appointed by the Lorde, it will not deceiue vs: let vs boldly yelde vnto it the honour due to Churches. But contrariwise if it boast it selfe without the word and Sacramentes, wee must no lesse with fearefull conscience beware of such deceits, than on the other side we must flee rathnesse and pride.

*Where the signes of a true Church are, from that societie wee may not seuer our selues, and cease so haue communion, though in doctrine and administration of Sacraments there be some faulte.*

12. Where as we say that the pure ministerie of the worde and the pure vsage in celebrating the Sacraments, is a sufficient pledge & earnest, so that we may safely embrace as the Church any fellowship wherein both these shalbe: this extendeth so farre, that it is neuer to be cast off, so long as it shal continue in those, although it swarme full of many other faultes. Yea & ther may some faultinesse creep into it, in the administration either of doctrine, or of the Sacraments, which ought not to estrange vs from the Communion of it. For all the articles of true doctrine be not of one sort. Some bee so necessarie to be knowen, that they ought to be certain and vndouted to all men, as the proper principles of Religion: of which sort are, That there is one GOD, That Christ is God, and the sonne of God: that our saluation consisteth in the mercy of God: and such like. There bee other that beeing in controuersie betweene Churches, yet doe not breake the vnitie of faith. For those Churches that disagree about this one point, if without lust of contention, without stubbornesse of affirming, the one thinke that soules when they departe from the bodies doe flee vp into heauen, and the other Church dare determine nothing of the place, but yet certainly holdeth that they liue to the Lorde: the wordes of the Apostle are: Let all vs that bee perfect thinke all one thing: but if ye thinke any thing otherwise, this the Lorde shall also reueale vnto you. Doeth hee not sufficiently shewe that diuersitie of opinions about these matters, that be not so necessarie, ought to bee no ground of disagreement among Christians? It is in deede a principall point, that we agree in all thinges. But for as muche as there is no man that is not wrapped with some little clowd of ignorance, either wee must leaue no Church at al, or we must pardon a being decieved in such thinges as may be vknown without violating the summe of religion, and without losse of saluation. But I meane not here to defend any errours be they neuer so litle, so as I would thinke that they shoulde bee cherished with flattering & winking at them: but I say that wee ought not

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rashly for euery light diffension forsake the Church, in which at least that Doctrine is retained safe & vncorrupted, wherein standeth the safetie of godlines, and the vse of Sacraments is kept as it was instituted by the Lord. In the meane time if we endeouour to amend that which displeaseth vs, we do therein according to our duetie. And hereunto belongeth that saying of Paul: If any thing better be reuealed to him that sitteth, let the first hold his peace. Whereby it is euident, that all the members of the Church are euerie one charged with endeouour to publike edification, according to the measure of his grace, so that it be done comely and according to order: that is, that wee neither do forsake the communion of the Church, nor abiding in it, do trouble the peace and well ordered discipline thereof.

1. Cor. 14. 30.

13 But in bearing with the imperfection of life, our gentle tenderesse ought to go much further. For herein is a very slipperie easinesse to fall: and herein with no small deuises doth Satan lay wayt for vs. For there haue ben alway some, which filled with false perswasion of perfect holinesse as though they were alreadie made certaine aerie spirits, despised the company of all men, in whome they sawe remaining any thing of the nature of man. Such in olde time were the Cathary, and they that were as mad as they, the Donatistes. Such at this day are some of the Anabaptistes, which would seeme to haue profited about the rest. Some there be that offende more by an vndiscreet zeale of righteousnesse, than by that mad pride. For when they see among them to whome the Gospell is preached, the fruite of life not agreeably aunswering to the doctrine thereof, they by and by iudge that there is no Church. It is indeede a most iust displeasure, and such a one wherunto in this most miserable age of the worlde, wee giue too much occasion.

*Imperfection in  
the liues & corruption  
in the maners of some  
me must not cause  
vs to leaue the fellowship  
of the Church.*

Neither may we excuse our accursed slouthfulnesse, which the Lorde will not suffer vnpunished: as euen alreadie he beginneth with grievous scourges to chastise it. Wo therefore to vs, which with so dissolute licentiousnesse of wicked dooings, make that weake consciences be wounded by reason of vs. But in this againe they offende whome I haue spoken of, because they cannot measure their being displeased. For where y<sup>e</sup> Lord requireth clemencie, they leauing it, do giue themselues wholly to immesurable rigorousnes. For, because they thinke y<sup>e</sup> there is no Church where there is no sound purenesse & vprightness of life, for hatred of sinnes they depart from the lawfull Church, while they thinke that they swarue from a company of wicked men. They alleage that the Church of Christ is holy. But that they may also vnderstand that it is mingled of good and euill men, let them heare this parable out of the mouth of Christ, wherein it is compared to a nette, in which fishes of all kindes are gathered together: and are not chosen out till they be laide abroad vpon the shoare. Let them heare that it is like vnto a corne feld, which being sown with good graine, is by the enemies fraude scattered with tares, of which it is not cleansed vntill the croppe be brought into the barne floore. Finally, let them heare that it is like vnto a floore, wherein the wheat is so gathered together, that it lieth hidden vnder the chaffe, till being cleansed with fanne and syue it be at length laide vp in the grainer. If the Lorde pronounce that the Church shall euen to the day of iudgement bee troubled with this euill, to bee burdened with

Matt. 13. 47.

Matt. 13. 12.

Matt. 13. 23.

min-



mingling of euill men: they doe in vaine seeke for a Church sprinkled with no spotte.

*The state of the  
Church of Corinth  
in the Apostles  
euill times.*

14 For they cry out that it is an intollerable thing, that the pestilence of vices so rangeth abroad. What if the saying of the Apostle doe heare also answere them? Among the Corinthians not onely a fewe had gone out of the way, but the infectio had in a maner possessed the whole body: There was not onely one kinde of sinne, but many: neither were they light offences, but certeine horrible outragious doings: it was not onely corruption of manners, but also of doctrine. What in this case saith the holy Apostle, that is to say, the instrument of the holy ghost, by whose testimonie the Church standeth and falleth? Doeth he require a diuision from them? Doeth he banish them out of the kingdome of Christ? Doeth hee strike them with the extremest thunderbolt of curse? He not onely doeth none of all these things: but he both acknowledgeth and reporteth it a Church of Christ and fellow-

1. Cor. 1. 11. and  
3. 3. & 5. 1. & 6. 7.  
& 9. 1. & 15. 1. 2.

ship of saintes. If there remaine a Church among the Corinthians, where contentions, sectes, and enuious partakings do broile: where quarels & brawlings be in vre, with a greedinesse of hauing, where that wicked doing is openly allowed, which were abominable among the very Gentiles: where *Pauls* name is vnjustlie railed at, whome they ought to haue honoured as their father: where some scorne at the resurrection of the dead, with ruine whereof the whole Gospell falleth: where the gracious giftes of God serue to ambition, and not to charitie: where many thinges are vncomlie and vnorderlie done: and if therefore there still remaine a Church, because the ministerie of the worde and of the Sacramentes is there not refused, who dare take away the name of the Church from them that cannot be charged with the tenth part of these faultes? They that with so great precisenesse deale so cruelly against the Churches of this present time: what (I pray you) woulde they haue done to the Galathians, which were almoste viter forsakers of the Gospell, among whome yet the same apostle founde Churches?

Gal. 1.

*One thing to  
shun the private  
company of a  
wicked man, and  
another for haue  
thereof to forsake  
the fellowship of  
the Church.*  
1. Cor. 5. 2.

15 They obiekt also, howe that *Paul* grieuouly rebuketh the Corinthians for suffering in their company a man that was a hainous sinner, and then he setteth a generall sentence wherein he pronounceth, that it is vnlawfull euen to eate bread with a man of reprochfull life. Heere they crie out: If it bee not lawfull to eate common breade, howe may it be lawfull to eate with them the bread of the Lorde? I confesse in deede that it is a greate dishonour, if hogges and dogges haue place among the children of God: it is also a much more dishonour if the holy body of Christ bee giuen forth to them. And truly if they bewell ordered Churches, they will not suffer wicked men in their bosome, and will not without choise admitte both worthy and vnworthy together to that holy banquet. But forasmuch as the Pastors doe not alway so diligentlie watche, yea and sometime are more tender in bearing with men than they ought to bee, or are hindered so that they cannot vse that seueritie that they woulde: it commeth to passe that euen they that ate openly euill, are not alway thrust out of the company of the holie ones. This I graunt to bee a fault: neither will I diminish it, sith *Paul* doeth so sharply rebuke it in the Corinthians. But although the Church bee slacke in her duety, it shall not bee therefore immedi-



immediatly in the power of euery priuate man, to take vpon himselfe the iudgement to feuer him. I doe in deede not deny that it is the doing of a godly man to withdrawe himselfe from al priuate companie of euill men, to entangle himselfe in no willing familiaritie with them. But it is one thing to flee the company of euill men, and an other thing for hatred of them to forsake the communion of the Church. But where as they thinke it sacriledge to be partakers of the Lordes bread with them, they are therein much more rigorous than *Paul* is. For where he exhorteth vs to a holy and pure partaking, he requireth not that one should examine an other, or euery mā the whole Church, but that they should ech one proue himselfe. If it were vnlawfull to communicate with an vnworthy man, then truly *Paul* would bid vs to looke circumspectly whether there were any in the multitude, by whose vncleannesse we might be befiled. Nowe when he requireth onely of euerie man the prooue of themselves, he sheweth that it nothing hurteth vs if a nie vnworthie doe thrust themselves in among vs. And nothing else is meant by this which he sayeth afterward. He that eateth vnworthily, eateth and drinketh iudgement to himselfe. He doth not say, to other, but to himselfe. And rightfully. For it ought not to stand in the choise of euery particular mā, who be to be receiued, & who to be reiected. The knowledge hereof belongeth to the whole Church, which knowledge can not be had without lawfull order, as hereafter shall be sayde more at large. Therefore it shoulde be vnrighteous, that any priuate man should be defiled with the vnworthinesse of an other, whom he neither can nor ought to keepe backe from coming to it.

1. Cor. 11. 18

1. Cor. 11. 29

16 But although by this vndiscret zeale of righteousnesse this tentation doth sometime also enter into good mē: yet this we shal find that too much precisenesse groweth rather of pride, disdainefulnesse, and false opinion of holinesse, than of true holinesse and true zeale thereof. Therefore they that are bolder than other, and as it were standerd bearers to make any departing from the Church, for the most part doe it vpon no other cause, but in despising of all men to boast themselves to be better than other. Therefore *Augustine* saith well and wisely: When godly order and manner of Ecclesiasticall discipline ought principally to haue regard vnto the vnity of Spirite in the bond of peace: which the Apostle commaunded to be kept by bearing one with an other: and which being not kept, the medicine of reuenge is proued to be not only superfluous, but also pernicious, and therefore now to be no medicine at all: those euill children, which not for hatred of other mens iniquities, but for affectiō of their own contentions, do greedily labour either wholly to drawe or at least to diuide the weake common people entangled with the boasting of their name, swelling with pryde madde with stubbornnesse, traiterous with sleanders, troublesome with seditions, least they should seeme to want the light of trueth, do pretende a shadow of rigorous feueritie: and those things that are in the holy Scriptures commaunded to be done with a gentler kind of healing, sauing the sinceritie of loue, & keeping the vnity of peace, to correct y faults of Brethren, they abuse it to sacriledge of schisme, and to occasion of cutting off. But to godly and quiet men hee giueth this counsell, that they mercifully correct that

*The furliness of some by reason of pride, and a vaine opinion of their owne holines, which by five especial considerations may be abated.*

Contra Pār.  
lib. 3. cap. 1

Eiusd. li. c. 3

that which they can, and that which they can not, patiently beare, & grone and mourne with loue, vntil God either amend and correct them, or at the haruest roote vp the tares, and sanne out the chaffe. Let the godly trauail to fortifie themselves with these armures, least while they seeme to themselves strong and couragious reuengers of righteousness, they departe from the kingdome of heauen, which is the onely kingdome of righteousness. For sith it is Gods will to haue the communion of his Church to be kept in this outward fellowship: he that for hatred of euil men doth breake the token of that fellowship, entrench into a waie wherby is a slipperie falling fro the communion of Saints. Let them thinke that in a great multitude there be many truly holy & innocent before the eies of the Lorde, whom they see not. Let them thinke that euen of them that be diseased there be many that do not please or flatter themselves in their faultes, but being now & then awaked with earnest feare of GOD do aspire to a greater vprightnesse. Let them thinke that iudgement ought not to be giuen of a man by one deede: forasmuch as the holiest do sometime fal away with a most gpecuous fal. Let them think that to gather a Church there lieth more weight both in the ministrerie of the word and in the partaking of the holy mysteries, than that all that force should vanish away by the fault of some wicked men. Last of al let them consider, that in iudging the Church, the iudgement of God is of greater value than the iudgement of man.

*The Church in such sort holy that neither it can be at any time altogether pure and faultlesse, nor being faultie cease to be a Church.*  
Ephc. 5. 15

Ioel. 3. 17  
Eia. 3. 5. 8

17 Where also they pretende y the Church is not without cause called holy, it is meet to weigh with what holines it excelleth: least if we wil admit no Church but such a one as is in al points perfect, we leaue no Church at all: It is true in deede which Paul saith, y Christ gaue himself for the Church to sanctifie it: that he clensed it with the lauer of water with the word of life, to make her vnto himself a glorious spouse hauing no spot, or wrinkle, &c. Yet this is also nothing lesse true, that the Lord daily worketh in smothering her wrinkles & wiping away her spots. Whereupon followeth that her holines is not yet fully finished. Therefore the Church is so holy, that it daylie profiteth & is not yet perfect: daily proceedeth, and is not yet come to the mark of holines: as also in an other place shalbe more largely declared. Where as therefore the Prophets prophetic that there shalbe a holy *Hierusalem*, through which straungers shall not passe: and a holy temple whereinto vncleane men shall not enter: let vs not so take it, as if there were no spot in y members of the church: but for that with their whole endeouour they aspire to holines and sounde purenesse, by the goodnesse of God cleannesse is ascribed to them, which they haue not yet fully obtained. And although oftentimes there be but rare tokens of such sanctificatiō among men: yet wee must determine that there hath ben no time since the creatiō of the worlde wherein the Lord hath not had his church, & that there shal also be no time to the verie ende of the worlde, wherein hee shal not haue it. For all be it immediatly from the beginning the whole kind of men is corrupt and defiled by the sinne of Adam: yet out of this, as it were a polluted masse, God alway sanctifieth some vessels vnto honour, that there shoulde bee no age without feeling of his mercy. Which he hath testified by certaine promises, as these: I haue ordained a testament to my elect. I haue sworne to *Dauid* my seruaunt,



seruant, I will for euer continue thy seede: I wil builde thy seate in generation and generation. Againe, the Lorde hath chosen *Sion*, he hath chosen it for a dwelling to himselfe: This is my rest for euer, &c. Againe, these things saith the Lord which giueth the Sunne for the light of the day, the Moone & stars for the light of the night. If these lawes shall faile before me, then the seede of Israel shall also faile.

*Psal. 132. 13.  
Hier. 31. 35.*

18 Hereof Christ himselfe, the Apostles, and in manner all the Prophets haue giuen vs example. Horrible are those descriptions wherein *Esay*, *Hieremie*, *Ioel*, *Abacuc*, and the other doe lament the sicknesse of the Church of *Hierusalem*. In the common people, in the magistrate, in the Priestes all things were so corrupt, that *Esay* doubteth not to match *Hierusalem* with *Sodom* and *Gomorra*. Religion was partly despised, partly defiled: in their maners, are commonly reported thefies, extortions, breaches of faith, murders and like mischeeues. Yet therefore the Prophets did neither erect to themselves new Churches, nor builde vp newe altars on which they might haue feuerall sacrifices; but of whatsoeuer maner men they were, yet because they considered, that God had left his worde with them, and ordained ceremonies whereby he was there worshipped, in the midst of the assembly of the wicked they held vp pure handes vnto him. Truly if they had thought that they did gather any infection thereby, they would rather haue died a hundred times than haue suffred themselves to be drawn thereunto. Therefore nothing withheld them from departing, but desire to the keeping of vnitie. But if the Prophets thought is against conscience, to estraunge themselves from the Church for many and great wicked doings, not of one or two men, but in maner of the whole people: then we take too much vpon vs, if we dare by and by departe from the communion of that Church, where not al mens maners do satisfie either our iudgement, yea or the Christian profession.

*The corruptions  
of the Church in  
the prophets times*

19 Nowe what manner world was there in the time of Christ and the Apostles? And yet that desperate vngodlines of the Pharisees, and the dissolute licentiousnes of liuing, which then eche where reigned, could not hinder, but that they vsed the same ceremonies with the people, and assembled with the rest into one temple to the publike exercises of religion. Whereof came that, but because they knewe that the fellowshippe of euill men did not defile them, which with a pure conscience did communicate at the same ceremonies? If any man be litle moued with the Prophetes and Apostles, let him yet obey y<sup>e</sup> authoritie of Christ. Therefore *Cyprian* wel saith though there be seene tares or yncleane vessels in the Church, yet there is no cause why we should departe from the Church: we must onely labour that we may bee wheate: we must vse diligence and indeuour as much as we may that we may be a golden or siluer vessell. But to breake the earthen vessels, is the onely worke of the Lorde, to whome also is giuen an iron rodde. And let no man chalenge to himselfe that which is properly belonging to y<sup>e</sup> Sonne onely, to be able alone to fanne the floore, and cleanse the chaffe, and seuer all the tares by mans iudgement. This is a proude obstinacie, and presumption full of sacrilege, which a peruerse furor taketh to it selfe, &c. Therefore let both these things remaine certainly fixed. First that he

*The Church of  
Ierusalem in the  
dayes of Christ &  
his Apostles.*

*Lib. 3. epi. 5.*

hau



hath no excuse, that of his owne will forsaketh the outward communion of the Church, Where the worde of God is preached and the sacramentes ministred: then that the faults of a few or of many are no hinderance, but that we may therein rightly professe our faith by y Ceremonies institute by God: because a godly conscience is not hurt by y vnworthines of any other either pastor or priuat man, and the mysteries are to a holy & vpright man neuer theles pure & holsome because they are together handled of vncleane mē.

Anabaptisticall  
affection of pu-  
risme.

Esay. 33. 24.

Osce. 2. 18.

Iere. 33. 8.

By remission of  
sinnes men not  
onely receiued into  
but also kept and  
continued in the  
Church of Christ.

20 Their precisenesse and disdainfulnesse proceedeth yet further: because they acknowledge no Church but such a one as is pure from all spots be they neuer so small: yea they are angrie with good teachers, for that in exhorting the faithfull to go forward, they teach them all their life long to grone vnder the burden of vices, and to flee vnto pardon. For they prate that by this meane men be led from perfection. I graunt in deede, that in earnest calling vpon perfection we ought not slowly or coldly to trauell, much lesse to be idle, but to fill our mindes with confidence thereof while we be yet in our course, I say, it is a diuelish inuention. Therefore in the Creede the forgiveness of sinnes is aptly ioyned next after the Church. For none doe attaine it, but only they that are citizens & of the household of the Church as it is read in the Prophet. Therefore the building of the heauenly *Hiernsalem* ought to goe before, wherein afterward this mercifulnes of God may haue place, y whatsoeuer come vnto it, their iniquitie may be taken away. I say that it ought first to be builded, not for that there can be any church without the forgiveness of sinnes, but because the Lorde hath not promised his mercie but in the communion of Saints. Therefore the first entrie for vs into the Church and kingdome of God, is the forgiveness of sinnes, without which wee haue no couenant or conioyning with God. For thus hee sayth by the Prophet, In that day I will strike you a couenant with the beast of the fildes, with the foule of the aire, and with the vermine of the earth. I will break the sword of warre from out of the earth, and I will make men to sleepe without feare. I will espouse you vnto me for euer. I wil espouse you (I say) in righteousness, in iudgement, in mercie, & in compassions. We see how by his mercie the Lorde reconcileth vs to himselfe. And so in another place, when hee foresaith y the people shall be gathered together againe, whom he had scattered abroad in his wrath, hee saith, I will clense them from all wickednesse wherewith they haue sinned against me. Wherefore by the signe of washing we enter into the fellowship of the Church, whereby we may bee taught that there is no entrie open for vs into the household of God, vnlesse our filthines be first wiped away with his goodnes.

21 But by the forgiveness of sinnes the Lord doth not onely receiue & adopt vs once into the Church, but by the same he also preserveth & maintaineth vs still in it. For to what purpose were it, to haue such a pardon granted vs, as shoulde serue for no vse? But euery one of the godly is a witnesse to himselfe that the mercie of God should be vain and mocking, if it shoulde be graunted onely but once: because there is none that is not in his owne conscience priuy throughout his whole life of many weakneses, which neede the mercy of God. And truly not in vaine God promiseth this grace peculiarlie to them of his owne household: and not in vaine he commaundeth

doeth the same message of reconciliation to be daily offered vnto the. Therefore as throughout all our life wee carrie about vs the remnantes of sinne, vnlesse we be susteined with the continuall grace of the Lorde in forgiuing our sinnes, we shall scarcely abide one moment in the Church. But the Lord hath called his vnto eternall saluation. Therefore they ought to thinke that there is pardon alwaies readie for their sinnes. Wherefore we ought to hold assuredly, that by y<sup>e</sup> liberality of God by meane of Christs deseruing through the Sanctification of the Spirit, Sinnes hath bene and are dayly pardoned to vs which be called and grafted into the body of the Church.

22 To deale this benefite vnto vs, the keyes were giuen to the Church. For when Christ gaue the Apostles commaundement, and deliuered them power to forgiue sinnes, he meant not this onely, that they shoulde loose them from sins that were from vngodlines conuerted to the faith of Christ: but rather that they should continually exerce this office among the faithfull. Which thing *Paul* teacheth, when he writeth that the embassage of reconciliation was left with the ministers of the Church, whereby thy should oftentimes in Christs name exhort the people to reconcile themselues to God. Therefore in the communion of Saints, by the ministerie of the Church it selfe, sinnes are continually forgiuen vs, when the Priestes or Bishops, to whom that office is committed, doe with the promises of the Gospell confirme godly consciences in hope of pardon and forgiuenes: and that as well publicly as priuately, according as necessitie requireth. For there be verie many, which for their weakenesse do neede a singular atonement. And *Paul* reporteth that not onely in common preaching, but also in houses he had testified the Faith in Christ, and seuerally admonished euery one of the doctrine of saluation. Therefore we haue here three things to be noted. First that with how great holinesse soeuer the children of God doe excell, yet they be alway in this estate, so long as they dwell in a mortall bodie, that without forgiuenesse of sinnes they cannot stande before God. Secondly, that this benefite is so proper to the Church, that we cannot otherwise enioy it, but if we abide in the Communion thereof. Thirdly, that it is distributed vnto vs by the ministers and Pastors, either by preaching of the Gospell, or by ministring of the Sacramentes: and that in this behalfe principally appeareth the power of the keyes, which the Lorde hath giuen to the fellowship of the faithfull. Wherefore let euery one of vs thinke this to bee his ducie, no where else to seeke forgiuenesse of sinnes, than where the Lorde hath set it. Of publicke reconciliation which belongeth to discipline w. c. thal speake in place fit for it.

23 But forasmuch as those phrentike spiritues that I haue spoken of, doe goe about to pluck away from the Church this only anchor of saluation, consciences are the more strongly to be confirmed against a so pestilent opiniõ. The Nouatians in old time troubled the Church with this doctrine: but not much vnlike to the Nonatians our age also hath many of the Anabaptistes which fall to the same dotages. For they faine that the people of God are in Baptisme regenerate into a pure and Angellike life, that is corrupted with no filthinesse of the flesh. But if any man offende after baptisme, they leaue vnto him nothing but the vnappealable iudgement of G O D. Briefely they grant no hope of pardon to a sinner fallen after grace receiued: because they

*The keyes committed to the Church not for remission of sinnes to be warranted as vnto faithfull men when they sinne, as vnto sinners when they first become faithfull.*  
 Matth. 16. 19.  
 & 18. 18.  
 Iohn. 20. 23.  
 1. Cor. 5. 20.

*Act. 20. 20.*

*The error of Nouatians or Anabaptists, who, as if baptisme did make men Angells, denie pardon vnto sinners that are baptised.*

Mat. 6. 11.

acknowledge no other forgiveness of sinnes but that whereby wee bee first regenerate . But although there bee no lie more clearly confuted by the Scripture: yet because these men finde some whome they may deceiue (as also in olde time *Nouatus* had many followers ) let vs shortly shewe howe mad they be to their owne and others destruction . First, whereas by the commaundment of the Lorde, the holy ones doe daily repeat this prayer, forgive vs our dettes: truly they doe confesse themselves detters. Neither doe they craue it in vaine because the Lord hath alway appointed no other thing to be asked, than that which he himselfe would giue . Yea, whereas he hath testified that the whole prayer shall bee heard of his father, yet hee hath also sealed this absolution with a peculiar promise. What wil we more? The Lord requireth of the holy ones all their life long a confession of sinnes, yea and that continuall, and promiseth pardon. What boldnesse is it, either to exempt them from sinne, or if they haue stumbled, vterly to exclude them from grace? Nowe whom doeth hee will vs to forgive seuentie times seuen times? not to our brethren? To what ende did hee commaund it, but that we shoulde followe his clemencie: He forgiveth therefore, not once or twise: but as often as being striken downe with the acknowledging of sinnes they sigh vnto him.

*Pardon granted  
to the Patriarches  
which sold their  
brother, to Simeon  
& Levi, to Ru-  
ben, to David, to  
the people of Is-  
rael after cir-  
cumcision.  
Gen. 37. 18.  
Gen. 13. 28.  
Gen. 34. 25.  
Gen. 35. 22.  
Gen. 38. 16.  
2. Sam. 11. 4.  
& 15.*

24 But (that we may beginne in a manner at the verie swadling cloutes of the Church) the Patriarches were circumcised, being allured into partaking of the covenant, hauing vndoubtedly by their fathers diligence beene taught righteousness and innocencie, when they conspired to murder their brother: this was a mischeuous acte, to be abhorred euen of the most desperate theeues. At the last being meekned with the monitions of *Iudas*, they sold him: this was also an intollerable haynousnesse . *Simeon* and *Leui*, with wicked reuenge, and such as was also condemned by their owne fathers iudgement, vfed crueltie against the *Sichemites*. *Ruben* with moste vnclane lust defiled his fathers bed . *Iudas* when hee would giue himselfe to fornication against the lawe of nature, went in to his sonnes wife. And yet so farre are they from being wiped out of the chosen people, that they be rather raised vp to be heades of it . But what did *David*? when hee was a gouernour of iustice, with how great wickednesse did hee by shedding of innocent blood open the way to his blinde lust? Hee was alreadie regenerate and among the regenerate garnished with notable praises of the Lord: neuertheless hee committed that haynous offence, which is horrible euen among the Gentiles: and yet he obtayned pardon. And (that wee may not rarie vpon single examples) howe many promises there are in the lawe and the Prophets of Gods mercie towards the Israelites, so oft it is proued that the Lorde sheweth himselfe appeaseable to the offences of his people. For what doth *Moses* promise to come to passe, when the people being fallen in to Apostasie shall returne vnto the Lorde? He shall bring thee backe out of captiuitie, and shall haue mercie on thee, and shall gather thee together out of the peoples to whome thou hast beene dispersed . If thou be scattered euen to the borders of the heauen, I will from thence againe gather thee together.

Deut. 30. 3.

25 But I will not beginne a recitall that should neuer be ended. For the  
Pro-



Prophetes are full of such promises, which doe yet offer mercie to the people couered with infinite wicked doings. What offence is there more hainous than rebellion? for it is called a diuorce betweene God and the Church. But this is ouercome by the goodnesse of God. What man is there (sayth he by *Jeremie*) that if his wife giue forth her body in common to adulterers, can abide to returne into fauour with her? but with thy fornications al the waies are polluted, O *Iuda*, the earth hath beene filled with thy filthie loues. But returne vnto me, and I wil receiue thee. Returne thou turneaway, I wil not turne away my face from thee: because I am holy, & am not angry for euer. And truly he can be no otherwise minded, which affirmeth that he willeth not the death of a sinner, but rather y<sup>e</sup> he should be conuerted & liue. Therefore when *Salomon* did dedicate the temple, he appointed it also to this vse, that the prayers made for obtaining pardon of sinnes should be heard from thence. If (saide he) thy sonnes shall sinne (for there is no man that sinneth not) and thou being angry shalt deliuer them to their enemies, and they shall repent in their heart, and being turned shall entreate thee in their captiuitie, saying, we haue sinned, we haue done wickedly, and shal pray toward the lande which thou hast giuen to their fathers, and toward this holy temple: thou shalt heare their praiers in heauen, and shalt be made merciful to thy people that hath sinned against thee, and to al their wickednesses wherewith they haue offended thee. And not vainly the Lord ordained in the law daily Sacrifices for sinnes. For if the Lord had not foreseene that his people should be troubled with continuall diseases of sins, he would neuer haue appointed these remedies for them.

*Pardon offered by the prophetes to the people couered with infinite sins.*  
Iere. 1. 3. & 12.

Ezc. 18. 23. & 32

2 Reg. 8. 46.

Num. 28. 3.

26 Was this benefite taken away from the faithfull, by the comming of Christ, wherein the fulnes of grace was shewed forth, so that they dare not now pray for pardon of sinnes? that if they offend the Lord they maie not obtaine anie mercie? What shall this be else, but to saie that Christ came to the destruction of them that be his, & not to their saluation, if that mercifulnesse of God in pardoning sinnes which in the old testament was continually ready for the holie ones, be now said to be vtterly taken awaie? But if we beleue the Scriptures which expressly crie out, y<sup>e</sup> in Christ only the grace and kindnes of the Lord fully appeared, that the plentifulnes of mercy was powred out, that the reconciliation of God and men was fulfilled: let vs not doubt that there floweth vnto vs a more bountifull mercifulnes of the heauēlie father, than that it is cut off or shortned. And hereof there want not exāples, *Peter* which had heard that he should be denied before the Angels of God that confessed not the name of Christ before men, denied him thrise in one night, and that not without execration: yet he was not put awaie from pardon. They that liued inordinately among the Thessalonians are so chastised, that yet they be gently called to repentance. Euen *Simon* the Magician himselfe is not cast in desperation, but he is rather commaunded to hope well, when *Peter* counselleth him to flee to prayer.

27 Yea most hainous sinnes haue sometime possessed whole Churches, out of which *Paul* rather gently vnwrapped them, than pronounced them accursed. The falling away of the Galathians was no meane offence. The Corinthians were so much lesse excusable than they, as they abounded in

*The grace of pardoning sins not diminished by Christs comming.*

Tit. 1. 9. & 3. 4.

2 Tim. 1. 9.

Matt. 10. 33.

Mark. 6. 38.

Mat. 26. 39.

2 Thess. 3. 6.

Act. 8. 22.

Gal. 1. 6. & 3. 1.

& 4. 9.

2 Cor. 12. 21.

*All those churches wrapped in sinne and yet not excluded from pardon*

Psal. 89. 32.

mo and those nothing lighter sinnes: yet neither of them are excluded from the mercie of God. Yea euen they that had sinned aboue the rest in vncleannesse, fornication & vnchastity, are namely called to repentance. For the couenant of the Lord remaineth and shall remaine for euer inuiolable, which he solemnly made with Christ the true *Salomon* and his members, in these words: If his sonnes shal forsake my law, & shall not walke in my iudgements, if they shall defile my righteousnesse, and not keepe my commandements, I wil visit their iniquities with a rod, and their sins with stripes: But my mercie I will not take away from him. Finally by the verie order of the Creed we be taught, that there remaineth in the Church of Christ continual pardon of sinnes: for that when the Church is as it were established, yet forgiveness of sinnes is adioyned.

*Sinne after  
baptisme not on-  
ly through igno-  
rance but wil-  
lingly committed,  
yet pardonable  
Leui. 4.*

28 Some that be somewhat wiser, when they see the doctrine of *Nonnullis* to be confuted with so great plainnesse of Scripture, make not euerie sinne unpardonable, but wilfull transgressing of the law, into which a man wittingly and willingly falleth. Nowe they that say so, do vouchsafe to graunt pardon to no sinne, but where a man hath erred by ignorance. But whereas the Lorde in the lawe commandeth one sort of Sacrifices to be offred for cleansing of the wilfull sinnes of the faithfull, and other to redeeme their ignorances: how great lewdnesse shal it be to greaunt no cleansing to wilful sinne? I say that there is nothing plainer, than that the only Sacrifice of Christ auaileth to forgiue the wilful sins of the holy ones: forasmuch as the Lord hath testified the same by carnall Sacrifices as by signes. Againe who can excuse *Dauid* by ignorance, whom it is euident to haue bin so wel instructed in the lawe? Did *Dauid* not know how great was the fault of adultery and manslaughter, which daily punished the same in other? Did brothers slaughter seeme to the Patriarkes a lawful thing? Had the Corinthians so ill profited y they thought that wantonnesse, vncleannesse, whoredome, hatreds, & contentions pleased God? Did *Peter* being so diligently admonished not know how great a matter it was to forswear his maister? Therefore let vs not with our owne enuiousnesse stop vp the way against the mercie of God that so gently uttereth it selfe.

*In what sense  
the fathers doe  
sometimes teache  
that repentance is  
no more iterable  
than baptisme.*

29 Truly I am not ignorant that the olde writers expounded those sins that are daily forgiven to the faithfull, to be the light offences that creep in by weakenesse of the fleshe: and that they thought that the solempne repentance which was then required for hainous misdeedes might no more bee iterate than Baptisme. Which saying is not so to bee taken, as though they would either throwe them down headlong into desperation that after their first repentaunce had fallen againe, or extenuate those other sinnes as though they were small in the sight of GOD. For they knewe that the holy ones doe oftentimes stagger by infidelitie; that superfluous othes doe sometimes fall from them, that they nowe and then are chased vnto anger, yea that they breake out euen into manifest railings, and beside these bee troubled with other euilles which the Lorde not slenderly abhorreth: but they so called them, to put a difference betweene them and publike crimes that with great offence came to the knowledge of the Church. But whereas they did so hardly pardon them that had committed anie thing worthe of Eccle-

Ecclesiasticall correction, they did not this therefore, because they thought that such shoulde hardly haue pardon with the Lorde: but by this seueritie they meant to make other affraide that they shoulde not rashly runne into wicked doings, by the deseruing whereof they might be estranged from the Communion of the Church: howbeit truely the worde of the Lorde which herein ought to be the only rule vnto vs, appointeth a greater moderation. For it teacheth that the rigor of discipline is so far to be extended, that hee that ought chiefly to be provided for be not swallowed vp with heauines: as we haue before declared more at large.

## The ii. Chapter.

*A comparison of the false Church with the true Church.*

**O**F how great value the ministerie of the worde and Sacraments ought to be with vs, and how farre the reuerence of it ought to proceede, that it be vnto vs a perpetuall token whereby to discerne the Church, it hath bene alreadie declared. That is to say, wheresoever that ministerie abideth whole and vncorrupted, there the faults or diseases of maners are no impediment but that it may beare the name of a Church. Then, that the very ministry it selfe is by small errors not so corrupted, but that it may be esteemed lawfull. Moreouer we haue shewed that the errours that ought so to be pardoned are those whereby the principall doctrine of religion is not hurt, whereby those cheefe pointes of religion that ought to be agreeably holden among the faithfull are not destroyed, & in the Sacrament, those that doe not abolish nor impaire the lawfull institution of him that ordained them. But so soone as lying is broken into the cheefe tower of religion, so soone as the summe of necessarie doctrine is peruered, and the vse of the Sacramentes falleth: truely the destruction of the Church followeth: like as a mans life is at an ende, when his throate is thrust through or his heart deadly wounded. And this is clearly prooued by the wordes of *Paul*, when hee teacheth that the foundation of the Church is laide vpon the doctrine of the Apostles and Prophets, Christ himselfe being the head corner stone. If the foundation of the Church bee the doctrine of the Prophetes and Apostles, by which the faithfull are commaunded to repose their saluation in onely Christ: then take away that doctrine, and howe shall the building stande any longer? Therefore the Church must needes fall downe where that summe of religion falleth which is onely able to vpholde it. Againe, if the true Church bee the pillar and staye of the trueth, it is certaine, that there is no Church, where lying and falshood haue vsurped the dominion.

*Some faulds do corrupt and some destroy the church.*

*Eph. 2. 20.*

*1. Tim. 3. 15.*

2. Sith it is in such case vnder the Papistrie, wee may vnderstande howe much of the Church is there remaining. In steede of the ministerie of the word, there reigneth a peruerse gouernement and made of lies mingled together, which partly quencheth & partly choaketh the pure light: Into the place of the Lordes Supper is entred a most filthie sacrifice: the forme of

*What manner of Church vnder the Papacie.*



worshipping God is deformed with a manifolde and intolerable heap of superstitions: the doctrine, without which Christianitie cannot stand, is altogether buried and driven out: the publike assemblies are the scholes of idolatrie and vngodlinesse. Therefore there is no perill least in departing from a damnable partaking of so many mischieues, we be plucked frō the Church of Christ. The communion of the Church was not ordeined to this ende that it should be a bond whereby we should be intangled with idolatrie, vngodlinesse, ignorance of God, and other kindes of evils: but rather whereby we should be fast holden in the feare of God and obedience of trueth. They do in deede gloriously set out their Church vnto vs, that there should seeme to be no other Church in the world: and afterward, as though the victorie were gotten, they decree that all the Schismatikes that dare withdrawe themselves from the obedience of that Church that they paint out: & that all be heretikes that dare once mutter against the doctrine thereof. But by what proues do they confirme that they haue y true Church? They alledge out of the auncient Chronicles, what in olde time was in *Italie*, in *France*, in *Spain*. They say that they fetch their beginning from those holy men that with sounde doctrine founded and raised vp Churches, and stablished the same doctrine and edifying of the Church with their blood. And that so the Church hath been among them so consecrate both with spirituall gistes, and with the blood of martyrs, and preserued with continual succession of Bishops, that it might not fall away. They rehearse how much *Irenæus*, *Tertullian*, *Origen*, *Augustine*, and other esteemed this succession. But howe trifling these things bee, and howe they bee but verie mockeries, I will make them verie easie to vnderstand that wil be content a litle to weigh them with mee. Truly I woulde also exhort themselves earnestly to take heede hereunto, if I did trust that I might any thing preuaile with them by teaching, But for as much as they, leauing all regarde of trueth, doe bende themselves to this onely purpose, by all the wayes that they can, to defende their owne cause, I will onely speake a fewe things whereby good men and those that loue the trueth, may winde themselves out of their fittle canillations. First I aske of them, why they doe not alleadge *Aphrike*, and *Ægypt*, & all *Asia*? Euen because in all those countries this holy succession of Bishops hath ceased, by meane whereof they boast that they haue preserued Churches. They come therefore to this point to say, that they therefore haue a true Church, because since it first began to be, it hath not bene destitute of Bishops: for in perpetuall course they haue succeeded one another. But what if I cast *Greece* in their way? Therefore I aske againe of them, why they say that the Church is lost among the Grecians, among whome that succession of Bishops was neuer interrupted, which in their opinion is the onely keeper and preseruer of the Church. They make the Grecians Schismatikes, but by what right? because in departing from the Apostolike sea, they haue lost their priuiledge. What? Do not they much more deserue to loose it that depart from Christ himselfe? It followeth therefore, that the pretence of succession is but vaine, vnlesse the posteritie do keepe fast and abide in the trueth of Christ, which they haue receiued of their fathers frō hand to hand.

3 Therefore the Romanistes at this day do alleage nothing else but that which it appeareth that the Iewes in old time alleaged when they were by the Prophets of the Lorde reprobued of blindness, vngodlinesse and idolatry. For they gloriously boasted of the temple, Ceremonies & priesthoods, by which things, by great reason as they thinke they measured the Church. So in steede of the Church, they shew certaine outwarde visors, that oftentimes are farre from the Church, and without which the Church may very well stand. Therefore we neede to confute them with no other argument, than that wherewith *Hieremie* fought against the foolish presumptuousnes of the Iewes: that is, that they should not boast in lying wordes, laying, The temple of the Lorde, the temple of the Lorde, it is the temple of the Lord. Forasmuch as the Lord doeth nowhere acknowledge any thing for his, but where his word is hearde and reuerently obserued. So when the glory of God did sit betwene the Cherubins in the Sanctuarie, & he had promised them that that should be his stedfast seate: yet when the Priests once corrupted the worshipping of him with peruerse superstitions, he remoued else where, & left the place without any holinesse. If the same temple which seemed to be holily appointed to the perpetuall dwelling of God, might be forsaken of God and become vnholly: there is no cause why these men shoulde saue to vs that God is so bound to persons or places, and so fast tied to outward obseruations, that he must needs abide with them that haue only the title and shewe of the Church. And this is it about which *Paul* contendeth in the Epistle to the Romanes, from the 9. chapter to the 12. For this did sore trouble weake consciences, that the Iewes when they seemed to be the people of God, did not onely refuse the doctrine of the Gospel, but also persecute it. Therefore after that he hath set out the doctrine, hee remoueth this doubt, & denieth that those Iewes being enemies of the truth are the Church, howsoeuer they wanted nothing that otherwise might be required to the outward forme of the Church. And therefore he denieth it, because they embraced not Christ. But somewhat more expressly in the Epistle to the Galathians: wherein comparing *Ismael* with *Isaac*, he sayeth that many hold place in the Church, to whom the inheritance belongeth not, because they are not begotten of the free mother. From whence also he descendeth to the comparisn of two *Hierusalems*. Because as the lawe was giuen in the mount *Sina*, but the Gospell came out of *Hierusalem*. So many being seruilely borne & brought vp do without douting boast themselves to be the children of God and of the Church, yea they proudly despise the naturall children of God, when themselves be but bastards. On the other side also, when we heare that it was once pronounced from heauen: Cast out the bond woman and her sonne, let vs, standing vpon this inuiolable decree, boldly despise their vnsauorie boastings. For if they be proud by reason of outward profession, *Ismael* was also circumcised: if they contende by antiquitie, hee was the first begotten, and yet we see that he is put away. If the cause be demaunded, *Paul* assigneth it, for that none are accounted children, but they that are begotten of the pure lawfull seede of doctrine. According to this reason God denieth that he is bounde to wicked priestes by this that he covenanted with their Father *Leui* that he should be his Angel or interpreter:

*The Church amongst the Iewes vaine-ly measured by our wards things, as the glory of the temple, the pompe of ceremonies, the succession of Priestes.*  
Ier. 7. 4.

Eze. 10. 4.

Gal. 4. 23.

Gen. 21. 10.

Rom. 9. 6.

yea, he turneth against themselves their false boasting, wherewith they were wont to rise vp against the Prophets, that the dignitie of Priesthood was to be had in singular estimation. This he willingly admitteth, & with the same condition he debateth with them, because he is ready to keepe his covenant, but when they do not mutually performe their parte to him, they deserue to be reiectēd. Loe what succession auaileth, vnlesse therewithall be also ioyned an imitation and euēly continuing course: eue to this effect, y the successors, so soone as they be proued to haue swarued from their originally, be deprived of all honor. Vnlesse perhaps because *Caiphas* succeeded many godly Bishops (yea there was euen from *Aaron* to him a continual vnbroken course of succession) therefore that same mischieuous assembly was worthe the name of the Church, But this were not tolerable euen in earthly dominions, that the tyrannie of *Caigula*, *Nero*, *Heliogabalus* and suche other, should be called a true state of Common weale, for that they succeeded the *Brutes*, *Scipions*, & *Camilles*. But specially in the gouernment of the Church there is nothing more sonde, than leauing the Doctrine to set the succession in the Persons only. But neither did the holie Doctōrs whom they falsely thrust in vnto vs, meane any thing lesse, than to proue that precisely as it were by right of inherirance Churches be there where Bishops are successiueely placed one after another. But where as it was then out of controuersie, that from the very beginning to that age nothing was changed in Doctrine, they alleadged that which might suffice to make an end of all newe errours, that is, that by those was that doctrine oppugned, which had beene euen from the Apostles constantly and with one agreeing consent retained. There is therefore no cause, why they should any longer goe forward to deceiue by pretending a false colour vnder the name of y church which we doe reuerently esteeme as becommeth vs: but when they come to the definition of it, not onely water (as the common saying is) cleaueth vnto them, but they sticke fast in their owne myre because they put a stinking harlot in place of the holie spouse of Christ. That this putting in of a changeling should not deceiue vs, beside other admonitions, let vs remember this also of *Augustine*. For speaking of the Church, he saith: It is it that is sometime darkened, & couered with multitude of offences as with a cloud: sometime in calmenesse of time appeareth quiet & free: sometime is hidden and troubled with waues of tribulations and temptations. He bringeth forth examples, that oftentimes the strongest pillars either valiantly suffered banishment for the faith, or were hidden in the whole world.

Ad Vincen.  
pist. 48.

Like pretenses  
used by Romanists  
to dazzle the eyes  
of the simple and  
to uphold the esti-  
mation of their  
Church.  
Ioh. 18. 37.  
Luk. 20. 14.

4 In like maner the Romanistes do vex vs, and make afraide the ignorant with the name of the Church, whereas they be the deadly enemies of Christ. Therefore although they pretend the temple, the priesthood & the other such outward shewes, this vaine glistening wherewith the eyes of the simple be daseled ought nothing to moue vs to graunt that there is a church where the Worde of God doth not appeare. For this is the perpetual marke wherewith God hath marked them y be his. He that is of the trueth (saith he) heareth my voyce. Againe, I am that good shepheheard, and I know my sheepe, & am knowen of them. My sheepe heare my voice, & I know them, & they follow me, And a litle before he had said, that the sheepe follow their shepe-



sheheard, because they knew his voyce: but they follow not a stranger, but runne away from him because they knew not the voyce of strangers. Why are we therefore wilfully mad in iudging the Church, whereas Christ hath marked it with an vndoutful signe, which wheresoeuer it is seene can not deceiue, but y<sup>e</sup> it certainly sheweth the Church to be there: but where it is not, there remaineth nothing y<sup>e</sup> can giue a true signification of the Church, *Ephe. 2. 20*  
 For *Paul* heareth that the church was builded, not vpon the iudgements of me, not vpon priesthodes, but vpon the doctrine of the Apostles & Prophets. But rather *Hierusalem* is to be seuerally knowne frō *Babylon*, and the Church of Christ from the conspiracie of Satan, by y<sup>e</sup> difference wherewith Christ hath made the different one from the other. He that is of God (saith *Iohn. 8. 47*) heareth the wordes of God. Ye therefore heare not, because ye are not of God. In a sum, forasmuch as the church is the kingdome of Christ, and he reigneth not but by his word, can it be now doutfull to any man, but y<sup>e</sup> those be the wordes of lying, by which Christs kingdome is fained to be without his scepter, that is to say without his holy word?

5 But now wheras they accuse vs of Schisme & heresie, because we both preach a contrarie doctrin to them, and obey not their lawes, and haue our assemblies to prayers, to Baptisme, to the ministratio of the Supper, & other holy doings, seuerally from the: it is indeede a very sore accusation, but such as needeth not a long or laborious defence. They are called heretikes and schismatikes, which making a diuision, do breake in funder the communion of the Church. And this communion is holdē together with true bondes, y<sup>e</sup> is to say, the agreement of true doctrine, and brotherly charity. Whereupon *Augustine* putteth this difference betweene heretikes & schismatikes, that heretiks indeede do with false doctrines corrupt the purenes of faith, but the schismatikes sometime euen where ther is like faith, do break y<sup>e</sup> bond of fellowship. But this is also to be noted, that this conioyning of charitye so hangeth vpon the vnitie of Faith, that faith ought to be the beginning thereof, the end, & finally the only rule. Let vs therefore remēber that so oft as the vnitie of the church is commended vnto vs, this is required, that while our minds agree in Christ, our wils also may be ioined together with mutual wel willing in Christ. Therefore *Paul*, when he exhorteth vs to that wel willing, taketh for his foundation that there is one God, one Faith, & one bapisme. Yea wheresoeuer he teacheth vs to be of one minde, and of one will, hee by & by addeth in Christ, or according to Christ: meaning that it is a factious companie of the wicked, & not agreement of the faithfull which is without the worde of the Lorde.

6 *Cyprian* also following *Paul* deriueth the whole fountaine of the agreement of the Church, from the only bishoprik of Christ. He afterward addeth the Church is but one, which spreadeth abroad more largely into a multitude with encrease of frutefulness: like as there be many sunne beames, but one light: and many branches of a tree, but one body grounded vpon a fast roote: And when manie streames do flow from one fountaine, although the number seeme to be scattered abroad by largenes of ouerflowing plentie, yet the vnity abideth in the originall. Take away a beame of the sunne from the body, the vnity can suffer no diuision. Breake a branch from the tree, the

*Our Churches by Romanistes w<sup>th</sup> our iust cause accused of heresie & of Schisme.*

*Lib. quæsti. Euang. sec. Marti.*

*Ephe. 4. 5*

*Phi. 2. 2. & 5.*

*The vndeuidable vnity of the Church: the grownd and bond wherof is truth. De simpl. pralat.*

the broken branch cannot spring. Cut of the streame from the spring head being cut of it drieth vp. So also the church being ouerspred with the light of the Lord, is extended ouer the whole world: yet there is but one light that is spred euery where. Nothing could be said more fitly to expresse that vndiuideable knitting together, which al the members of Christ haue one with another. We see how he continually calleth vs backe to the verie head. Wherevpon he pronounceth that heresies & schismes do arise hereof, that men do not returne to the original of trueth, nor do seke y<sup>e</sup> hed, nor kepe the doctrine of the heavenly master. Now let them go & cry y<sup>e</sup> wee be heretiks that haue departed from their church: sith there hath b. n no cause of our estranging from the but this one, that they can in no wise abide the pure professing of the truth: but I tell not how they haue driven vs out with curlings & cruell execrations. Which very selfe doing doth abundantly enough acquite vs, vnlesse they will also condemne the Apostles for Schismaukes, with whome we haue al one cause. Christ (I say) did foresay to his Apostles, that the time should come when they should be cast out of the Synagogues for his names sake. And those Synagogues of which he speaketh, were then accounted lawful Churches. Sith therefore it is euident that we be cast out, & wee bee ready to shew that the same is done for the names sake of Christ, truely the cause ought first to be inquired of, before that any thing be determined vpon vs, either one way or other. Howbeit, if they wil, I am content to discharge them of this point. For it is enough for me, that it behoued that we should depart from them, that we might come to Christ.

Iohn. 16. 1

*The Church, and  
the defection of  
the Church of Is-  
rael.*

7 But it shall appeare yet more certainly in what estimation we ought to haue al the churches whom the tyranny of that Romish idol hath possessed, if it be compared with the olde church of the Israelites, as it is described in the Prophetes. There was then a true Church among the Iewes and Israelites, when they continued in the lawes of the couenant, for they obtained those thinges by the benefit of God, wherupon the church consisteth. They had the truth of doctrine in the lawe: the ministerie thereof was among the Priestes and the Prophetes: with the signe of circumcision they entred into religion: by other Sacramentes they were exercised to the confirmation of Faith. It is no doubt that those titles wherewith the Lord hath honored his Church, sitly pertained to their fellowship. After that, forsaking the lawe of the Lord, they went out of kind to idolatrie & superstition, they partly losse that prerogatiue. For who dare take away the name of the church from the, with whom God hath left the preaching of his word and obseruation of his mysteries? Again, who dare cal that the Church without any exception, where the word of the Lord is openly and freely troden vnder foote: where the ministry thereof, the chiefe sinewe, yea the very soule of the Church is destroyed?

*What was re-  
maining of the  
church in Iuda &  
Israel when they  
were fallen to  
Idolatrie.*

8 What then? wil some m<sup>a</sup> say: was there therefore no parcel of a Church remaining amog the Iewes after that they fel away to idolatrie? The answer is easie. First I say that in the very falling away there were certaine degrees. For wee will not say that there was all one fall of Iuda, and Israel, at such time as they both first swarued from the pure worshipping of God. When Iarobeam first made calues, against the open prohibition of G O D, and did dedicate

dedicate an vnlawfull place for worshipping, he did vtterly corrupt religio. The Iewes did first defile themselves with wicked and superstitious maners before that they wrongfully changed the order in the outward forme of religion. For although vnder *Rechabeam* they had already gotten them many peruerse Ceremonies: yet because there tarried at Hierusalem both the Doctrine of the Law, and the Priesthood, & the ceremonious vsages in such sort as God had ordained them, the godly had there a tollerable state of Church. Among the Israelites vnto *y* raigne of *Achab*, there was no amendment of things, and from thence forth they fell from worse to worse. They that succeeded afterward, to the verie destruction of the kingdome, partly were like vnto him, & partly (when they minded to be somewhat better than he) they followed the example of *Iarobeam*: but they al euery one were wicked and idolaters. In Iewry there were now & then diuerse chaunges, while some kings peruered the worshipping of God with false & forged superstitions, some other restored religion that was decayed: vntill the verie priests themselves defiled the Temple of God with prophane and abhominable vsages.

9 Nowe let the Papistes if they can how much soeuer they extenuate their owne faults, deny that among them the state of religion is as corrupt and defiled as it was in the kingdome of Israel vnder *Iarobeam*. But they haue a grosser idolatrie: and in doctrine they are not one drop purer: vnlesse peraduenture euen in it also they be more vnpure. God, yea all men that are endued but with a meane iudgement, shal be witnesses with me, & the thing it selfe also declareth, how herein I tell nothing more than trueth. Nowe when they will driue vs to the communion of the Church, they require two things of vs: first, that wee shoulde communicate with all their prayers, sacraments, and Ceremonies: then that whatsoeuer honor, power and iurisdiction Christe giueth to his Church, wee shoulde giue the same to their Church. As to the first point, I graunt that all the Prophets that were at *Hierusalem*, when things were there verie much corrupted, did neither seuerally sacrifice, nor had assēblies to pray seuerall from other men. For they had a commandement of God, whereby they were commaunded to come together into *Saiomons* temple: they knewe that the Leuiticall priestes, howe soeuer they were vnworthy of that honour, yet because they were ordeined by the Lord ministers of the holy ceremonies, and were not as then deposed, did yet still rightfully possesse that place. But (which is the cheef point of this question) they were compelled to no superstitious worshipping, yea they tooke in hand to do nothing but that which was ordeined by God. But among these men, I meane the Papists, what like thing is there? For wee can scarcely haue any meeting together with them, wherein we shall not defile our selues with open idolatrie. Truly the principall bonde of their communion is in the Masse, which we abhorre as the greatest sacriledge. And whether we do this rightfully or wrongfully, shall be seene in another place. At this present it is enough to shewe that in this behalfe wee are in other case than *y* Prophets were, which although they were present at the ceremonies of the wicked, were not compelled to beholde or vse any ceremonies but such as were institute by God. And, if they will needes haue an example also

*The Church of Rome more corrupt than the Church of Israel vnder Ieroboam.*

Exod. 29. 9

guker



## Cap. 2. Of the outwarde meanes

1 Kin. 12. 31.

gether like, let vs take it out of the kingdome of Israel. After the ordinance of Ieroboam Circumcision remained, the sacrifices were offered, the Lawe was accounted holy, the same God was called vpon whome they had receiued of their fathers: but for the forged and forbidden forms of worshipping, God disallowed and condemned all that was there done. Shewe mee one Prophet, or any one godly man that once worshipped or sacrificed in *Bethel*. For they knewe they coule not doe it, but that they shoulde defile themselues with some sacriledge. Wee haue then thus much, that the communion of the Church ought not so farre to be of force with the godly, that if it should degenerate to prophane and filthie vsages, they shoulde forthwith of necessitie follow it.

*A Church degenerated and made prophane is no such Church as wee ought of necessity to haue communion with and fellowship.*

1 Tim. 3. 15.

10 But about the other point we contend yet more earnestly. For if the Church be so considered to be such, whose iudgement we ought to reuerence, whose authoritie to regard, whose monitions to obey, with whose chastisements to be moued, whose communion in all things wee ought religiously to obserue: then we cannot graunt them a Church, but that wee must of necessitie be bound to subiection & obedience vnto it. Yet we wil willingly graunt them that which the Prophets graunted to the Iewes & Israelites of their time: when things were there in as good, yea or in better state. But we see how eche where they cry out, y<sup>e</sup> their assemblies are vnholly, to which it is no more lawfull to consent than it is to deny God. And truly if those were Churches, it followeth therefore that in Israel *Helias*, *Micheas* and such other: In *Iurie*, *Esay*, *Ieremy*, *Osee* and other of that sort, whome the Prophets, priestes and people of that time hated & detested worse than any yncircumcised men, were straungers from the Church of God. If those were Churches, then the Church was not the pillar of trueth, but the stay of lying: not the tabernacle of the liuing God, but the receptacle of idols. Therefore it was needefull for them to depart from the consent of those assemblies, which was nothing else but a wicked conspiracie against God. In like manner if anie man acknowledge the assemblies at these dayes beeing defiled with idolatrie, superstition and wicked doctrine, to bee such in whose full communion a Christian man ought to continue euen to the consent of doctrine, he shall greatly erre. For if they bee Churches, then they haue the power of the keyes. But the keyes are vnseparably knit with the worde, which is from thence quite driuen away. Againe, if they be Churches, then the promise of Christe is of force among them, whatsoeuer yee binde, &c. But they contrariwise doe banish from their communion all such as doe professe themselues not fainedly the seruants of Christe. Therefore either the promise of Christ is vaine, or at least in this respect they are not Churches. Finally in steede of the ministry of the worde they haue schooles of vngodlinesse, and a sinke of all kindes of errors. Therefore either in this respect they are not Churches, or three shal remaine no token whereby the lawfull assemblies of the faithfull may bee scuerally knowen from the meetings of Turkes.

Mat. 16. 19.  
and 18. 18.  
Iohn. 20. 23.

*The steps of a Church remaining as of old in the corrupt state of Iſaiah, so as this day amongst the Romanistes.*

11 But as in the olde time there yet remained among the Iewes certain peculiar prerogatiues of the Church, so at this day also wee take not from the Papistes such steppes as is pleased the Lorde to haue remaining among them

them after the disputation of the Church. The Lorde had once made his covenant with the Iewes. That same rather being vphelden by the stedfastnesse of itself did continue with struiuing against their vngodlinesse, thā was preferred by them. Therefore (such was the assurednesse and constancie of Gods goodnes) there remained the covenant of the Lord, neither could his faithfulness be blotted out by their vnfaithfulness: neither could Circumcision be so prophaned with their vncleane hands, but that it stil was y signe and sacrament of that covenant. Whereupon the children that were borne of them, the Lord called his own, which vnles it were by speciall blessing, belonged nothing to him. So when he hath left his covenant in *France, Italie, Germanie, Spaine, Englande*: since thole prouinces haue beene oppressed with the tyranny of Antichrist, yet that his covenant might remayne inuiolable, first he there preferred Baptisme, the testimonie of his couenaunt, which being consecrat by his own mouth retaineth her own force notwithstanding the vngodlines of māthen, with his prouidence he hath wrought that there should remaine other remnantes, least the Church should be vtterly destroyed. And as oftentimes buildinges are so pulled downe, that the foundations & ruines remaine: so he hath not suffered his church either to be ouerthrowē by Antichrist from the very foundation, or to be laid euen with the ground (howsoever to punish the vnthankfulness of men that had despised his worde, he suffereth horrible shaking and dissipation to chance) but euen after the verie wasting hee willed that the building halfe pulled downe should yet remaine.

12 Whereas therefore we will not simply graunt to the Papists the title of the Church, we do not therefore deny that there be churches among the: but only wee contend of the true & lawfull ordering of the Church: which is required in the communion both of the sacraments which are the signes of profession, but also specially of doctrine. *Daniel and Paul* foretolde that Antichrist should sitte in the temple of God. With vs wee account the Bishoppe of *Rome* the captaine and standarde bearer of that wicked and abominable kingdome. Whereas his seate is placed in the temple of GOD, thereby is meant that his kingdome shalbe such as can not abolish the name of Christ nor of his church. Hereby therefore appeareth, that wee doe not deny but that euē vnder his tyranny remain churches, but such as he hath prophaned with vngodlinesse full of sacrilege, such as he hath assisted with outrageous dominion, such as he hath corrupted & in manner killed with euill and damnable doctrines, as with poisoned drinckes: such wherein Christ lieth halfe buried, the Gospel ouerwhelmed, godlinesse banished, the worshipping of God in a manner abolished: such finally wherein all thinges are so troubled, that therein rather appeareth the face of *Babylon* than of the holie citie of God. In a summe, I say that they be Churches, in respect that the Lord there maruelously preferueth the remnautes of his people howsoever they were dispersed and scattered abroad, in respect that there remaine some tokens of the Church, specially these tokens, the effectualnesse whereof neither the craft of the deuill, nor the maliciousnesse of man can destroy. But on the other side because these markes are blotted out, which in this discourse we ought principally to haue respect vnto, I say that

*The Church of Rome not simple a Church nor vnterly no Church, but a Church prophaned and vnlawfully ordered.*

*Dan. 9. 27.  
2. Thes. 2. 4.*

cuerie

euerie one of their assemblies & the whole body wanteth the lawful forme of a Church.

### The iii. Chapter.

*Of the teachers and ministers of the church, and of their election and office.*

*The reasons why  
God would haue  
his church to be  
gouerned by men.*

Matt. 26. 11

Aug. lib. 1. de  
doct. Christi.

1. Cor. 4. 7.

**N**Owe it is meete that we speake of the order, by which it was the Lords will to haue this Church gouerned. For although in his Church hee onely must rule and reigne, yea and beare preeminence or excell in it, and this government to be vsed or executed by his onely word: yet because he dwelleth not among vs in visible presence, so that he can presently with his owne mouth declare his will vnto vs, we haue saide that in this he vseth the ministerie of men, and as it were the trauaile of deputies, not in transferring his right and honour vnto them, but onely that by their mouth hee might doe his owne worke, like as a workeman to doe his worke vseth his instrument. I am compelled to repeate againe those things that I haue alredie declared. He might in deede doe it either by himselfe without anie other helpe or instrument, or also by meane of Angelles: but there are many causes why he had rather doe it by men. For by this meane first he declareth his good will toward vs, when he taketh out of men them that shal doe his message in the worlde, that shalbe the interpreters of his secret wil, finally that shall represent his owne person. And so by experience hee prooueth that it is not vaine that commonly hee calleth vs his temples, when out of the mouthes of men: as out of his sanctuary, hee giueth answeres to men. Secondly, this is the best and most profitable exercise to humilitie, when he accustometh vs to obey his worde, howe soeuer it be preached by men like vnto vs, yea sometime our inferiours in dignitie. If hee himselfe speake fro heauen, it were no marueile if his holy Oracles were without delay reuerently receiued with the eares and mindes of all men. For who would not dreede his power being in presence? who would not be throwen downe at the first sight of so great maiestie? who would not be confounded with that infinite brightnesse? But when some fillic man risen out of the dust speaketh in the name of GOD, here with very good testimonie we declare our godlinesse and reuerent obedience toward God himselfe, if to his minister we yeelde our selues willing to learne, which yet in nothing excelleth vs. Therefore for this cause also hee hath hidden the treasure of his heauenly wisdom in bricke and earthen vessels, that he might haue the certainer proofe howe much he is esteemed of vs. Moreover there was no thing fitter for the cherishing of mutuall charitie, than that men should be bounde together one to an other with this bond, when one is made a pastor to teach the rest, and they y are commanded to be schoolers receiue all one doctrine at one mouth. For if euerie man were able enough to serue himselfe, and needeth not the helpe of an other: such is the pride of mans nature, that euerie one would despise other, and shoulde againe be de'pised of them. Therefore the Lorde hath bounde his Church with that knotte, which he foresaw to be the strongest knotte to holde vnitie together, when he hath left with men the doctrine of saluation, and of eternall life, that by  
their



their handes he might communicate it to the rest. Hereunto Paul had respect when he wrote to the Ephesians, One body one spirit, as alio ye be called in one hope of your calling. One Lorde, one faith, one Baptisme: One God, and the father of all, which is aboue all, and by all, and in vs all. But vnto every one of vs grace is giuen according to the measure of the gift of Christ Wherefore he saith: When hee was gone vp on high, he ledde captiuitie captiue, he gaue giftes to men. Hee that went downe is the selfe same he, that went vp, that he might fulfill all thinges. And the same hath giuen some to be Apostles, and some Prophetes, and some Euangelistes, & other some Pastors and teachers, vnto the restoring of the holy ones, to the worke of ministratiō, to the edifying of the body of Christ, vntill we come all into the vnitie of faith, and of the knowledge of the sonne of G O D, into a perfect man, into the measure of full growne age: that wee be no more children that may bee carried about with euery winde of doctrine: but following truth in charitie, let vs in all thinges growe into him that is the heade, euen Christ, in whome the whole bodie conioyned and compacted together by all the ioynt of subministratiō, according to the working in measure of euerie parte, maketh encrease of the body, vnto the edifying of it selfe by charitie.

2 By these words he sheweth, that that ministerie of men, which God vseth in gouerning his Church is the cheef sinew, wherby the faithful cleaue together in one body: and also he sheweth that the Church can not otherwise be preserued safe, but if it be vpholdē by these staies, in which it pleased the Lorde to repose the saluation of it. Christ (saith he) is gone vp on high, that he might fulfill all thinges. This is the manner of fulfilling, that by his ministers, to whome he hath committed that office, & hath giuen the grace to execute that worke, he disposeth and distributeth his giftes to the church, yea and after a certaine manner giueth himselfe present, with extending the power of his spirite in this institution, that it should not be vaine or idle. So is the restoring of the holy ones performed: so is the body of Christe edified so doe we by all thinges growe into him that is the head, and do grow together among our selues: so are we all brought into the vnitie of Christe, if doctrine flourish among vs, if we receiue the Apostles, if we refuse not the doctrine ministred vnto vs. Therefore he goeth about the dissipation, or rather the ruine and destruction of the Church, whosoever he be that either endeouoreth to abolish this order of whom we speak, & this kind of government, or miniseth the estimation of it as a thing not so necessary. For neither the light & heate of the sun, nor meat and drinke are so necessary to nourish & susteine this present life, as the office of Apostles and pastors is necessary to preserue the Church in earth.

3 Therefore I haue aboue admonished, that God hath oftentimes with such titles as he could, commended the dignitie thereof vnto vs, that wee should haue it in most hygh honor and price, as the most excellent thing of all. He testifieth that hee giueth to men a singular benefite, in raising them vp teachers, where hee commaundeth the Prophet to crie out that faire are the seete, and blessed is the coming of them that bring tidings of peace: and when hee calleth the Apostles the light of the worlde, and salte of the earth.

Eph. 4. 4.

*They ouerthrowe the Church that impaire the assistance of mans ministerie in the Church.*  
Eph. 4. 10.

Eph. 4. 12.

*The honor and necessity of church ministerie.*  
Isay. 52. 7  
Mat. 5. 13. & 14.

## Cap. 3. Of the outwarde meanes

Luk. 10. 16.

1. Cor. 4. 6.

2. Cor. 3. 9.

A 3. 10. 3.

A 2. 9. 6.

2. Cor. 12. 2.

*Apostles, Prophets, Euangelists, appointed to haue extraordinary, pastors and teachers to haue ordinarie gouernment of the Church.*

Ephe. 4. 12.

Mark. 16. 15.

Rom. 15. 19.

& 20.

Ephe. 4. 11.

earth. Neither could this office be more honourably aduanced, than it was when he sayde: He that heareth you, heareth me. He that despiseth you, despiseth me. But there is no place more plain, than in *Paul* in his seconde Epistle to the Corinthians, where he as it were of purpose entreateth of this matter. He affirmeth therefore, that there is nothing in the church more excellent or glorious than the ministerie of the Gospell, forasmuch as it is the administration of the spirite, and of righteousnesse, & of eternall life. These and like sayings serue to this purpose, that that order of gouerning and preserving the Church by ministers, which the Lord hath stablished for euer, should not growe out of estimation among vs, and so at length by very contempt grow out of vse. And how great is the necessity thereof, hee hath declared not onely by wordes, but also by examples. When his wil was to shine more fully to *Cornelius* with the light of his trueth, hee sent an Angell from heauen to send *Peter* vnto him. When his will was to call *Paul* to the knowledge of himselfe, and to engraft him into the Church, he spake not to him with his own voice, but sent him to a man, of whom he should receiue both the doctrine of saluation, and the sanctification of baptisme. If it bee not done without cause, that an angell, which is the interpreter of God, do himselfe abstaine from declaring the will of God, but commaundeth that a man be sent for, to declare it: and not without cause that Christ the onely schoolmaister of the faithfull committeth *Paul* to the schooling of a man, yea euen that same *Paul* whome he had determind to take vp into the third heauen, and to vouchsafe to graunt him miraculous reuelation of things vnspcakable: who is there nowe that dare despise that ministerie, or passe it ouer as a thing superfluous, the vse whereof it hath pleased God to make approoued by such examples?

4 They that haue rule of the gouernment of the Church according to the institution of Christ, are named of *Paul* first Apostles, then Prophetes, thirdly Euangelistes, fourthly Pastors, last of all teachers. Of which, the two last alone haue ordinarie office in the Church: the other three the Lorde raised vp at the beginning of his kingdome, and sometime yet also raiseth vp, as the necessitie of times requireth. What is the Apostles office, appeareth by that commandement: goe, preache the Gospell to euerie creature. There are not certaine boundes appointed vnto them; but the whole world is assigned them, to be brought into the obedience of Christe: that in spreading the Gospell among all nations wheresoeuer they shall bee able, they may eche where raise vp his kingdome. Therefore *Paul*, when hee went about to prooue his Apostleshippe, rehearseth that he hath gotten to Christ not some one citie, but hath farre and wide spread abroade the Gospell: and that he hath not layde his handes to an other mans foundation, but planted Churches where the name of the Lorde hadde neuer beene heard of. Therefore the Apostles were sent to bring backe the world from falling away, vnto true obedience of GOD, and eche where to stablish his kingdome by preaching of the Gospell: or (if you like that better) as the first builders of the Church, to lay the foundations thereof in all the worlde. Prophetes he calleth, not all expositors of Gods will wharsoeuer they bee, but those that by singular reuelation excelled, such as at this time either bee none,

or are

or are lesse notable. By Euangelistes I vnderstand those, which when in dignitie they were lesse than the Apostles, yet in office were next vnto them, yea and occupied their roomes. Such were *Luke, Timothie, Titus*, and other like: and peraduenture also the seuentie Disciples, whome Christ appointed in the second place after the Apostles. According to this exposition (which seemeth to me agreeable both with the words and meaning of *Paul*) those three offices were not ordained in the Church to this ende that they should be perpetuall, but onely to serue for that time when Churches were to be erected, where were none before, or at least to bee remooued from *Moses* to *Christ*. Albeit I denie not, but that afterwarde also the Lord hath sometime raised vp Apostles, or at least in their places Euangelists, as it hath beene done in our time. For it was needefull to haue such, to bring backe the Church from the falling away of Antichrist. Yet the office it selfe I doe neuer thelesse cal extraordinary, because it hath no place in the Churches alreadie well set in order. Next after these are Pastors and Teachers, whome the Church may neuer lacke: betweene whome I thinke that there is this difference, that the teachers are not appointed to beare rule of discipline, nor for the ministratiō of Sacraments, nor admonishmentes or exhortations, but only to expound the Scripture, that pure and sounde doctrine may bee kept among the faithfull. But the office of Pastor containeth al these things within it

5 Nowe we haue, which were those ministeries in the Church that continued but for a time, and which were those that were ordeined to endure perpetuall. If we ioyne the Euangelistes with the Apostles, wee shall haue remaiuing two couples after a certeine manner answering the one to the other. For as our teachers are like to the olde Prophets, in such sorte are our Pastors like to the Apostles. The office of Prophets was more excellent, by reason of the singular gift that they had of reuelation: but the office of teachers hath in a manner like order, and altogether the same end. So those twelue whom the Lord did choose, that they shoulde publish abroad to the world the new preaching of the Gospel, in degree and dignitie went before the rest. For although by the meaning and propertie of the word, all the ministers of the Church may be rightly called Apostles, because they are sent of the Lord, and are his messengers: yet because it was much behouefull, that there should be a certaine knowledge had of the sending of them, y<sup>e</sup> shoulde bring a thing newe and vheard of, it was necessarie that those twelue (to whose number *Paul* was afterwarde added) shoulde be garnished with some peculiar title aboue the rest. *Paul* himselfe in deede in one place giueth this name to *Andronicus* and *Iunia*, whom he saith to haue beene notable among the Apostles: but when hee meaneth to speake properly hee referreth it to none other but to that principal degree. And this is the common vse of the Scripture. Yet the Pastors (saiuing that eche of them doe gouerne seuerall Churches appointed to them) haue all one charge with the Apostles. Now what manner of thing this is, let vs yet heare it more plainly.

6 The Lorde when hee sent the Apostles, gaue them commaundement (as we saide euen now) to preache the Gospel, and to baptise them that beleeue vnto forgiuenesse of sinnes. Hee had before commaunded, that they

Zz.

should

*The same charge of Apostles and Pastors, sauing that these haue eche of them seuerall churches to gouerne.*

Luke. 6. 13.  
Gal. 1. 1.

Rom. 16. 7.

Mat. 10. 1.

Mat. 28. 2.  
*The office which Apostles did performe to the whole world*



and which Pastors ought to performe to their seuerall flockes, consisting in preaching the worde and ministering of the Sacraments.

1. Cor. 4. 1

Tit. 1. 9

Act. 20. 20

Act. 20. 31

Eze. 13. 17

1. Cor. 9. 16.

How farre forth men are tied vnto seuerall charges.

Act. 14. 22

Tit. 1. 5

should distribute the holy signes of his bodie and blood, as he had done. Loe here is a holy, inuiolable and perpetuall law laide vpon them that succede in the Apostles place, whereby they receiue commandement to preach the Gospel, & minister the Sacraments. Wherupon we gather, that they which neglect both these things, doe falsely say that they beare the person of the Apostles. But what of the Pastors? *Paul* speaketh not of himselfe only, but of them all, when hee saith: let a man so esteeme vs as the ministers of Christ, and distributors of the mysteries of God. Againe in another place, a Bishop must be a fast holder of that faithfull worde which is according to doctrine: that he may be able to exhort by sound doctrine, and to conuince the gainers. Out of those and like places, which are eche where to be found, we may gather, that also in the office of the Apostles these bee the two principall partes, to preach the Gospel, and to minister the Sacraments. As for the order of teaching, it consisteth not only in publike Sermons, but belongeth also to priuate admonitions. So *Paul* calleth the Ephesians to witnes that he hath not fled from doing of any of those things that were for their profit, but that he preached and taught them both openly & in euery house, testifying both to the Iewes and Grecians, repentance and faith in Christ. Againe a little after: that hee hath not ceased with teares to admonish euery one of them. Neither yet belongeth it to my purpose at this present to expresse all the qualities of a good Pastor, but only to point out what they professe that call themselves Pastors: that is, that they are so made rulers of the Church, not that they should haue an idle dignitie, but that they should with the doctrine of Christ instruct the people to true godlinesse, minister the holy mysteries, and preserue and exercise vpright discipline. For whosoeuer be set to be watchmen in the Church, the Lorde declareth vnto them, that if any by their negligence perish through ignorance, hee will require the blood at their hands. That also pertaineth to them al, which *Paul* saith of himselfe: woe to mee vnlesse I preach the Gospel, forasmuch as the distributing thereof is committed to me. Finally, what the Apostles performed to the whole worlde, the same ought euery Pastor to performe to his flocke, to which he is appointed.

7 Albeit when we assigne to euery one their seuerall Churches, yet in the meane while we do not denie but that he which is bound to one Church may helpe other Churches, if any troublesome thing doe happen that requireth his presence, or if he be asked counsel of any darke matter. But forasmuch as for the keeping of the peace of the Church, this policie is necessarie, that there be set forth to euery man what hee shoulde doe, least all be confusely disordered, runne about without calling, or rashly runne altogether into one place, and least such as are more carefull for their owne commoditie than for the edification of the Church, shoulde at their owne will leaue their Churches vacant: this ordering ought commonly to be kept so neere as may bee, that euery man contented with his owne bounds should not breake into another mans charge. And this is no inuention of man, but the ordinance of GOD himselfe. For wee reade that *Paul* and *Barnabas* created Priestes in al the seuerall Churches of *Lisra*, *Antioche*, *Iconium*: and *Paul* himselfe commaundeth *Tim* that hee should appoint Priestes

in

in euery towne. So in one place he speaketh of the Bishoppes of Philippes, Phil. 1.1. and in another place of *Archippus* Bishop of the Colossians. And there remaineth a notable Sermon of his in *Luke*, to the Priestes of the Church of *Ephesus*. Col. 4. 17. Whosoever therefore shall take vpon him the gouernement and charge of the Church, let him knowe that hee is bounde to this law of Gods calling: not that a bounde to the soyle (as the Lawyers tearme it) that is, made bounde and fastened vnto it, he may not once moue his foote from thence, if the common profite do so require, so that it be done well and orderly: but he that is called into one place ought not himselfe to thinke of remoouing, nor seeke to be deliuered as hee shall thinke to be good for his commoditie. Then, if it be expedient that any bee remooued to an other place, yet he ought not to attempt it of his owne priuate aduise, but to tarie for publike authoritie. Act. 20. 18

8 But whereas I haue without difference called them Bishoppes, and Priests, and Pastors, and ministers, that rule Churches: I did that according to the vsage of the Scripture, which indifferently vseth these wordes. For whosoever doe execute the ministerie of the worde, to them he giueth the title of Bishops. So in *Paul*, where *Titus* is commanded to appoint Priestes in euerie towne, it is immediatly added. For a Bishop must be vnreprovable, &c. So in an other place he saluterh many Bishops in one church. And in the Acts it is rehearsed, that he called together the Priestes of *Ephesus*, whom he himselfe in his owne sermon calleth Bishops. Here now it is to be noted, y<sup>e</sup> hitherto we haue recited none but those offices that stand in the ministry of the worde: neither doth *Paul* make mention of anie other in that fourth chapter which we haue alleadged, But in the Epistle to the Romanes, and in the first Epistle to the Corinthiās, he reckoneth vp other offices, as powers, the gift of healing, interpretation, gouernment, caring for the poore. Of the which I omitted those that endured but for a time, because it is to no profitable purpose to tary vpon them. But there are two that do perpetually abide, that is to say, gouernment and care of the poore. Gouernours I thinke were the Elders chosen out of the people, that shoulde together with the Bishoppes, haue rule of the iudgement of manners, and the vsing of discipline. For a man cannot otherwise expound that which he saith: let him that ruleth doe it with carefulnesse. Therefore at the beginning euery Church had their Senate, gathered of godly, graue and holie men: which had that same iurisdiction in correcting of vices, whereof we shall speake hereafter. And that this was the order of more than one age, experience it selfe declarerh. Therefore this office of gouernment is also necessary for al ages.

9 The care of the poore was committed to the Deacons. Howbeit to the Romanes, there are set two kindes. Let him that giueth (saith *Paul* in that place) doe it in simplicitie: let him that hath mercy, doe it in cheerefulnesse. Forasmuch as it is certain y<sup>e</sup> he speaketh of the publike offices of the church, it must needes bee that there were two seuerall degrees. Vnlesse my iudgement deceiue mee, in the first point he meanerh Deacons, that distributed the almes: in the other he speaketh of them that had giuen themselves to looking to the poore and sicke: of which sort were the widowes of whom he maketh mention to *Timothie*. For women coulde execute no other

*Presb. officers appointed for teaching, elders appointed to gouerne the Church.*  
Tit. 1. 5  
Phil. 1. 1.  
Act. 20. 7.

Rom. 12. 7.  
1. Cor. 12. 28

Rom 2. 8.

*Deacons and widowes chosen to care for the poore and sicke.*  
Rom. 12. 9.

1. Tim. 5. 10.



publike office, but to giue themselves to the seruice of the poore. If we grant this, (as we must needs graunt it) then there shalbe two sortés of Deacons: of which one sort shall serue in distributing the thinges of the poore, the other in looking to the poore of the Church themselves. But although the verie worde *Diaconia*, Deaconrie extendeth further; yet the Scripture specially calleth them Deacons, to whom the Church hath giuen the charge to distribute the almes, and to take care of the poore, and hath appointed them as it were stewardest of the common treasure of the poore: whose beginning, institution and office, is described of *Luke* in the Actes. For when a murmuring was raised by the Grecians: for that in the ministrie of 5 poore their widowes were neglected, the Apostles excusing themselves with saying that they could not serue both offices, both the preaching of the word and the ministering at tables, required of the multitude, that there might be chosen seuen honest men, to whom they might comit that doing. Loe what manner of Deacons the Apostolike Church had, and what Deacons it were meete for vs to haue according to their example.

1. Tim. 5. 10.

A. C. 6. 3.

Order & seem-  
linesse especiallie  
required in church  
gouernment.

10 Now whereas in the holy assemblie all thinges are to be done in order and comely, there is nothing wherein that ought to be more diligently obserued, than in stablishing the order of gouernment: because there is no where greater perill if any thing bee done vnorderly. Therefore to the end that vnquiet and troublesome men (which otherwise would happen) should rashly thrust in themselves to reach or to rule, it is expressly provided, that no man should without calling take vpon him a publike office in the church. Therefore that a man may be iudged a true minister of the Church, first he must be orderly called then hee must answere his vocation, that is to saie, take vpon him and execute the duties enioyned him. This wee may oftentimes marke in *Paul*: which when he meaneth to approoue his Apostleship, in a manner alway with his faithfulness in executing his office he alleageth his calling. If so great a minister of Christ dare not take vpon himselfe the authoritie that he should bee heard in the Church, but because hee both is appointed thereunto by the commaundement of the Lorde, and also faithfully performeth that which is committed vnto him: how great shamefulness shall it be, if any man wanting both or either of these, shal challenge such honour to himselfe? But because wee haue aboue touched the necessitie of executing the office, now let vs entreate onelie of the calling.

Inwarde and  
outward calling  
of men to execute  
the ministerie of  
the Church.

11 The discourse thereof standeth in foure pointes: that we shoulde knowe, what manner of ministers, howe, and by whom ministers ought to bee institute, and with what vsage or what ceremonie they are to be admitted. I speake of the outward and sollemn calling, which belongeth to publike order of the Church: as for that secrete calling, whereof euery minister is priuie in his owne conscience before God, and hath not the Church witness of it, I omitte it. It is a good witness of our heart, that not by any ambition, nor couetousnesse, nor any other greedie desire, but with pure feare of God and zeale to edifie the Church, wee receiue the office offered vnto vs. That indeede is (as I haue saide) necessarie for euery one of vs, if we will approoue our ministerie allowable before God. Neuertheless hee is right-



rightly called in presence of the Church, that commeth vnto it with an euil conscience, so that his wickednesse be not open. They are wont also to say that euen priuate men are called to the ministerie, whome they see to bee meete and able to execute it: because verily learning ioyned with godlines and with the other qualities of a good Pastor, is a certaine preparation to the verie office. For whom the Lord hath appointed to so great an office, he first furnisheth them with those armours that are required to fulfill it, that they should not come empirie and vnprepared vnto it. Whereupon *Paul* also to the Corinthians, when hee meant to dispute of the verie offices, first rehearsed the gifts which they ought to haue that execute the offices. But because this is the first of those foure pointes that I haue propounded, let vs now go forward vnto it.

1. Cor. 12. 7.

12 What manner of Bishops it is meete to chooseth, *Paul* doeth largely declare in two places, but the summe commeth to this effect, that none are to be chosen, but they that are of so sound doctrine, and of holy life, and not notable in any vice, which might both take away credite from them, & procure slander to the ministerie. Of Deacons and Elders there is altogether like consideration. It is alway to be looked vnto, that they bee not vnable or vnfit to beare the burden that is layde vpon them, that is to say, that they may bee furnished with those powers that are necessarie to the fulfilling of their office. So when Christ was about to sende his Apostles, hee garnished them with those weapons and instruments which they could not want. And *Paul* when he had painted out the image of a good and true Bishop, warneth *Timothie*, that hee would not defile himselfe with choosing any man that differeth from it. I referre this worde *Howe*, not to the Ceremonie of choosing, but to the reuerent feare that is to be kept in the choosing. Hereupon come the fastings and prayers, which *Luke* reciteth that the faithfull vsed when they made Priestes. For whereas they vnderstood that they were dled with a most earnest matter, they durst attempt nothing, but with greate reuerence and carefulnes. But they cheefely applied themselves to prayers, whereby they might craue of God the spirite of counsell and discretion.

Of vrbat qual-  
ity & vrbat  
what reuerence  
ministers should  
be chosen.  
Tit. 1. 9.  
2. Tim. 3. 1.

Luk. 21. 15.  
& 24. 49.  
Mar. 16. 15  
Act. 1. 8.  
1. Tim. 5. 22.

13 The third thing that we haue set in our diuision was, by whom ministers are to be chosen. Of this thing no certaine rule can be gathered out of the institution of Apostles, which had some difference from the common calling of the rest. For because it was an extraordinarie ministerie, that it might be made discernable by some more notable marke, it behooued that they which should execute it, should be called and appointed by the Lordes owne mouth. They therefore tooke in hand their doing, being furnished by no mans election, but by the onely commaundement of God and of Christ. Hereupon commeth that when the apostles would put an other in the place of *Indas*, they durst not certainly name any one man, but they brought forth two, that the Lorde shoulde declare by lot, whether of them hee would haue to succede. After this manner also it is meete to take this, that *Paul* denieth that he was create Apostle of men or by man, but by Christ & God the father. That first point, that is to say of men, hee had common with all the godly ministers of the worde. For no man coulde rightly take vpon him: that execution, but he that were called of God. But the other point

Apostles elected  
of God himselfe.

Act. 1. 13.

Gal. 1. 12

was proper & singular to himselfe. Therefore when he glorieth of this, hee doth not only boast that he hath that which belongeth to a true and lawfull Pastor, but also bringeth forth the signes of his Apostleship. For when there were some among the Galathians, which traueilling to diminish his authoritie, made him some meane disciple, put in office vnder them by the principall Apostles: he, to defend in safetie the dignitie of his preaching, which he knewe to be thot at by those fittle deuises, needed to shewe himselfe in all points nothing inferior to the other Apostles. Therefore he affirmeth that he was chosen, not by the iudgement of men, like some comon Bishop, but by the mouth and manifest Oracle of the Lord himselfe.

Bishops lawfully called by men.

Gal. 1. 1.

Act. 13. 2.

Act. 1. 23.

Whether a minister of the Church may be made by the authority of one man or no.  
Tit. 1. 15.

1. Tim. 5. 22.

Act. 14. 23.

14 But no man that is sober wil denie, that it is according to the order of lawfull calling, that Bishops shoulde be appointed by men: forasmuch as there are so many testimonies of the Scripture for prooofe thereof. Neither doeth that saying of *Paul* make to the contrarie, as it is saide, that hee was not sent of men, nor by men: forasmuch as he speaketh not there of the ordinarie choosing of ministers, but chalengerth to himselfe that which was speciall to the Apostles. Howbeit God also so appointed *Paul* by himselfe by singular prerogatiue, that in the meane time hee vsed the discipline of Ecclesiasticall calling. For *Luke* repositeth it thus, when the Apostles were fasting and praying, the Holy Ghost said: Separate vnto me *Paul* and *Barnabas* to the worke to which I haue seuerally chosen them. To what purpose serued that separation and putting on of handes, sith the Holy Ghost hath testified his owne election, but that the discipline of the Church in appointing ministers by men, might be preserved: Therefore the Lord could by no plainer example approue such order, than he did when hauing first declared that he had ordeined *Paul* Apostle for the Gentiles, yet he willeth him to be appointed by the Church. Which thing we may see in the choosing of *Matthias*. For, because the office of Apostleship was of so great importance, that they durst not by their owne iudgement choose any one man into that degree, they did set two men in the midst, vpon one of whome the lot shoulde fall: that soboth the election might haue an open testimonie from heauen, and yet the policie of the Church shoulde not bee passed ouer.

15 Now it is demaunded whether the minister ought to bee chosen of the whole Church, or onely of the other of the same office, and of the Elders that haue the rule of discipline, or whether he may be made by the authoritie of one man. They that giue this authoritie to one man, allege that which *Paul* saith to *Titus*: Therefore I haue left thee in *Creta*, that thou shouldest appoint in euery towne Priests. Againe to *Timothie*: lay not handes quickly vpon any man. But they are decciued if they thinke, that either *Timothie* at *Ephesus*, or *Titus* in *Creta*, vsed a kingly power, that either of them should dispose al things at his own wil. For they were about the rest, only to goe before the people with good & holisome counsels: not that they onely, excluding all other, should do what they listed. And that I may not seeme to faine any thing, I will make it plaine by a like example. For *Luke* rehearteth that *Paul* and *Barnabas* appointed priests in diuers Churches: but hee also expresth the order or manner howe, when hee sayeth that it was done by

voices:

voices ordeining Priestes (saith he) by lifting vp of hands in euery Church. Therefore they two did create them: but the whole multitude, as the Grecians manner was in elections, did by holding vp their handes, declare whom they would haue. Euen in like manner the Romaine histories do oftentimes say, that the Consul which kept the assemblies, created new officers, for none other cause but for that he receiued the voices and gouerned the people in the election. Truly it is not likely that *Paul* graunted more to *Timothee* and *Titus* than he tooke to himselfe. But we see that he was wont to create Bishops by voyces of the people. Therefore the places aboue are so to be vnderstanded, that they minish nothing of the common right & libertie of the Church. Therefore *Cyprian* saith well, when he affirmeth that it commeth from the authoritie of God, that the Priest should be chosen in presence of the people before the eyes of all men, and should by publike iudgement and testimonie be allowed for worthy and meet. For we see that this was by the commaundement of the Lorde obserued in the Leuiticall Priestes, that before their consecration they should be brought into the sight of the people. And no otherwise is *Mathias* added to the fellowship of the Apostles; and no otherwise the seuen Deacons were created: but the people seeing & allowing it. These examples (saith *Cyprian*) doe shew, that the ordering of a Priest ought not to be done, but in the knowledge of the people standing by: that the ordering may be iust and lawfull, which hath byn examined by the witnesse of al. We are therefore come thus farre, that this is by the word of God a lawfull calling of a minister, when they that seem meete are created by the consent & allowance of the people, and that other pastors ought to beare rule of the election, that nothing be done amisse of the multitude either by lightnesse, or by euil affections, or by disorder.

16 Now remaineth the forme of ordering, to which we assigned the last place in the calling. It is euident that the Apostles vsed no other ceremony when they admitted any man to the ministry, but the laying on of hands. And I thinke that this vsage came from the manner of the Hebrues, which did as it were present vnto God by laying on of hands that which they wold haue blessed and hallowed. So when *Iacob* was about to blesse *Ephraim* and *Manasse*, he layed his hands vpon their heads. Which thing our Lord followed, when he prayed ouer the infants. In the same meaning (as I thinke) the Iewes by the ordinance of the lawe, layde hands vpon vne Sacrifices. Wherefore the Apostles by laying on of handes did signifie that they offered him to God, whom they admitted into the ministerie. Albeit they vsed it also vpon them, to whom they applied the visible graces of the Spirit. Howsoeuer it be, this was the solempne vsage, so oft as they called any man to the ministerie of the Church. So they consecrated Pastors and teachers, and so also Deacons. But although there be no certaine commaundement concerning the laying on of handes, yet because wee see that it was continually vsed among the Apostles, their so diligent obseruing of it ought to be to vs in steede of a commaundement. And truly it is profitable, that by such a signe, both the dignitie of the ministerie shoulde be commended to the people, and also that he which is ordered should bee admonished, that he is not nowe at his owne libertie, but made bonde to God and the Church.

Leui. 8. 6.  
Num. 20. 26  
Act. 1. 15. & 6. 2

The forme of  
ordaining mini-  
sters in the Church  
by laying on of  
handes.

Gen. 48. 14.  
Matt. 19. 15.  
Act. 19. 6.



Moreover it shall not be a vaine signe, if it be restored to the naturall beginning of it. For if the Spirit of God, hath ordeined nothing in the Church in vaine, we must thinke that this Ceremonie, sith it proceeded from him, is not vnprofitable, so that it be not turned into a superstitious abuse. Last of all this is to be holden, that not the whole multitude did lay their hands vpon the ministers, but the Pastors onely. Howbeit it is vncertaine whether many did alway lay on their hands or no. But it is euident that that was done in the Deacons, in *Paul* and *Barnabas*, and a fewe other. But *Paul* himselfe in an other place reporteth, that he, and not many other, did lay his hands vpon *Timothee*. I admonish thee (saith he) that thou raise vp the grace which is in thee by laying on of my hands. For, as for that which in the other Epistle is spoken of the laying on of the hands of the degree of Priests, I doe not so take it, as though *Paul* did speake of the company of the Elders, but I vnderstand by that worde the verie ordinance it selfe: as if he had saide: Make that the Grace, which thou hast receiued by laying on of hands when I did create thee a priest, may not be voyde.

A &amp; 6 6. &amp; 13 3.

2. Tim. 1. 6.

1. Tim. 4. 14.

### The iiij. Chapter.

*Of the state of the olde Church, and of the manner of governing that was in use before the Papacie.*

*The ministers  
of the auncient  
Church of Christ  
Presbiters or  
Priestles & Dea-  
cons out of the or-  
der of Presbyters  
Pastors and tea-  
chers chosen.*

Hitherto we haue intreated of the order of governing the Church, as it hath beene deliuered vs out of the pure worde of God, and of the ministeries, as they were instituted by Christ. Nowe that all these things may be more clearly and familiarly opened, and also be better fastened in our mindes: it shalbe profitable in these things to consider the forme of the olde Church, which shal represent to our eyes a certaine image of Gods institution. For although the Bishops of those times did set forth manie Canons, wherein they seemed to expresse more than was expressed in the holy Scripture: yet they with such heedefulnesse framed all their order after the onelie rule of Gods worde, that a man may easly see that in this behalfe they had in a manner nothing disagreeing from the worde of God. But although there might be somewhat wanting in their ordinances, yet because they with sincere zeale endeouored to preserue Gods institution, and they swarued not much from it, it shalbe very profitable here shortly to gather what manner of obseruation they had. As we haue declared that there are three sortes of ministers commended vnto vs in the Scripture: so all the ministers that the olde Church had, it deuided into three Orders. For out of the order of Elders were partly chosen Pastors and teachers: the rest of them had the rule of the iudgement & correction of manners. To the Deacons was committed the care of the poore, & the distributing of the almes. As for the Readers and Acoluthes, were not names of certaine offices: but those whom they called Clerkes, they trayned from their youth vpwarde in certain exercises to serue the church, that they might the better vnderstand to what purpose they were appointed, & might in time come the better prepared to their office: as I shal by & by shew more at large. Therefore *Hierome*, when

when he had appointed fise orders of the Church, reckoneth vp Bifhopes, In Efa. cap. 6  
 Priests, Deacons, Belceuers, and Cathecumeni to the rest of the Cleargy &  
 monkes he giueth no proper place.

2 Therefore to whom the office of teaching was enioyned, all them  
 they named Priestes. In euerie cyty they chose out of their own number one  
 man, to whom they specially gaue the title of Bifhop: that diffentions should  
 not grow of equalitie, as it is wont to come to passe. Yet the Bifhop was not  
 so about the rest in honor and dignitie, that he had a dominion ouer his fe-  
 lowes. But what office the consul had in the Senat, to propound of matters,  
 to aske opinions, to go before the other with counselling, monishing, & ex-  
 horting, to gouerne the whole action with his authoritie, and to put in exe-  
 cution that which is decreed by common counsell the same office had the  
 Bifhop in the assembly of the Priestes. And the olde writers themselves co-  
 fesse, that the same was by mens consent brought in for the necessitie of the  
 times. Therefore *Hierome* vpon the Epistle to *Titus* saith, The same was a  
 Priest which was a Bifhop. And before that by the instinction of the Diuell  
 there were diffentions in religion, & it was said among the people, I am of  
*Paul*, I am of *Cephas*: Churches were gouerned by common counsell of El-  
 ders. Afterward, that the seedes of diffentions might be plucked vp, all the  
 care was committed to one man. As therefore the Priestes do know, that by  
 custome of the Church they are subiect to him that is set ouer the: so let the  
 Bifhops know, that they are about the Priestes, rather by custome, than by  
 the truth of the Lords disposing, and that they ought to gouerne the church  
 in common together. But in an other place he teacheth, howe auncient an  
 institution it was. For he saith that at *Alexandria*, from *Marke* the Euange-  
 list euen to *Heracles* and *Dionysius*, the priestes did alway choose out one of  
 themselves, & set him in a higher degre, whom they named a Bifhop. Ther-  
 fore euery cytie had a company of priestes which were pastors & Teachers.  
 For they all did execute amog the people that office of teaching, exhorting  
 & correcting, which *Paul* appointeth to the Bifhops: and that they might  
 leaue seede after them, they trauailed in teaching the younger men, that  
 had professed theselues souldiours in the holy warfare. To euerie city there  
 was appointed a certaine countrey, that shoulde take their Priestes from  
 thence, and be accounted as it were into the body of that Church. Euerie  
 company (as I haue before sayd) only for preservation of policy and peace  
 were vnder one Bifhop: which was so about the rest in dignitie, that he was  
 subiect to the assemblie of his brethren. If the compasse of ground y was vn-  
 der his Bifhoprike were so great, that he could not suffice to serue al y effi-  
 ces of a Bifhop in euery place of it, in the countrey it self there were in cer-  
 taine places appointed priestes which in small matters shoulde execute his  
 authoritie. Them they called countrey bishops, because in the countrey  
 they represented the Bifhop.

3 But, so much as belongeth to the office, whereof we now speake, as well  
 the bishops as the priestes were bound to apply the distributing of the word  
 and Sacraments. For it was ordained onely at *Alexandria*, (because *Arrius*  
 had there troubled the Church) that the priest should not preach to the  
 people, as *Socrates* saith in the 9. booke of the *Tripartite* history. Which yet  
 Epist. ad Eua.

A colledge or  
 compaignie of  
 priestes in euery  
 citie, to teach, ex-  
 hort, and correct  
 the people: out of  
 that compaignie for  
 auoiding of diffen-  
 tions one chosen to  
 be a Bifhop, the  
 honor and dignitie  
 which a Bifhop  
 so chosen had a-  
 boue the rest, the  
 Countrey furni-  
 shed with priestes  
 from the citie, those  
 priestes vnder the  
 Bifhops authority,  
 the compasse of  
 ground committed  
 to the care of one  
 bishop, teamed his  
 Bifhopricke, in the  
 primitive church.  
 Epi. ad Eua.

Tit. 1 9

*Hierome*

## Cap. 4. Of the outwarde meanes

*Hierom* confesseth that he misliketh not. Truly it should be counted monstrous, if any man had giuen out himself for a bishop, that had not also in very deede shewed himselfe a true Bishop. Therefore such was the seuerity of those times, that all ministers were driuen to the fulfilling of such office, as the Lord requireth of them. Neither do I recheise the maner of one age alone. For euen in *Gregories* time, when the Church was now almost decayed (certainely it was much degenerate from the auncient purities) it had not ben tollerable y any Bishop should abstain from preaching. The priest (saith he in one place) dieth if there be no sould heard of him: because he asketh against himselfe the wrath of the secrete iudge, if he go without sound of preaching. And in another place: When *Paul* testifieth that he is cleane frō the bloud of all: in this saying we be conuinced, we be bounde, we be shewed to be gilty, which are called priests, which beside the euils that we haue of our owne, adde also the deathes of other: because we kill so many as wee being lukewarme & silent do daily see to go to death. He calleth himselfe & other silent, because they were les diligent in their worke than they ought to be. When he spareth not this, y did halfe performe their duty: what think you he would haue done, if a man had altogether sitidle? Therefore this was a great while holden in the Church, that the chiefe duty of the bishop was to feede Gods people with the word, or both publicly & priuately to edifie the Church with sound doctrine.

*For preseruing of discipline, Archbishops and Patriarches ordained by them who neuer meant to forge another forme of ruling the Church, than God hath appointed in his word.*

4 But whereas euery prouince had among their bishops one Archbishop: also where in the *Nicene* Synod there were ordained Patriarches, which should in degree & dignity be aboue the Archbishops, that pertained to the preseruing of discipline. Howbeit in this discourse, that which was most rarely vsed may not be omitted. For this cause therefore chiefly these degrees were ordained, that if any thing happened in any church, y could not well be ended by a few, might be referred to a prouinciall Synode. If the greatnesse or difficulty of the matter required a greater discussing, the Patriarches were also called to it with the Synods, from whō there might be no appeale but to a general Counsell. The gouernmēt so ordered many called a *Hierarchie*, by a name (as I thinke) vnproper, & truly vnused in the scriptures. For the holy Ghost willed to prouide, that no man, should dreame of a principality or dominion whē the gouernment of the church is spoken of. But, if leauing the word we loke vpon the thing, we shal find that the olde bishops ment to forge no forme of ruling the church, differing from that which the Lorde appointed by his worde.

*The office of Deacons the same vnder the apostles & in the primitive Church: the occasion of making Subdeacons and Archdeacons.*

5 Neither was the order of the Deacons at that time any other thā it was vnder the Apostles. For they received the daily offerings of the Faithfull, and the yearely reuenues of the church, to bestow them vpon true vses, that is to say, to distribute them to feede partly the ministers, & partly the pore: but by the appointment of the bishop, to whom also they yearely rendered accountes of their distribution. For whereas the Canons doe euery where make the bishop distributer of al the goods of the church, it is not so to be vnderstanded, as though he did by himselfe discharge that care: but because it was his parte to appoint to the Deacon, who should be receiued into the common almes of the Church, and of that which remained, to whome it should



should be giuen, & howe much to euery one: because he had an ouerseeing whether the deacon did faithfully execute that which belöged to his office. For thus it is reade in the canons which they ascribe to the Apostles: Wee commaund that the Byshoppe haue the goods of the Church in his owne power. For if he be put in trust with the soules of men, which are more precious, much more it is meete that hee haue charge of mony: so that by his power all things may be distributed to the pore by the Elders & Deacons: that they may be all ministred with fear and carefulness. And in the council of *Antioche* it is decreed, that the byshoppes shoulde be restrained that meddle with the goods of the Church, without the knowledge of the Elders and Deacons. But of that point wee neede to make no longer disputation, sith it is euident by many epistles of *Gregorie*, that euen at that time, when otherwise the ordinances of the Church were much corrupted, yet this obseruation continued, that the Deacons should vnder the Byshop be the stewards of the poore. As for Subdeacons, it is likely that at the beginning they were ioyned to the Deacons, that they should vse their seruice about the poore: but that difference was by little and little confounded. But Archdeacons began then to be created, when the plentie of the goods, required a newe and more exact manner of disposing them: Albeit *Hierome* doth say, that it was euen in his age. In their charge was the summe of their reuenues, possessions, & store, and the collection of the daily offerings. Whereupon *Gregory* declareth to the Archdeacon of *Salon*, that he should be holden guilty if any of the goods of the Church, perished either by his fraude or negligence. But whereas it was giuen to them to read the gospell to the people, and to exhort them to prayer: and whereas they were admitted to deliuer the cup in the holie supper, that was rather done to garnish their office, that they shoulde execute it with the more reuerence, when by such signes they were admonished that it was no prophane bailiwiki that they exercised, but a spirituall function and dedicate to God.

Cap.35.

Epi.ad Nep.

Epi.10.lib.1.

6 Hereby also wee may iudge what vse there was, and what manner of distribution of the Church goods. Ech where both in the decrees of the Synodes, and among the olde writers it is to bee founde, that whatsoeuer the Church possesseth either in lands or in mony, is the patrimony of the poore. Therefore oftentimes there this song is sung to the Byshops and Deacons, that they should remember, that they meddle not with their own goods, but the goods appointed to the necessitie of the poore: which if they vnfairfully suppress or wast, they shalbe guilty of bloud. Whereby they are admonished, with great fear and reuerence, as in the sight of God, without respect of persons, to distribute them to whome they be due. Heereupon also come those graue protestations in *Chrysostome*, *Ambrose*, *Augustine*, & other like byshops, whereby they affirme their owne vprightnesse to the people. But sith it is equitie, and established by the law of the Lord, that they which employ their seruice to the Church, should be fed with the common charges of the Church, and also many priestes in that age, consecrating their patrimonies to God, were willingly made poore: the distributing was such, that neither the ministers wanted sustenance, nor the poore were neglected. But yet in the mean time it was prouided, that the ministers themselues, which ought

The bestowing of Church goods.

bought to giue example of honest sparing to other, should not haue so much, whereby they might abuse it to riotous excessse or delicioufnes, but onely wherewith to sustein their owne neede. For those of the Cleargie (saith *Hierome*) which are able to liue of the goods of their parentes, if they take that which is the poores, do commit sacriledge, and by such abuse they eate and drinke to themselves damnation.

*Church goods di-  
uided into foure  
partes: one assigned  
to the maintenance  
of the Cleargy, the  
rest to other uses.*

7 First the ministracion was free and voluntarie, whereas the Byshops and Deacons were of their own will faithfull, and vprightnesse of conscience and innocencie of life were to them in steede of the Lawes. Afterward when euill examples grew of the greedines or peruerse affections of some, to correct those faultes, the canons were made, which diuided the reuenues of the Church into foure parts: of which they assigned one part to them of y Clergy, the second to the poore, the third to the maintenance and reparation of Churches, and other holy buildinges, the fourth to the poore as well strangers as of their owne countrie. For whereas the other canons, giue this last part to the Byshop, that varieth nothing from my abouesaide diuision. For they meane not that that part should be his own, that either he himselfe alone should deuoure it, or powre it out, vpon whom or what he list, but that it should suffice to maintaine the Hospitalitie which *Paul* requirerh of that order. And so doe *Gelasius* and *Gregory* expound it. For *Gelasius* bringerh no other reason why the byshop should chalenge any thing to himself, but that he might giue it prisoners and straungers. And *Gregory* speaketh yet more plainly. It is the maner (saith hee) of the sea Apostolike, to giue commaundement to the Bishop when he is ordered, that of al the reuenue that ariseth, there be made foure portions: that is to say, the one to the Byshop & his Family for Hospitalitie, and entertainment; the second to the Clergy; the third to the poore; the fourth to the repairing of Churches. Therefore it was lawfull for the Byshop to take nothing to his owne vse, but so much as were enough for moderate and meane foode and clöthing. If any began to exceed either in riotous expence, or in ostentation & pompe, he was by & by repressed by his fellowes, and if he obeyed not, he was put from his dignitie.

*The treasures  
or implements of  
the church made  
away to helpe the  
necessities of the  
poore, which  
could not other-  
wise be provided  
for.*

*Tripar. hist. lib. 5  
Lib. 11. cap. 16.  
Ad Nepot.*

8 As for that which they bestowed vpon garnishing of holy thinges, at the first it was verie litle. Afterwarde when the Church became somewhat richer, yet in that behalfe they still kept a meane. And yet all the mony that was bestowed thereupon, remained safe for the poore, if any greater necessity happened. So when famine possessed the prouince of *Hierusalem*, and the neede could not otherwise be relued, *Cyryllus* sold the vessels and garmentes and spent them vpon sustenance of the poore. Likewise *Acacius* bishop of *Amida*, when a great multitude of the Persians, in a manner starued for hunger, called together the Clergie, and when hee had made that notable oration, Our God needeth neither dishes nor cuppes, because he neither eateth nor drinketh, he molt the vessels, to make thereof both meat and ransome for men in misery. *Hierom* also, when he inueyeth against the too much gorgeousnes of temples, dorth with honour make mention of *Exuperius* Byshop of *Tholosa* in his time, which carried the Lords bodie in a wicker basket, and his blood in glasse, but suffered no pore man to be hungrie. That which I euen now saide of *Acacius*, *Ambrose* rehearteth of himselfe. For when the *Arrians* char-

charged him, for that he had broken the holy vessels to ransom prisoners, he ysed this most godly excuse: He y sent the Apostles without gold, gathered Churches together without gold. The church hath gold, not to keepe it, but to bestow it, and to giue reliefe in necessities. What neede is to keepe that which helpeth not? Do we not know, how much gold & siluer the Assyrians tooke out of the temple of the Lord? Doth not the priest better to melt the for the sustenance of the poore, if other reliefes do faile, than an enemy a robber of God to beare them away? Wil not the Lorde saye: Why hast thou suffered so many needy to dy for hunger? & verily thou hadst gold whereof thou mightst haue ministred them sustenance. Why were so many led away captiue, & not ransomed? why were so many slaine by the enemy? It had ben better that thou shouldest saue the vessels of liuing men, than of mettalles. To these things thou shalt not be able to aunswere. For what wouldest thou say? I feared least Gods temple should want garnishing. He woulde answer: Sacramentes require not golde: neither do those things please with gold y are not bought with gold. The ransoming of prisoners is a garnishing of Sacramentes. In summe, wee see that it is most true which the same man saith in an other place, that whatsoeuer the Church then possessed was the store of the needie. Againe: that a Bishop hath nothing that is not the poores.

Lib. 5. epist.  
31. & 33.

9 These that we haue rehearsed were the ministeries of the old Church. For the other of which the Ecclesiasticall wryters make mention, were rather certaine exercises and preparations, than appointed offices. For those holy men, that they might leaue a store for the church after them, receiued into their charge, gouernance & discipline, young men which with the consent and authoritie of their parentes, professed theselues souldiours of the spirituall warfare: and they so framed the from their tender age, that they should not come vnskilfull & raw to the executing of their office. But all they that were instructed with such beginnings, were called Clerkes. I would in deede that some other proper name had rather been giuen them. For this name grew in error, or of corrupt affection: for asmuch as Peter calleth the whole church the Cleargie, that is to say, the Lords inheritaunce. But the institution it selfe was verie holy & profitable, that they which woulde consecrate themselves & their seruice to the Church, should be so brought vp vnder the keeping of the bishop, y none should minister to the Church, but he that were wel informed aforehand, & that had from his very youth both sucked holy doctrine, & by seuer discipline put in a certayne continuing qualitie of grauity & holly life, & were estranged from worldly cares, and were accustomed to spirituall cares & studies. But as young souldiours are by certaine counterfaiit skirmishes instructed to learne true and earnest fight, so there were also certaine rudimentes, whereby they were exercised while they were Clerkes, before that they were promoted to the verie offices. Therefore first they committed to the Clerkes the charge to open and shut the church, & they named them *Ostiaarii* dorekeepers. Afterward they called them *Acoluthi*, tolowers, which waited vpon the Bishop in his household seruices, and did continually accompany him, first for honors sake, and then that no suspicion should arise of the. Moreover that by litle & litle they might

The institution of  
young Cleargie men  
and clerkes in  
lower functions,  
to be trained up  
for the higher ser-  
uices of the church

1. Pet. 5. 3.



might become knowne to the people, and get to themselves commendation: also that they might learne to abide the sight of all men, and to speake before all men: that being made priestes, when they came forth to teache, they should not be abashed with shame: therefore place was appointed the to reade in the pulpit. After this maner they were promoted by degrees, to shewe prooffe euery one of their diligence in all their seuerall exercises, till they were made Subdeacons. This only is my meaning, that those were rather grosse beginnings, than such offices as were accounted among the true ministers of the Church.

*The care vvhich  
the olde church  
had in making  
choise of fit men  
for church offices.  
Their order not al  
vvayes one & the  
same concerning  
the persons by  
vvhose church-  
ministers were  
made.  
1. Tim. 3. 3*

Lib. 2. epist. 5

10 Whereas we said y<sup>e</sup> the first & second point in the calling of ministers, are, what maner of men they ought to chose, & how great a religious care-fulness they ought to vse in that matter: therein the olde Church hath folowed the prescribed order of *Paul*, & the examples of the Apostles. For they were wont to come together to chose the pastors with most great reuerence & careful calling vpon the name of God. Beside this they had a forme of examination, whereby they tried the life & doctrine of them that were to be choien by y<sup>e</sup> rule of *Paul*. Only they somewhat offended herein with to great seueritie, because they would require more in a Bishop than *Paul* required, & specially in proceesse of time they required vnmarrid life. But in the other points their obseruation was agreeing with *Paul*'s description. But in this which we made the third point, that is to say, who ought to institute ministers, they kept not alway one order. In olde time, none was receiued into y<sup>e</sup> company of Clerkes, without the consent of all the people: in so much that *Cyprian* laboureth earnestly to excuse that he appointed one *Aurelius* to be a Reader without asking aduise of the Church, because that was don beside the custome, though not without reason. For this he saith before: In ordering of Clerkes, dere brethren, we are wont first to aske you aduise, and by common counsel to weigh the maners and deseruings of euery one. But because in these lesser exercises there was not muche perill: because they were choien to a long prooffe, & not to a great office, therefore the consent of the people therein cessed to be asked. Afterwarde in the other degrees also, except the Bishoprike, the people commonly left the iudgement & choise of them to the Bishop and the priestes, that they shoulde examine who were meete & worthie: sauing peraduenture when new priestes were appointed for paroches: for then it behoued that the multitude of that place namely should consent. Neither is it any maruel, that the people in this behalfe was litle carefull in keeping their owne right: For no man was made a Subdeacon, that had not shewed a long prooffe of himselfe in his being a Clerke, vnder that seueritie of discipline, which then was vsed. After that hee had ben tried in that degree, hee was made a *Deacon*. From thence he came to the honor of presthood if he had behaued himselfe faithfully. So no man was promoted, of whom there had not beene in deede a triall had many years before the eyes of the people. And there were many canons to punish their faulkes: so y<sup>e</sup> the Church could not be troubled with euil priests or Deacons, vnles it neglected the remedies. Howbeit in the priestes also there was alway required the consent of them of the same citie: which the verie first canon testifieth in the 67. distinction, which is fathered vpō *Anacletus*. Finally, all  
the

the admissions into orders were therefore done at certaine appointed times of the yeare, that no mā should priuily creepe in without the consent of the faithful, or should with too much easines be promoted without witnesses.

11 In choosing of Byshops the people had the libertie long preserved, none should be thrust in that were not accepted of all. This therefore was forbidden in the councell at *Antioch*, that none should be thrust in to them against their will. Which thing also *Leo* the first doth diligently confirme. Heereupon came these sayings: Let him be chosen, whome the Cleargy, and the people, or the greater number shall require. Againe: Let him that shall beare rule ouer all, be chosen of all. For it must needes be, that he that is made a ruler being vnknownen and not examined; is thrust in by violence. Againe, Let him be chosen, that is both chosen by the Clerkes, and desired by the people; and let him be consecrate by them of that Prouince, with the iudgement of the Metropolitan. The holy Fathers tooke so great heede that this libertie of the people should by no mean be diminished, that when the generall Synode gathered together at *Constantinople* did order *Nectarius*, they would not do it without the allowance of the Cleargy and people, as they testified by their epistle to the Synode of *Rome*. Therefore when any Bishop did appoint a successor to himselfe, it was not otherwise stablished vnlesse the whole people did confirme it. Whereof you haue not onely an example, but also the very forme in *Augustine* in the naming of *Eradius*. And *Theodorite*, when hee rehearseth that *Peter* was named by *Athanasius* to be his successor, by and by addeth, that the order of Priestes confirmed it, and the magistrate, and nobilitie, and the people approued it with their allowing shewe.

*The consent of the people in the making of byshops.*  
Epi.90.cap.2.

Epistola. 10.  
Theod.lib.4.  
cap.20.

12 I graunt in deede that this also was by very good reason stablished in the Councell at *Laodicia*, that the Election should not be left to multitudes. For it scarcely happeneth at any time, that so many heads should wel order any thing with one meaning: and commonly this is true, that the vncertaine communitie is diuided into contrarie affections. But for this perill there was vsed a very good remedie. For first the Clerkes onely did choose: whom they had chosen they presented to the Magistrate, or to the Senate and cheefe men of the people. They, after consultation hadde, if they thought the election good, confirmed it: if not, they did choose an other, whom they did rather allowe. Then the matter was moued to the multitude, which although they were not bounde to those foreiudgements, yet thereby they could the lesse be disordered. Or if they began at the multitude: that was don only to learn whome they did cheefly desire. When the desires of the people were heard, then they of the Cleargy did chose him. So neither was it lawful for the Clergy to appoint whome they listed, neither were they bound to obey the foolish desires of the people. *Leo* appointeth this order in another place, when he saith: There are to be looked for, both the desires of the citizens, the peoples testimonies, the iudgement of the honourable, and the election of the clearkes. Againe, Let there be holden the testimonie of the honourable, the subscription of the clearks, the consent of the order & communalty. No reason (sayth he) suffreth it to be otherwise done. And nothing else meaneth that decree of the Synode at *Laodicia*, but that the Cleargy

*The order of the Councell of Laodicia that the election of Byshops should not be left to multitudes, whereby notwithstanding the regard of the multitude was excluded.*  
Cap.13.

Episto. 37.

and



and cheefe of the people, should not suffer themselues to be carried away by the vndiscrete multitude: but rather that with their wisdome and grauitie they should repress the peoples foolish affections, if at any time need should so require.

*How long it continued in use thus the Cleargy, the cheefe rulers, and the people had all to doe in the elections of byshops.*

13 This order of choosing was yet in force in the time of *Gregory*: and it is likely that it endured long after. There remaine many Epistles of his, that giue euident testimonie of this matter. For so oft as he hath to doe with the creating of any new bishop, he useth to write to the clergy, to the order, and to the people, & sometime also to the ruler, according as the gouernment of the city is appointed. But if by reason of the disordered state of y<sup>e</sup> church, he committeth to any Byshop adioyning the charge of ouerseeing in the election, yet he alway requireth a solemn decree strengthened with the subscriptions of all. Yea and when there was one *Constantinus* create Byshop at *Milaine*, and that many of the *Milaneis* were by reason of the inuasion of the barbarous nations fled to *Genua*: he thought that the election coulde not otherwise be lawfull, vnlesse they also were called together & gaue their assent. Yea there are not yet fise hundred yeares past, since Pope *Nicholas* decreed thus of the election of the byshop of *Rome*: that the cardinal bishops should beginne, then that they shoulde ioine to them the rest of the cleargy, last of all that the election should be confirmed by the consent of the people. And in the ende he reciteth that decree of *Leo*, which I euen nowe alledged, and commaundeth it from thence forth to bee in force. But if the malice of wicked men shall so preuail, that the clearks to make a true election be compelled to depart out of the citie: yet he commaundeth that some of the people be present with them. As for the Emperors consent, so farre as I can perceiue, was required onely in two churches, that is, *Rome* and *Constantinople*: because there were the two seates of the Empire. For whereas *Ambrose* was sent to *Milaine* with a power from *Valentinian* to gouern the election of the new Bishop: that was extraordinarily done, by reason of greuous factiōs wherewith the citizens then boyled among themselues. But at *Rome* in olde time the Emperours authority was of so greate force in creating of the Byshop: that *Gregory* sayeth, that hee was set by his commaundement in the gouernment of the Church: when yet by solempne vsage hee was desired by the people. This was the manner, that when the cleargy and the people had appointed any bishop, the cleargy should forthwith moue it to y<sup>e</sup> emperor, y<sup>e</sup> he should either by his allowance confirme y<sup>e</sup> election, or by disallowance vndo it. Neither are the decrees that *Grasian* gathereth together, repugnant to this custome: wherein is nothing else said, but that it is in no wise to be suffered, that taking away the canonically election, a king should appoint a Byshop after his owne lust: and that the Metropolitan should consecrate none that were so promoted by violent powers. For it is one thing to spoile the Church of her right, that all should be transferred to the lust of one man: & another thing to graunt this honour to a king or an Emperour, that by his authoritie he may confirme a lawfull election.

Lib. 3. Epi. 69.

Distin. 23. cap. in nomine.

Epist. y lib. 1.

*The auncient manner of byshops assembling themselues to consecrate byshops chosen.*

14 Now it followeth, that we entreat with what forme the ministers of y<sup>e</sup> Church were admitted into their office after election: this the Latines called Ordination or Consecration: the Greekes haue called it *Cheirotonia*, listing



vp of handes, and sometime also *Cheirothesia*, laying on of handes. Howbeit *Cheirotonia* is properly called that kinde of election, where mens consent is declared by holding vp of their hands. There remaineth a decree of the Nicene councell, that the Matropolitane should meete together with al the Bishops of the prouince to order him which is chosen. But if some of them be hindered either by length of the way, or by sickenes, or by any necessitie, that yet three at the least should meete: & that they that are absent should be by letters testifie their consent. And this Canon, when with discontinuance it grewe out of vse, was afterward renewed with many Synodes. But all, or at least so many as had no excuse, were therefore commaunded to be present, that they might haue the grauer triall of the learning & manners, of him that was to be ordered: for the matter was not done without trial. And it appeareth by *Cyprians* words, that in the old time they were wont not to be called after the election, but to be present at the election: & to this end that they should be as it were gouernors, that nothing should be troublesomely done in the multitude. For where hee saide, that the people haue power either to choose worthie Priests, or to refuse vnworthie, within a litle after he addeth: Wherefore according to the tradition of God & of the Apostles, it is to be diligently kept & holden (which is yet holden with vs also & in a manner throughout al prouinces) that for the right celebration of orderings, all the Bishops adioyning of the same prouince should come together to y<sup>e</sup> people for which a gouernor is ordered, & that the bishop be chosen in presence of the people. But when they were sometime slowly gathered together, and there was peril least some would abuse that delay to occasion of ambitious suing: it was thought y<sup>e</sup> it should be enough if after the election made, they should meete & after allowance vpon lawfull examination consecrate him.

15 When this was ech where done without exception, by litle and litle a diuerse manner grewe in vse, that they which were chosen should resort to the Metropolitane citie to fetch their ordering. Which came to passe rather by ambition, & by deprauation of the first institution, than by any good reason. And not long after, when the authoritie of the sea of Rome was now increased, there came in place yet a worse custome, that the Bishops almost of all *Italie* should fetch their consecration from thence. Which we may note out of the Epistles of *Gregorie*. Only a few cities, which did not so easily giue place, had their ancient right preserved: as there is an example had of *Milaine*. Peradventure the only Metropolitane cities kept their priuiledge. For al the Bishops of y<sup>e</sup> Prouince were wont to come together to y<sup>e</sup> chief citie to consecrate the Archbishop. But the Ceremonie was laying on of hands. For I read of no other Ceremonies vsed: sauing that in the solemne assembly the Bishops had a certaine apparel whereby they might bee distinctly known from other Priests. They ordered also Priests & Deacons with onely laying on of hands. But euerie Bishop with the companie of priests ordered his own Priestes. But although they did all the same thing: yet because the Bishop went before, and it was all done as it were by his guiding, therefore the ordering was called his. Whereupon the old writers haue oft this saying: that a Priest differeth from a Bishop in no other thing, but because hee hath not the power of ordering.

Epi. 4. lib. 1.

The beginning of the custome for Bishops chosen to repaire to their metropolitane for consecration: the corrupt vse of coming to Rome for it: the rites and ceremonies therein vsed. Lib. 2. Epist. 69. 46.

## The v. Chapter.

*That the olde forme of gouernement is vtterly overthrowen  
by the tyrannie of the Papacie.*

*The corruption  
of the Church of  
Rome in choosing  
Bishops without  
regard of manners,  
learning, or as  
much as yeares of  
discretion.*

NOW it is good to set before mens eyes the order of gouerning the church that the sea of Rome and all the champions thereof doe keepe at this day, and the whole image of that Hierarchie which they continually haue in their mouth, and to compare it with that order of the first & old Church which we haue described: that by the comparison it may appeare what manner of Church they haue, which vse this onely title to charge or rather to ouerwhelme vs. But it is best to begin at Calling, that we see both who, and what manner of men, and by what order they be called to this ministerie. And then afterwarde we shall consider how faithfully they execute their office. We will giue the first place to Bishops: to whom I woulde to God this might be an honor, to haue the first place in this discourse. But the matter it selfe doeth not suffer mee, once to touch this thing bee it neuer so lightly, without their great shame. And yet I will remember, in what kind of writing I am now occupied: and will not suffer my talke, which ought to be framed onely to simple doctrine, to flowe abroad beyond due bondes. But let some one of them that haue not vtterly lost all shame, answer me, what maner of bishops are at this day commonly chosen. Truly it is now growen too much out of vse, to haue any examination had of their learning: but if there bee had any respect of learning, they choose some lawyer that can rather brawle in a court, than preach in a Church. This is certaine, that these hundred yeres there hath scarcely beene euery hundreth man chosen that vnderstood any thing of holy doctrine. I doe not therefore spare the former ages, for that they were much better, but because we haue now onely the present Church in question. If iudgement be had of their manners, wee shall finde that there haue beene fewe or almost none, whom the olde Canons woulde not haue iudged vnworthie. He that was not a drunkard, was a whoremonger: hee that was also cleane from this wickednesse, was either a dyce, or a hunter, or dissolute in some part of his life. For there be lighter faults, which by the olde Canons doe exclude a man from being a Bishop. But this is a most great absurditie, that verie children scarcely tenne yeres olde, are by the Popes graunt made Bishops. They are growen to such shamelesnes and sensles dulnes, that they dreaded not that extreme yea and monstrous wicked doing, which is vtterly abhorring from the verie sense of nature. Hereby appeareth how religious their elections were, where the negligence was so carelesse.

*Both magistrates  
and people vtterly  
excluded in the  
Church of Rome  
from meddling in  
the election of  
Bishops: the pro-  
sense under  
which they are  
excluded.*

2 Nowe in election, all that right of the people is taken awaye. Their desirings, their assentings, their subscribinges, and all such thinges are vanished: the whole power is transferred to the Canons onely. They bestowe the Bishopricke vpon whom they will, and afterwarde bring him forth into the sight of the people, but to bee worshipped, not to bee examined. But Leo cryeth on the other side, that no reason suffereth it, and hee pronounceth



ceth that it is a violent imposition. *Cyprian*, when he testifieth that it proceedeth from the lawe of God that it shoulde not bee done but by the consent of the people, sheweth that the contrarie maner is repugnant to the worde of God. The decrees of so many Synodes doe most seuerely forbid it to bee otherwise done: and if it be done, they comānd it to be void. If these things be true, there now remaineth in the Papacie no Canonical election, neither by Gods law nor by the Ecclesiasticall law. But although there were no other euil, yet how shall they be able to excuse this that they haue so spoyled the Church of her right? But (say they) the corruption of times so required, that because in appointing of bishops, hatreds and affections more preuailed with the people and the Magistrates, than right and sounde iudgement, therefore the rule thereof shoulde be giuen to a few. Admit verily that this were the extreme remedie of a mischiefe in dispaired case. But such the medicine it selfe hath appeared more hurtfull than the very disease, why is not this new euil also remedied? But (say they) it is exactly prescribed to the Canons, what they ought to follow in the election. But do we doubt, but that the people in olde time did vnderstand that they were bound to most holie lawes, whē they saw that they had a rule set them by the word of God, when they came together to choosē a bishop? For that onelie voice of God, whereby he describeth the true image of a bishop, ought worthilie to be of more value than infinite thousands of Canons. But neuertheless the people, corrupted with a most euil affection, had no regarde of the lawe or of equitie. So at this day though there be verie good lawes written, yet they remaine buried in papers. Yet for the most part it is vsed in mens maners, yee and allowed as though it were done by good reason, that dronkardes, whoremongers, dicers, are commonly promoted to this honor: (It is but litle that I say) that bishoprikes are the rewards of adulteries and bawderies. For whē they are giuen but to hunters and falconers, it is to be thought to be gaily bestowed. Any way to excuse so hainous indignity, it is too much wicked. The people (say I) had in old time a very good Canon to whom Gods worde prescribed, that a bishop ought to be vnreprovable, a teacher, no fighter, &c. *1. Tim. 3. 1.* Why therefore is the charge of choosing removed from the people to these men? Because forsooth the word of God was not heard among the tumults & seditious partakings of the people. And why should it not at this day be removed againe frō these men, which not only do breake all lawes, but casting awaie all shame, do wantonly, couetously, ambitiously, mingle and confound Gods and mens matters together?

3 But they lie, when they saie, that this was deuised for a remedie. We oftē read that in old time Churches were in tumultes at the choosing of bishops: yet neuer anie mā durst think of taking away the authoritie frō the people. For they had other waies whereby they might either preuent these fautes, or amend them if they were already committed. But I wil tell what it is. When the people began to be negligent in making the elections, and did cast their care vpon the Priests as litle belonging to them, they abused this occasion to vsurpe a tyrannie to themselves, which afterward they stablished by new Canons set forth. As for their ordering, it is nothing else but a meere mockage. For the shew of examination that they there set out is so vaine and hun-

*VP*hat occasiō the Romain cleargie hath taken to defraude the Church of her rights in elections, and paines to get into their owne hands that which they saue so glosely abused.



gry, that it wanteth euē al colour. Therefore whereas in some places Princes haue by couenant obtained of the byshops of *Rome*, that they themselves might name byshops, therein the church suffered no new losse: because the election was taken away, onely from the Canons, which had by no right violently taken it, or verily stolen it. Truly this is a most foule example, that out of the court are sent byshops to possesse Churches: and it should be the worke of godly Princes to abstaine from such corruption. For it is a wicked spoiling of the church, when there is thrust vnto any people a byshop, whom they haue not desired, or at least with free voice allowed. But that vnorderly manner which hath long ago bin in the Churches, gaue occasion to Princes to take the presentation of byshops into their owne hands. For they had rather it ſhould be their gift, than those mens, to whom it nothing more belonged, and which did no lesse wrongfully abuse it.

*The abuses of  
the Church of  
Rome in making  
Priests and Dea-  
cons.*

*Dist. 70. cap. 1.*

4 Loe here is a noble calling, by reason whereof the byshops boast themselves to be the successors of the Apostles. But they say that the authoritie to create priests belongeth to them only. But in this they most leawdly corrupt the olde institution: because they doe not by their ordering create Priests to rule & feede the people, but Sacrificers to Sacrifice. Likewise when they cōsecrate Deacons, they do nothing of their true & proper office, but they ordaine them only to certain Ceremonies about the chalice & the paten. But in the Synode at *Chalcedon*, it is cōtrariwise decreed, that the orderings should not be absolutely giuen, that is to say, but that a place should be therewithal assigned to them that are ordered, where they shal exercise their office. This decree is for two causes very profitable. First, that the Church shoulde not be burdened with superfluous charges, nor that that shoulde be spent vpon idle men which should be giuen to the poore: Secondly, that they which be ordered, should thinke that they be not promoted to an honour, but that there is an office committed vnto them, to the execution wherof they are bounde by solemne protestation. But the Romishe maisters (which thinke that there is nothing in religion to be cared for, but their bellie) first doe expounde title to be the reuenue that may suffice to sustaine them, whether it be by their owne liuelyhoode or by benefice. Therefore when they order a Deacon or a Priest, without taking care where they ought to minister, they giue them the order, if they bee riche enough to find themselves. But what man can admit this, that the title which the decree of the Counsell requireth, should be the yearly reueue for their sustentance? But now because the later Canons condemned the bishoppes with penalty to finde them whom they had ordered without sufficient title, by this mean to restraine their too much easie admitting: there hath beene also a suttletie deuised to mocke out this penaltie. For he that is ordered, naming any title whatsoeuer it be, promisseth that he wil be content therewith: by this shift he is driuen from his action for his finding. I passe ouer a thousand fraudes that are herein vsed: that when some doe falsely name vaine titles of benefices, whereupon they can not make fīue shillings by yeare: other some vnder secret couenāt do borow benefices, which they promise that they wil by & by restore againe, but sometime thy restore not at all. And such other mysteries.

5 But although these grosser abuses were taken away, is not this alway an absurditie, to appoint a Priest to whome you assigne no place? Also they order no man but to sacrifice. But the true ordinance of a Priest is, to be called to the gouernment of the Church: and a Deacon to be called to the gathering of the almes: they doe in deede with many pompes shadowe their doing, that in the verie shew it may haue a reuerence among the simple. But among men that haue their sounde wit, what can these disguisings auail, if there be no sound stuffe or trueth vnderneath them? For they vse ceremonies about it, either fetched out of Iewishnesse, or fained of themselves: which it were better to forbear. But of true examination, (for I nothing passe vpon that shadowe which they retaine) of the peoples consent, and of other things necessarie, they make no mention. I call a shadowe their foolish gesturings meete to be laughed at, framed to a sonda and cold counterfainting of antiquitie. The bishops haue their deputies which before the ordering may enquire of their learning. But what? whether they can read their masses, whether they can decline a comon nowne, that they shal light vpon in reading, coniugate a verb, or do know the signification of one word, for it is not necessarie that they be cunning enough to construe a verse. And yet they be not put back fro Priesthood which faile euen in the childish rudiments, so y they bring any mony or commendation of fauor. Of like sort it is, that when they are brought to the altar to be ordered, it is asked thrise in a tongue not vnderstanded, whether they be worthie of that honour. One aunswereth which neuer saw them: (but because nothing should want of the forme, hee hath that part in the play) They are worthie. What may a man blame in these reuerend fathers, but that which mocking in so open Sacrileges, they do without shame laugh to scorne both God & men? But because they are in long possession thereof, they thinke that now it is lawfull for them. For whosoever dare once open his mouth against these so euident & so hainous wicked doings, he is forthwith haled by them to punishment of death, as though it were one that had in old time disclosed abroad the holie mysteries of *Ceres*. Would they do this if they thought that there were any God?

6 Now howe much do they behaue themselves better in bestowing of benefices: which thing was once ioyned with the ordering, but nowe it is altogether separate? There is among them a diuerse manner. For the Bishops onely do not conferre benefices: and in those whereof they are saide to haue the conferring, they haue not the full right, but other haue the presentation, and they reteine only the title of collation for honors sake. There are also nominations out of scholes, and resignations, either simple, or made for cause of exchange, commendatorie writings, preuentions, and whatsoeuer is of that sort. But they also behaue themselves that none of them can reproche an other with any thing. So I affirme, that scarcely euery hundred benefice, is bestowed at this day in the papacie without Simonie, as the old writers defined Simonie. I doe not say that they all buy them with readie mone: but shewe me one of twentie that commeth to a benefice without some by commendation, some either kinned or alliance promoteth, and some the authoritie of their parentes: some by doing of pleasures doe get themselves fauor. Finally benefices are giuen to this ende, not to provide

*The disguising ceremonies which the church of Rome vseth in making her priests*

*Corruption in bestowing benefices.*

*Epi. 11. lib. 3.*

for the Churches, but for them that receiue them. Therefore they call them benefices, by which wordes they do sufficiently declare, that they make no other account of them, but as the beneficiall giftes of Princes, whereby they either get the fauour of their souldiers or reward their seruices. I omit how these rewardes are bestowed vpon barbars, cockes, moile keepers, and such dreggish men. And now iudiciall courts doe ring of no matters more, than about benefices: so that a man may say that they are nothing else but a pray cast afore dogges to hunt after. Is this tollerable euen to be heard of, that they should be called Pastors, which haue broken into the possession of a Church as into a ferme of their enemye? that haue gotten it by brawling in the lawe? that haue bought it for money? that haue deserued it by filthie seruices: which being children yet scantly able to speake, haue receiued it, as by inheritance from their vncles and kinsmen, and some bastards from their fathers?

*Many churches  
committed to one  
mans charge un-  
able to order one.*

7 Would euer the licentiousnesse of the people, though they had bene neuer so corrupt & lawlesse, haue gone so farre? But this is also more monstrous, that one man, (I will not say what manner of man, but truly such a one as cannot gouerne himselfe) is set to gouerne fise or sixe Churches. A man may see in these dayes in Princes courts, yong men that haue three abbaties, two Bishopricks, one Archbishoprike. But there bee commonly Canons with fise, sixe or seuen benefices, whereof they haue no care at all, but in receiuing the reuenues. I will not obiekt, that it is echewhere cried out against by the worde of God, which hath long agoe ceased to be of any estimation at all among them. I will not obiekt, that there haue bene many most seuerer penall ordinances in many Councils made against this wickednesse: for those also they boldly despise as oft as they list. But I say that both are monstrous wicked doings, which are vtterly against God and nature & the gouernment of the Church, that one robber shal oppresse many Churches at once, and that he should be called a Pastor, which cannot be present with his flocke though he would: and yet (such is their shamefulnesse) they couer such abominable filthinesse with the name of the Church to deliuer them selues from al blame. But also (and God will) in these lewdneses is continued that holy succession, by the merite wherof they boast that it is wrought that the Church may not perish.

*Monkes in the  
church of Rome  
made priestes and  
fil continuing  
Monkes contrarie  
to the ancients both  
customes and Ca-  
nons, yet when  
they are made, not  
discharging the  
dutie of priestlie  
member.  
Epi. 11. li. 3.*

8 Nowe (which is the second marke in iudging a lawfull Pastor) let vs see how faithfully they exercise their office. Of the Priestes that bee there created, some be Monkes, some be (as they call them) Secular. The first of these two companies was vnknown to the old Church: and it is so against the profession of Monkes, to haue such a place in the Church, that in olde time when they were chosen out of Monasteries into the clergie, they ceased to be Monkes. And Gregorie, whose time had much dregges, yet suffred not this confusion to be made. For hee willett that they bee put out of the cleargie that be made Abbots, for that no man can rightly be together both a Monke and a clearge: fith the one is a hinderance to the other. Nowe if I aske, howe hee well fulfilleth his office, whome the Canons declare to bee vnmeet, what I pray you, will they aunswere? They will forsooth alleadge vnto mee those vntimely borne decrees of Innocent and Boniface, where-  
by



by Monkes are so receiued into the honour and power of Priesthood, that they might still abide in their Monasteries. But what reason is this, that euerie vnlearned asse, so soone as he hath once possessed the sea of Rome, maie with one worde ouerthrow all antiquitie? But of this matter we shall speake hereafter. Let this suffice for this time, that in the purer Church it was holden for a great absurdity, if a Monke did execute the office of Priesthoode. For Hierome saith that he doth not execute the office of a Priest, while he is conuersant among Monkes: and maketh himselfe one of the common people to be ruled by the Priestes, But, although we graunt them this, what do they of their dutie? Of the mendicants some doe preach, all the other Monkes either sing or mumble vp masses in their dennes. As though either Christ willed, or the nature of the office suffereth Priests to be made to this purpose. Whereas the Scripture plainly testifieth, that it is the priestes office to rule his owne Church, is it not a wicked prophanation, to turne an other way, yea vtterly to change the holie institution of God? For when they are ordered, they are expressly forbidden to doe the things that God commandeth al priests For this song is song to them: let a Monke content with his cloister, not presume to minister the Sacramentes, not to execute anie thing belonging to publike office. Let them denie, if they can, that it is an open mockerie of God, that any priest should be made to this purpose, to absteyne from his true and naturall office: and that he which hath the name may not haue the thing.

A<sup>2</sup>. 20. 33.

9 I come to the secular priests: which are partly beneficed men, (as they cal them) that is to say, haue benefices whereupon to liue: and partly doe let out their daily labour to hire, in massing, or singing, and liue as it were of a stipend gathered thereupon. Benefices haue either care of soules, as bishoprikes and cure of paroches: or they be the stipends of deintie men, that get their liuing with singing, as prebendes, Canonships, personages, and dignities, chaplainships and such other. Howbeit, since things are now turned vpside downe, Abbacies and priories are giuen to verie boyes, by priuiledge, that is to say by common and vsuall custome. As concerning the hirelings, that get their liuing from day to day, what should they doe otherwise than they do? that is in seruile and shamefull maner to giue out them selues for gaine, specially sith there is so great a multitude as nowe the worlde swarmeth with. Therefore when they dare not beg openly, or forasmuch as they thinke they shoulde but litle profite that way, they goe about like hungrye dogges, and with their importunacie, as with barking, they enforce out of men against their willes somewhat to thrust into their belly. Here if I would go about to expresse in words, how great a dishonor it is to the Church, that the honor and office of priesthood is come to this point, I shoulde haue no ende. Therefore it is not meete that the readers should looke for at my hande such a long declaration as may be proportional to so hainous indiginitie. Briefe I say, if it be the office of priesthood, (as the word of God prescribeth, and the auncient canons require) to feede the Church, and to gouerne the spirituall kingdome of Christ: all such sacrificers as haue none other worke or wages, but in making a market of masses, are not onely idle in their office, but also haue no office at all to exercise. For there is no

*The abuses of  
the Church of  
Rome in the office  
of her secular  
priests.*

1. Cor. 4. 21.

place assigned them to teach: they haue no flocke to gouerne: Finally there is nothing left to them, but the altar, whereupon to sacrifice Christ: which is not to offer to God, but to diuels, as we shal see in another place.

*Other idle sorts  
of priestes nei-  
ther gouerning  
the Church nor  
distributing at all  
the word or Sa-  
craments.*

10 I doe not here touch the outward faulces, but only the inwarde euil, which sticketh fast by the roote in their institution. I will adde a saying, which wil found il in their eares: but because it is true, I must speake it: that is the same degree are to be accounted Canons, Deanes, Chaplaines, Prouostes, and all they that are fedde with idle benefices. For what seruice can they do to the Church? For they haue put from themselves the preaching of the worde, the care of discipline, and ministracion of Sacraments, as too much troublesome burdens. What then haue they remaining, whereby they may boast themselves to be true priestes? Singing forsooth, and a pompe of Ceremonies. But what is that to the purpose? If they all eage custome, if vse, if prescription of long time: I againe on the other side do laie vnto them the definition of Christ, whereby he hath expressed vnto vs both true priestes, and what they ought to haue that wil be accounted such. But if they cannot beare so harde a lawe, to submit themselves to Christs rule: at the least let them suffer this matter to be determined by the authoritie of the Primitiue church. But their case shal be neuer the better, if their state be iudged by the olde Canons. They that haue degenerate into Canons, should haue beene priestes, as they were in olde time, that should rule the Church in common with the Bishop, and be as it were his companions in the office of Pastor. Those Chapter dignities as they call them, doe nothing at all belong to the gouerning of the Church: much lesse, chapelinships, and the other dregges of like names. What account then shall we make of them al? Truly both the worde of Christ, and the vsage of the Church excludeth them from the honour of priesthood. Yet they stiffely holde that they be priestes: but wee must plucke off their viour: so shall we finde that their whole profession is most strange and farre remoued from that office of priests, both which the Apostles describe vnto vs, and which was required in the primitiue church. Therefore all such orders, with what titles soeuer they be notified, sith they be newe, being verily neither vpholden by the institution of God, nor by the auncient vsage of the Church, ought to haue no place in the description of the spiritual gouernment, which the Church hath receiued consecrate with the Lordes owne mouth. Or (if they wil rather haue me to speake more simply and grossely) for as much as chaplaines, Canons, Deanes, Prouostes, & other idle bellies of the same sort, doe not so much as with their litle finger touch any smal parcel of that office, which is necessarily required in priestes, it is not to be suffered, that in wrongfully taking a false honour vpon themselves, they should breake the holy institution of Christ.

*Abuses in the  
office of Bishops  
and persons in pa-  
rishes belonging  
to the Church of  
Rome.*

11 There remaine Bishops, and persons of Paroches: who I woulde to God they did strue to reteine their office. For wee woulde willingly graunt vnto them, that they haue a godlie and excellent office, if they did execute it. But when they will be accounted Pastors, while they forsake the Churches committed to them, and cast the care of them vpon other, they doe as if it were the Pastors office to doe nothing. If an vsurer that neuer stirred his foote out of the citie, woulde profess himselfe a plowman, or a keeper of a vine-

vineyarde : if a souldiour that had bene continually in the battaile and in the campe, and had neuer seene iudicial court or bookes, would boast himselfe for a lawyer, who could abide such stinking follies? But these men doe somewhat more absurdly, that wil seeme and be called lawful Pastors of the Church, and yet will not be so. For how many a one is there, that doeth so much, as in shewe, exercise the gouernement of his Church? Manie doe all their life lóg deuoure the reuenues of churches, to which they neuer come so much as to looke vpon them. Some other do once by yeare either come themselves, or sende their steward, that nothing should bee loste in the letting to farme. When this corruption first crept in, they that would enioye this kinde of vacation, exempted themselves by priuileges: nowe it is a rare example, to haue one resident in his owne Church. For they esteeme them none otherwise than farmes ouer which they set their vicars as bailifes or farmers. But this very natural reason reiecteth, that he shoulde be pastor of a flocke, that neuer sawe one sheepe thereof.

12 It appeareth that euen in the time of *Gregorie*, there were certaine seedes to this mischiefe, that the rulers of Churches, began to be negligent in teaching: for he doeth in one place greenuously complaine of it. The world (saith he) is full of priestes, but yet in the haruest there are seldome workmen founde: because in deede we take vpon vs the office of priest, but wee fulfill not the worke of the office. Againe, because they haue not the bowels of charitie, they will seeme Lordes: they acknowledge not themselves to bee fathers. They change the place of humilitie into the aduancing of lordlinesse. Againe, but what doe we, O pastours, which receiue the rewarde, and are no workemen? We are fallen to outward businesse, and wee take in hande one thing, and performe an other. We leaue the ministry of preaching: and to our punishment, as I see, we are called Bishops, that keepe the name of honour and not of vertue. Sith he vseth so great sharpnesse of wordes: against them, which were but lesse continuing and lesse diligent in their office. What I pray you, woulde he say, if he sawe of the Bishops almost none, or truely verie few, and of the rest scarcely every hundreth man once in all his life to go vp into a pulpit? For men be come to such madnesse, that it is commonly counted a thing too base for the dignitie of a Bishoppe, to make a sermon to the people. In the time of *Bernard*, thinges were somewhat more decayed: but we see also with how sharpe chidinges he inuiceth against the whole order: which yet it is likely to haue bene then much purer than it is now.

13 But if a man do well weigh & examine this outward forme of ecclesiastical gouernment that is at this day vnder the papacy, he shal finde that there is no theeuith corner wherein robbers do more licentiously range with our lawe and measure. Truly all thinges are there so vnlike the institution of Christ, yea so contrarie to it, they are so degenerate from the auncient ordinances and maners of the Church, they are so repugnant to nature and reason, that there can be no greater iniurie done to Christ, than when they pretende his name to the defence of so disordered gouernment. Wee (saye they) are the pillars of the church, the chiefe Bishoppes of religion, the vicars of Christ, the heades of the faithfull: because the power of the apostles is by

Hom. 17.

*Negligence of Bishops and pastors in the office of preaching the word.*

*Nothing more absurd, grosse, and vnlike to antiquitie, than the gouernment of the Church of Rome at this day, in respect of her priests and Bishops.*



is by succession come vnto vs. They are alway bragging of these follies, as though they talked vnto stockes. But so oft as they shall boast of this, I will aske of them againe, what they haue common with the Apostles. For wee speake not of any inheritably descending honour that may be giuen to men euen while they lie sleeping: but of the office of preaching, which they so much flee from. Likewise when we affirme that their kingdome is the tyranny of Antichrist, by & by they aunswere, that it is that reuerende *Hierarchie*, so oft praised of notable and holy men. As though the holyc fathers, when they commended the Ecclesiasticall *Hierarchie* or spirituall gouernement, as it was deliuered them from hande to hande from the Apostles, did dreame of this mishapen and wast disordered heape, where the Bishoppes are for the most part, either rude asses, which know not the verie first & common principles of faith, or sometime children yet new come fro the nourse: & if any be learner (which yet is a rare example) they thinke a bishop-rike to be nothing els but a title of gloriousnesse and magnificence: where the persons of Churches thinke no more of feeding the flocke, than a shoemaker doth of plowing: where al things are cōfounded with more than babylonical dispersing, that there remaineth no more any one steppe whol of that ordinance of the Fathers.

*The maners of  
Romaine priests.  
Matt. 5. 14.*

14 What if we descende to their maners? where shalbe that light of the world, which Christ requireth? where is the salt of the earth? where is that holinesse, which may be as a perpetuall rule to iudge by? There is no degree of men at this day more ill spoken off for riot, wantonnesse, deintines, finally all kinde of lustes. There are of no degree men either fitter, or cunninger maisters of all deceit, fraude, treason, and breach of faith: here is no where so great cunning or boldnesse to doe hurt. I passe ouer their disdainfulnesse, pride, extortion, crueltie. I passe ouer the dissolute licentiousnesse in all the partes of their life. In suffering where of the world is so wearied, y<sup>e</sup> it is not to be feared, y<sup>e</sup> I should seeme to enforce any thing too much. This one thing I say, which they themselues shal not be able to deny: that of bishops there is almost none, of the Parsons of paroches not the hundreth man: but if iudgement should be giuen of his maners according to the old Canons, hee should be either to be excommunicate: or at least to be put from his office. I seeme to say somewhat incredible: so farre is that auncient discipline grown out of vse, that commanded an exacter trial to be had of the maners of the clergy: but the trueth is so. Now let them goe, that fight vnder the standerd & guiding of the sea of *Rome*, and let them boast among themselues of the order of priesthood. As for the order y<sup>e</sup> they haue, truly it is euident, y<sup>e</sup> it is neither of Christ, nor of his Apostles, nor of the fathers, nor of the olde Church.

*What Deacons  
doe in the church  
of Rome.*

15 Now let the Deacons come forth, & y<sup>e</sup> most holy distributing that they haue of the goods of the Church. Howbeit they doe not nowe create their Deacons to that purpose, for they enioyne the nothing els but to minister at the altar, to read & sing the Gospel, & do I wote not what trifles. Nothing of the almes, nothing of the care of the poore, nothing of all that function which they in olde time executed. I speake of the verie institution, For if we haue respect what they do, in deede it is not to them an office, but  
only

only a steppe toward priesthood. In one thing, they that keepe the Deacons place at the masse, do represent a void image of antiquitie. For they receiue the offerings before the consecration. This was the auncient maner, that before the communion of the Supper, the faithfull did kisse one another, and offer their almes at the altar: so first by a signe, and afterwarde by very liberalitie they shewed their charitie. The Deacon, that was the poore mans stewarde, receiued that which was giuen, to distribute it. Now of those almes, there commeth no more to the poore, than if they were thrown into the sea. Therefore they mocke the Church with this lying Deaconrie. Truly therein they haue nothing like, neither to the institution of the Apostles, nor to the auncient vsage. But the very distribution of the goods they haue conueyed another way: & haue so framed it, y nothing can be deuised more vnorderly. For as theeeues, when they haue cut mens throtes, doe diuide the pray among them: so these, after the quenching of the light of Gods worde, as though the Church were slaine, do thinke that whatsoeuer was dedicate to holy vses is layde for pray and spoile. Therefore making a diuision, euery one hath snatched to himselfe as much as he could.

16 Here all these old orders, that wee haue declared, are not only troubled, but vtterly wiped out and rased. The Byshops and priestes of Cities, which being made rich by this pray, were turned into Canons, haue made hauocke of the cheefe part among them. But it appeareth that the partition was vnorderly, because to this day they strue about the bounds. Whatsoeuer it be, by this diuision it is prouided, that not one halspeny of the goods of the Church should come to the poore, whose had bene the halfe part at least. For the Canons do giue them the fourth part by name: and the other fourth part they doe therefore appoint to the byshops, that they should bestowe it vpon hospitalitie, and other duties of Charitie, I speake not what the clearkes ought to doe with their portion, and to what vse they ought to bestowe it. For we haue sufficiently declared, that the rest which is appointed for temples, buildings and other expenses, ought to be open for the pore in necessitie. I pray you, if they had one sparke of the feare of God in their hart would they abide this burden of conscience, that all that they eate, & wherewith they be clothed, commeth of theft, yea of sacriledge? But sith they are litle moued with the iudgemēt of God, they should at least thinke, that those be men endued with wit and reason, to whome they woulde perswade, that they haue so goodly & wel framed orders in their Church, as they are wont to boast. Let them aunswere mee shortly, whether deaconrie be a licence to steale and robbe. If they deny this, they shall also bee compelled to confesse, that they haue no deaconrie left: for as much as among them, all the disposition of the goods of the Church is openly turned into a spoiling full of sacriledge.

17 But here they vse a verie faire colour. For they say, that the dignity of the Church is by that magnificence not vncomfily vpholden. And they haue of their sect some so shamelesse, y they dare openly boast, that so only are fulfilled those prophecies, whereby the olde Prophets describe y gloriousnesse of the kingdome of Christ, when that kingly gorgeousnes is seene in y priestly order. Not in vain (say they) God hath promised these things to his

*The spoile they haue made of Church goods, and the iniurie they doe thereby to the poore.*

*The pretense which they haue as if the kingdome of Christ, were by these means made more glorious.*

## Cap. 5. Of the outward meanes

Psal. 72. 10.  
Esa. 52. 1. & 60. 6

his Church. Kinges shall come, they shal worship in thy sight, they shal bring thee giftes. Arise, arise, cloth thee with thy strength, O Syon: cloth thee with the garments of thy glory, O *Hierusalem*: Al shal come from *Saba*, bringing golde and incense, and speaking praise to the Lorde. All the cattell of *Cedar* shall be gathered together to thee. If I should tary long vpon confuting this leawdnesse, I feare least I shoulde seeme fond. Therefore I will not lose wordes in vaine. But I aske: if any lewe would abuse these testimonies, what solution would they giue? Verily they would reprehende his dulnesse, for that he transferred those things to the flesh and the worlde, that are spiritually spoken of the spirituall kingdome of Christ. For wee knowe, that the Prophets, vnder the image of earthly thinges, did paint out vnto vs the heauenly glory of God, that ought to shine in the Church. For the Church had neuer lesse abundaunce of these blessings, which their words expresse, than in the time of the Apostles: and yet all confesse, that the force of the kindogme of Christ then cheefly florished abroad. What then meane these sayings? Whatsoever is any where precious, high, excellent, it ought to bee made subiect to the Lorde. Whereas it is namely spoken of kinges, that they shall submit their scepters to Christe, that they shall throw down their crownes before his feete, that they shal dedicate their goods to the Church: when (will they say) was it better and more fully performed, than when *Theodosius*, casting away his purple robe, leauing the ornaments of the empire, as some one of the common people: submitted himselfe before God and the Church, to solenne penance? the when he & other like godly princes bestowed their endeouers and their cares to preferue pure doctrine in the church, and to cherish & defend sound teachers? But how priests at that time exceeded not in superfluous riches, that onely sentence of the Synode at *Aquileia*, where *Ambrose* was cheefe, sufficiently declareth: Glorious is pouerty in the Priestes of the Lorde. Truly the Bishops had at that time some riches, wherewith they might haue set out the churches honor, if they had thought those to be the true ornaments of the Church. But when they knew y there was nothing more against the office of Pastors, than to glister & shew themselves proudly with deintinesse of fare, with gorgeoufnes of garments, with great traine of seruauents, with stately palaces, they followed and kept the humblenes and modestie, yea the very pouertie which Christe hollie appointed among his ministers.

How far their  
bestowing of  
Church goods dif-  
fereth from that  
which either the  
Apostles or the  
ancient fathers  
used.

18 But that wee may not bee too long in this point, let vs againe gather into a short summe, how farre that dispensation or dissipation of the goods of the Church, that is now vsed, differeth from the true deaconrie, which both the worde of God commendeth vnto vs, and the ancient church obserued. As for that which is bestowed vpon the garnishing of temples, I say it is ill bestowed, if that measure be not vsed, which both the very nature of holy thinges appointeth, that the Apostles and other holy fathers haue prescribed both by doctrine and examples. But what like thing is there seene at this day in the temples? whatsoever is framed, I will not say after that ancient sparing, but to any honest meane it is reiected. Nothing at all pleaseth, but that which saoureth of riot and the corruption of times. In the meane time they are so farre from hauing due care of the liuely temples, that



that they would rather suffer many thousands of the poore to perish for hunger, than they would breake the least chalice or cruit, to relieue their nede. And that I may not pronounce of my self any thing more greuously against them, this only I would haue the godly readers to thinke vpon it it should happen that same *Exuperius* bishop of *Tholosa*, whom we euen now rehearsed, or *Acatius*, or *Ambrose*, or any such to be raised from death, what they would say. Truly they would not allow that in so great necessitie of the poore, riches in a manner superfluous should be turned another way. Admit I speak nothing how these vses vpon which they be bestowed, (although there were no poore) are many waies hurtfull, but in no behalfe profitable. But I leaue to speake of men. These goods are dedicate to Christ: therefore they are to be disposed after his will. But they shall in vaine saye, that this part is bestowed vpon Christ, which they haue wasted otherwise thā he commanded. Howbeit, to confesse the truth, there is not much of the ordinary reuenue of the Church abated for these expenses. For there are no bishoprikes so welthy, no abaties so fatte, finally neither so many, nor so large benefices y may serue to fil the gluttony of priests. But while they seeke to spare themselves, they perswade the people by superstitiō, to turne y which should be bestowed vpon the poore, to builde temples to set vp images, to buy iewels, to get costly garmentes. So with this gulf are the daylie almes consumed.

*The word of God  
and the auncient  
Canons against the  
pride of the Ro-  
man Clergie.*

19 Of the reuenue, that they receiue of their landes and possession, what else shall I say, but that which I haue alraedye saide, and which is before all mens eyes? We see with what faithfulness they which are called bishops and Abbots do dispose the greatest part. What madnes is it, to seeke here for an ecclesiastical order? Was it meete that they, whose life ought to haue beene a singular example of frugalitie, modestie, continence, and humilitie, should contende with the royaltie of princes in number of goods, in gorgiounesse of houses, in daintinesse of apparel and fare? And how much was this contrarie to their office, that they, whom the eternal and inuolable commandement of GOD forbiddeth to be desirous of filthie gaine, and biddeth to be content with simple liuing, should not only laye handes vpon townes and castels, but also violently enter vpon the greatest lordshipps, finally possesse forceably verie empires? If they despise the word of GOD: what wyll they aunswere to those auncient decrees of the Synodes: whereby it is decreed that the bishop should haue a final lodging not far from the Church, meane fare and housholde stuffe? what will they saye to that praise of the Synode at *Aquileia*: where pouertie is reported glorious in the Priests of the Lorde? For perhappes they will vtterly refuse as too much rigorous, that which *Hierome* aduileth *Neposianus*, that poore men and straungers: and among them Christe as a guest, may knowe his table. But that whiche hee by and by addeth, they will be ashamed to denye that it is the glorye of a bishoppe to prouide for the goods of the poore: that it is the shame of all priestes to studie for their owne riches. But they can not receiue this, but they must all condemne themselves of shame. But it is not needefull in this place to speake more hardly against them, sith my meaning was nothing else, but to shewe, that among them the lawefull order of deaconrie is

*Tit. 3. 7.*

*Council. Car-  
thag. cap. 24.  
& 15.*

long

## Cap.6.

## Of the outwarde meanes

long ago taken away: that they may no more glory of this title to the cōmē-  
dation of their Church: which I thinke I haue already sufficiently shewed.

### The vi. Chapter.

*Of the Supremacie of the Sea of Rome.*

*The Supremacie of  
the sea of Rome  
neither deriued  
from Christs in-  
stitution, nor from  
the vse of the olde  
Church.*

**H**itherto we haue rehearsed those orders of the Church, which were in  
the gouernment of the olde Church: but afterward corrupted in times,  
and from thencefoorth more and more abused, doe now in the Popishe  
Church reteine only their name, and in deed are nothing else but visours:  
that by comparison the godly reader might iudge, what manner of Church  
the Romanistes haue, for whose sake they make vs schismatikes, because we  
haue departed from it. But as for the heade and toppe of the whole or-  
der, that is to say, the supremacie of the sea of Rome, whereby they trauaile  
to prooue that they only haue the catholike Church, wee haue not yet tou-  
ched it: because it tooke beginning neither from the institution of Christe,  
nor frō the vse of the olde church, as those former parts did: which we haue  
shewed to haue so proceeded from antiquitie, y by wickednes of times they  
are viterly degenerate, and haue put on altogether a new forme. And yet  
they go about to perswade the worlde, that this is the chiefe & in a manner  
only bonde of the vnitie of the church, if we cleaue to the sea of Rome, and  
continue in the obedience thereof. They rest (I say) principally vpon this  
stay, when they will take away the Church from vs, and claime it to them-  
selues, for y they kepe the head, vpon which the vnitie of the Church hang-  
eth, and without which the church must needes fall a sunder and be broken  
in peeces. For thus they thinke, that the Church is as it were a maimed and  
headlesse body, vnlesse it be subiect to the sea of Rome, as to her heade. Ther-  
fore when they talke of their *Hierarchie*, they alway take their beginning at  
this principle: that the bishop of Rome (as the vicar of Christ, which is the  
head of the Church) is in his steede President of the vniuersall Church: and  
that otherwise the Church is not well ordered, vnlesse that Sea doe holde  
the supremacie aboue al other. Therefore this also is to be examined of what  
sort it is: that we may omit nothing that pertaineth to a iust gouernment of  
the Church.

*The high priestes  
authoritie amōgſt  
the Leues; no  
prooffe for the so-  
ueraigne dignitie  
of Rome.*

2 Let this therefore be the principall point of the question: Whether it  
be necessary for the true forme of *Hierarchie* (as they call it) or ecclesiasticall  
order, that one Sea shoulde be aboue the rest both in dignitie and in power,  
that it may be the head of the whole body. But we make the church subiect  
to too vniust lawes, if we lay this necessity vpon it, without the word of God.  
Therefore if the aduersaries will proue y which they require, they must first  
shew that this disposition was ordeined by Christ. For this purpose they al-  
ledg out of the law the high priesthood, also the high iudgemēt, which God  
did institute at *Hierusalem*. But it is easie to giue a solution, and that manye  
waies, if one way doe not satisfie them. First no reason compelleth to ex-  
tende that to the whole world, which was profitable in one nation: yea ra-  
ther, the order of one nation and of the whole world shall be farre different.  
Because



Because the Iewes were on eck side compassed with idolaters: they should not be diuersly drawne with varietie of religions, God appointed the place of worshipping him in the midstest part of the lande: there hee ordeined ouer them one heade Byshoppe, whom they should haue al regard vnto, that they might bee the better kept together in vnitie. Nowe when religion is spred abroad into the whole worlde, who doeth not see that it is altogether an absurditie, that the gouernment of the East & West be giuen to one man? For it is in effect as much as if a man shoulde affirme that the whole worlde ought to be gouerned by one ruler, because one peece of lande hath no mo rulers but one. But there is yet another reason, why that ought not to be made an example to be followed. No man is ignorant that the high byshop was a figure of Christ. Now, since the prishood is remooued, that right must also bee remooued. But to whome is it remooued? Truly, not to the Pope (as he himselve is so bolde shamelesly to boast) when he draweth this title to himselfe: but to Christ, which as he alone susteineth this office, without any vicar or successor, so hee resigneth the honor to none other. For the Priestthoode consisteth not in doctrine onely, but in the appeasing of God, which Christ hath fully wrought by his death, & in that intercession which he now vseth with his father.

Heb. 7. 12.

3 There is therefore no cause why they shoulde binde vs by this example, as by a perpetuall rule, which wee haue seene to bee enduring but for a time. Out of the newe Testament they haue nothing to bring foorth for prooue of their opinion, but that it was sayde to one: Thou art Peter, and vpon this stone I will builde my Church. Againe, Peter, Louest thou mee? Feede my sheepe. But admitting that these bee strong proofes, they must first shewe, that hee which is commaunded to feede the flocke of Christe, hath power committed to him ouer all Churches: and that to binde and to loose is nothing else but to bee ruler of all the worlde. But as Peter had receiued the commaundement of the Lord, so hee exhorteth all other priests to feede the Church. Heereby we may gather, that by this saying of Christ, there was either nothing giuen to Peter more than to the rest, or that Peter did egally communicate with other the power that he had receiued. But, that we strue not vainely, wee haue in another place a cleare exposition out of the mouth of Christe, what is to binde and loose: that is to say, to reteine and to forgiue sinnes, But the manner of binding and losing, both the whole Scripture eche where sheweth, and Paul very well declarcth, when hee saith that the ministers of the Gospell, haue commaundement to reconcile men to GOD, and also haue power to punishe them that refuse this benefite.

*Things in the  
newe testaments  
spoken to Peter,  
prooue not the  
power which  
the Byshop of  
Rome challengeth.*  
Math. 16. 18.  
Iohn. 21. 15.

1. Pet. 5. 2.  
Iohn. 20. 23.

2. Cor. 5. 18.  
& 10. 16.

4 Howe shamefully they wrest those places, that make mention of binding and losing, I both haue already shortly touched, and a little after I shall haue occasion to declare more at large. Nowe it is good to see onely what they gather of that famous aunswere of Christ to Peter. Hee promised him the keyes of the kingdome of heauen: he sayde that whatsoeuer hee bounde in earth, shoulde bee bounde in heauen. If we agree vpon the word keyes, and the manner of binding, all contention shall by and by cease. For the Pope him selfe will gladly giue ouer the charge inioyned to the Apostles,

*What keyes  
Christ gaue vnto  
Peter.*

postles,



## Cap. 6. Of the outward meanes

postles, which beeing full of trauell and greefe, should shake from him his pleasures, without gaine. For as much as the heauens are opened vnto vs by the doctrine of the Gospell, it is with a very fit metaphore expressed by the name of keyes. Now men are bounde and loosed in no other wise, but when faith reconcileth some to God, and there own vnbeleef bindeth other some. If the Pope did take this onely vpon him: I think there wil be no man that woulde either enuy it or strue about it. But because this succession being trauelsome and nothing gainefull pleaseth not the Pope, heereupon groweth the beginning of the contention, what Christ promised to *Peter*. Therefore I gather by the very matter it selfe, that there is nothing meant, but the dignitie of the office of an apostle, which cannot be seuered from the charge. For if that definition which I haue rehearsed, bee receiued (which cannot but shamelesly be reiected) here is nothing giuen to *Peter*, that was not also common to his other fellowes: because otherwise there shoulde not onely wrong be done to the persons, but y very maiestic of doctrine shoulde halt. They cry out on the other side: what auaieth it, I pray you, to run vpon this rocke? For they shall not prooue, but as the preaching of one same gospel was enioined to al the apostles, so they were also al alike furnished with power to binde & loose. Christe (say they) appointed *Peter* Prince of the whole church, when he promised that he would giue him the keyes. But y which he the promised to one, in another place he gaue it also to all the rest, & deliuered it as it were into their hands. If the same power were granted to al, which was promised to one, wherein shal he be aboue his fellows? Herein (say they) he excelleth, because he receiued it both in common together with them, and seuerally by himself, which was not giuen to the other, but in common. What if I aunswere with *Cyprian* and *Augustine*, that Christe did it not for this purpose, to prefer one man before other, but so to set out the vnitie of y Church. For thus saith *Cyprian*, that God in the person of one gaue the keyes to all, to signify the vnitie of all: and that the rest were the same thing that *Peter* was, endued with like partaking both of honour & power: but y the beginning is taken at vnitie, that the church of Christe may bee shewed to bee one. *Augustine* saith: If there were not in *Peter* a mysterie of the church, the Lorde woulde not say to him, I will giue thee the keyes. For if this was saide to *Peter*, the Church hath them not: but if the church haue them, then *Peter*, when he receiued the keyes, betokened the whole church. And in another place. When they were all asked, onely *Peter* answered, thou art Christ: and it is sayd to him, I wil giue thee the keyes, as though he alone had receiued the power of binding and loosing: whereas both he being one saide that one for all, & he receiued the other with al, as bearing the person of vnitie. Therefore one for all, because there is vnitie in all.

5 But this, Thou art *Peter*, and vpon this rocke I will build my church, is no where red spoken to any other. As though Christ spake there any other thing of *Peter*, than y which *Paul* and *Peter* himselve speaketh of all Christians. For *Paul* maketh Christ the cheefe and corner stone, vppon which they are builded together that growe into a holy temple to the Lorde. And *Peter* biddeth vs to bee liuely stones which beeing founded vppon that chosen and precious stone, doe by this ioynr and coupling together with our GOD,

cleaue

Mat. 18. 20  
Iohn. 20. 23.

De sim. prel.

Hom. in Iohn. 1.

Hom. 11.

*Peter in some kinde of honor before the rest, but not aboue the rest in power, because our Saviour saide, thou art Peter, & vpon this rocke I will build my Church.*

Mat. 16. 18.  
Ephe. 2. 20.  
1. Pet. 2. 5.

cleaue also together among our selues. He (say they) about the rest: because he hath the name peculiarly. In deede I do willingly graunt this honour to *Peter*, that in the building of the Church he be placed among the first, or (if they wil haue this also) the first of all the faithfull: but I wil not suffer them to gather thereupon, that he should haue a Supremacie ouer the rest. For what manner of gathering is this? Hee excelleth other in feruentnesse of zeale, in learning, & courage: therefore he hath power ouer them. As though we might not with better colour gather, that *Androwe* is in degree before *Peter*, because he went before him in time, & brought him to Christ. But I passe ouer this. Let *Peter* truly haue the first place, yet there is great difference betweene the honour of degree & power. We see that the Apostles commonly graunted this to *Peter*, that he should speake in assemblies, & after a certaine manner go before them with propounding, exhorting, & admonishing: but of his power we read nothing at all.

John. 1.40. & 42

6 Howbeit wee bee not yet come to dispute of that point: onely at this present I would prooue, that they doe too fondly reason, when by the onely name of *Peter* they would build an Empire ouer the whole Church. For those old follies wherewith they went about to deceiue at the beginning, are not worthie to be rehearsed, much lesse to be confuted, that the Church was builded vpon *Peter*, because it was said vpon this rocke, &c. But some of the Fathers haue so expounded it. But when the whole Scripture crieth out to the contrarie, to what purpose is their authoritie alleadged against God? Yea, why do we strue about the meaning of these wordes, as though it were darke or doubtfull, when nothing can bee more plainly nor more certainly spoken? *Peter* had confessed in his own and his brethrens name that Christ is the sonne of God. Vpon this rocke Christ buildeth his Church: because it is (as *Paul* saith) the onely foundation, beside which there can be laid none other. Neither do I here therefore refuse the authoritie of the Fathers, because I want their testimonies, if I list to alleadge them: but (as I haue said) I wil not with contending about so cleare a matter trouble the readers in vaine, specially sith this point hath bene long agoe diligently enough handled and declared by men of our side.

Vpon what rock  
Christ hath build-  
ed his Church.

Mat. 16. 16.

1. Cor. 3. 11.

7 And yet in deede no man can better assoyle this question, than the Scripture it selfe, if we compare all the places, where it teacheth, what office & power *Peter* had among the Apostles, howe he behaued himselfe, and howe he was accepted of them. Runne ouer all that remaineth written, you shall finde nothing else, but that hee was one of the xii. equall with the rest and their fellowe, but not their Lorde. Hee doeth in deede propound to the councell, if any thing bee to be done, and giueth warning what is meete to be done: but therewithall hee heareth other, and doeth not onely graunt them place to speake their minde, but leaueth the iudgement to them: when they had determind, he followed and obeyed. When he writeth to the Pastors, he doth not commaund them by authoritie, as Superior: but hee maketh them his companions, and gently exhorteth them, as equals are wont to doe. When hee was accused for that hee had gone in to the Gentiles, although it were without cause, yet he answered and purged himselfe. When hee was commaunded by his fellowes, to goe with *Iohn* into *Samarita*, hee

The whole  
course of Peters  
dealings shew  
him to haue bene  
a fellowe with  
the rest of the A-  
postles, & not a  
Lord ouer them.  
Act. 15. 5.

1. Pet. 5. 2.

Act. 11. 3.

Act. 8. 24.

Gal. 1. 18. &amp; 2. 8.

refused nor. Whereas the Apostles did send him, they did thereby declare that they helde him not for their superior. Whereas hee obeyed and tooke vpon him the embassage committed to him, hee did thereby confesse that hee had a fellowship with them, and not an authoritie ouer them. If none of these things were, yet the onely Epistle to the Galathians may easily take all doubting from vs: where almost in two whole Chapters together *Paul* traueleth to prooue nothing else, but that hee himselfe was equall to *Peter* in honour of Apostleship. Then hee rehearseth that hee came to *Peter*, not to professe subiection, but only to make their consent of doctrine approoued by testimonie to all men: and that *Peter* himselfe required no such thing, but gaue him his right hande of fellowship, to worke in common together in the Lordes vineyarde: and that there was no lesse grace giuen to him among the Gentiles, than to *Peter* among the Iewes: Finally that when *Peter* dealt not verie faithfully, hee was corrected by him, and obeyed his reproving. All these thinges doe make plaine, either that there was an equalitie betweene *Paul* and *Peter*, or at least that *Peter* had no more power ouer the rest, than they had ouer him. And (as I haue already saide) *Paul* of purpose laboureth about this, that none shoulde preferre before him in the Apostleship either *Peter*, or *Iohn*, which were fellowes, not Lordes.

*If Peter were the Prince of the Apostles, it followeth not hereupon that the whole worlde should be subiect to the Bishop of Rome.*

8 But, to graunt them that which they require concerning *Peter*, that is, that hee was the Prince of the Apostles, and excelled the rest in dignitie: yet there is no cause why they shoulde of a singular example make an vniuersall rule, and drawe to perpetuities that which hath bene once done: sith there is a farre differing reason. One was cheefe among the Apostles: forsooth, because they were fewe in number. If one were the cheefe of twelue men, shall it therefore follow that one ought to be made ruler of a hundred thousand men? It is no maruell that twelue had one among them y<sup>e</sup> shoulde rule them all. For nature beareth this, and the witte of men requireth this, that in euery assembly, although they be aequall in power, yet there be one as a gouernour, whome the rest may haue regarde vnto. There is no court without a Consull: no session of iudges without a Pretor, or Propounder, no companie without a Ruler, no fellowship without a Maister. So shoulde it bee no absurditie, if we confessed that the Apostles gaue to *Peter* such a supremacie. But that which is of force among fewe, is not by and by to bee drawn to the whole worlde, to the ruling whereof no one man is sufficient. But (say they) this hath place no lesse in the whole vniuersalitie of nature, than in all the partes, that there be one soueraigne heade of all. And hereof (and God will) they fetch a prooffe from Cranes and Bees, which alway choose to themselves one guide, not many. I allowe in deede the examples which they bring forth: but do Bees resort together out of all the worlde to choose them one king? euery seuerall king is content with his owne hyue. So among Cranes, euery heard hath their owne king. What else shall they proue hereby, but that euery Church ought to haue their owne seuerall Bishop appointed them? Then they cal vs to ciuile examples. They alleage that saying of *Homer*, It is not good to haue many gouernours: and such things as in like sense are read in prophane writers to the commendation



tion of Monarchie. The answere is easie. For Monarchie is not praised of *Vlysses* in *Homere*, or of anie other, in this meaning, as though one ought to be Emperour of the whole world: but they meane to shew that one kingdom cannot hold two kings: and that power (as he calleth it) can abide no companion.

9 But let it be as they will, that it is good and profitable that the whole world be holden vnder Monarchy, which yet is a very great absurdity: but let it be so: yet I will not therfore graunt that the same should take place in the gouernment of the Church. For the Church hath Christ her only head, vnder whose dominion we all cleaue together, according to that order & that forme of pollicie which he hath prescribed. Therfore they do a great wrong to Christ, when by that pretence they will haue one man to be ruler of the vniuersal church, because it cannot be without a head. For Christ is the head of whom the whole body coupled & knit together in euery ioynt, wherwith one ministreth to another, according to the working of euerie member in the measure thereof, maketh increase of the bodie. See you not, how he setteth al men without exception in the body, & leaueth the honor & name of head to Christ alone? See you not how he giueth to euery member a certain measure, and a determined & limited function: whereby both the perfectiō of the grace & the soueraigne power of gouernāce may remain with Christ only? Neither am I ignorāt what they are wont to cauil, whē this is objected against them: they say that Christ is properly called the only head, because he alone reigneth by his own authoritie & in his owne name: but that this nothing withstanderth, but that there may be vnder him another ministerial head (as they terme it) that may be his vicegerent in earth. But by this cauillation they preuaile nothing, vnles they first shew that this ministry was ordained by Christ. For the Apostle teacheth, that the whole ministratiō is dispersed through the members, & that the power floweth frō the one hea- uenly head. Or it they will haue it any plainer spoken, sith the Scripture testifieth that Christ is the head, & claimeth that honour to him alone, it ought not to be transferred to any other, but whom Christ himselfe hath made his vicar. But that is not only no where read, but also maie be largely confuted by many places.

10 *Paul* sometimes depainteth vnto vs a liuely image of the Church. Of one head he maketh there no mention. But rather by his description we may gather, that it is disagreeing from the institution of Christ. Christ at his ascending tooke from vs the visibie presence of himselfe: yet he went vp to fulfill all things. Now therefore the Church hath him yet present, and alway shal haue. When *Paul* goeth about to shew the meane whereby hee presenteth himselfe, he calleth vs backe to the ministeries which he vseth. The Lorde (saith he) is in vs all, according to the measure of grace that hee hath giuen to euery member. Therefore he hath appointed some Apostles, some pastōrs, some Euangelistes, other some Teachers, &c. Why doth he not say, that he hath set one ouer all, to be his vicegerent. For the place required that principally, and it could by no meanes haue bin omitted, if it had bin true. Christ (saith he) is with vs. How? by the ministry of men, whom he hath appointed to gouerne the Church. Why not rather by the ministerial head, to whom

*No head of the  
whole Church  
but onelie Christ.*

Ephc. 4. 15.

Ephc. 1. 22. & 4.  
15. & 5. 13.  
Col. 1. 18. & 2.  
10.  
Ephc. 4. 10.

*The Apostles  
knew no monar-  
chie in the minis-  
terial gouernmēt  
of the Church.*

Ephc. 4. 7. & 11.

he hath committed his steede? He nameth vnitie: but in God, and in the faith of Christ. He assigneth to men nothing but common ministerie, and to euery one a particular measure. In that commendation of vnitie, after that he had said that there is one body, one spirit, one hope of calling, one God, one Faith, one Baptisme, why hath he not also immediatly added one chiefe bishop, that may hold the Church together in vnitie? For nothing could haue beene more fitly spoken, if it had beene true. Let that place be diligently weighed. It is no doubt, that he meant there altogether to represent the holie and spirituall gouernment of the Church, which they that came after called *Hierarchie*. As for *Monarchie* among ministers, he not only nameth none, but also sheweth that there is none. It is also no doubt but y<sup>e</sup> he meant to expresse the manner of conioyning, wherby the faithfull cleaue together with Christ their head. There he not onely speaketh of no ministerial head, but appointeth to euery of the members a particular working according to the measure of grace distributed to euery one. Neither is there any reason why they should suttlyly dispute of the cōparison of the heauenly & earthly *Hierarchie*. For it is not safe to know beyond measure of it. And in framing this gouernment we must folow no other figure, than the Lord himself hath painted out in his word.

*If Peter had a supremacy not onely to be confirmed vnto him but also conueied vnto others, the title of the bishop of Rome is not hereby proved.*

11 Now although I graunt them an other thing, which they shall neuer win by prooffe before sober men, that the supremacy of the Church was so stablished in *Peter*, that it shoulde alway remaine by perpetuall succession: yet howe will they prooue, that his seate was so placed at *Rome*, that whosoever is Bishop of that Church, should be set ouer the whole worlde? By what right do they binde this dignitie to the place, which is giuen without mention of place? *Peter* (say they) liued and died at *Rome*. What did Christ himselfe? Did not he, while he liued, exercise his Bishoprike, and in dying fulfill the office of Priesthood, at *Hiernsalem*? The Prince of Pastors, the soueraigne Bishop, the heade of the Church, could not purchase honor to the place: and could *Peter*, that was farre inferior to him? Are not these follies more than childish? Christ gaue the honor of supremacy to *Peter*: *Peter* sate at *Rome*, therefore he there placed the sea of supremacy. By this reason the *Israelites* in old time might haue set the seate of Supremacie in the desert, where *Moses* the chiefe Teacher and Prince of Prophets executed his ministerie and died.

Deut. 34. 5.

*A vaine surmise that the supremacy of the Church belonging sometime to Antioch was by the Lords commandements thence translated to Rome.*

12 Let vs see how trimly they reason. *Peter* (say they) had the Supremacy among the Apostles: therefore the church where he sate ought to haue that priuiledge. But where sate he first? At *Antioch*, say they. Therefore the Church of *Antioch* doth rightly claime to it selfe the supremacy. They cōfesse that it was in old time the first: but they say, that in remouing thence he removed to *Rome* the honour that hee brought with him. For there is an Epistle vnder the name of Pope *Marcellus* to the bishoppes of *Antioche*, where he sayeth thus: *Peters* seate was at the beginning with you, which afterward by the Lordes commandement was removed hither. So the Church of *Antioche*, which was once the chiefe, hath giuen place to the sea of *Rome*. But by what Oracle had that good man learned, that the Lord so commanded? For if this cause be to be determined by the law, it is necessary that

12. quest. 1. cap.

that they aunswere, whether they wil haue this priuiledge to be personal, or real, or mixt. For it must be one of these three. If they say that it is personal, then it belongeth nothing to the place. If they say that it is reall, then when it is once giuen to the place, it is not take away by reason either of the death or departure of the person. It remaineth therefore that they must say it is mixt: but then that place shall be not simply to be considered, vnlesse the person do also agree. Let them choose which soeuer they will, I will by and by inferre and easily proue, that *Rome* can by no meane take the supremacie vpon it selfe.

13 But be it, that as (they triflingly say) the *supremacie* was remoued frō *Antioch* to *Rome*: yet why did not *Antioch* keep the second place? For if *Rome* haue therefore the first place, because *Peter* sate there to the end of his life: to whome shall the second place rather be graunted, than where he had his first seate? How came it to passe then, that *Alexandria* went before *Antioch*? How agreeth it, that the Church of one disciple should be about the seat of *Peter*? If honor be due to euery Church, according to the worthines of the founder, what shal we say also of the other Churches? *Paul* nameth three, that seemed to be pillars, *Iames*, *Peter*, & *Iohn*. If the first place were giuen to the sea of *Rome* in the honor of *Peter*: do not the seas of *Ephesus*, & *Hierusalem*, where *Iohn* & *Iames* sate, deserue the second & third place? But among the Patriarches *Hierusalem* had the last place: *Ephesus* could not sit so much as in the vttermoſt corner. And other Churches were left out both all those that *Paul* founded, & those that the other Apostles were rulers of. The seate of *Mark*, which was but one of their disciples, obtained the honour. Therefore they must either confesse that that was a preposterous order, or they must graunt vs that this is not a perpetuall rule, that there be due to euery Church the same degree of honour which the founder had.

14 Howbeit, as for that which they report of *Peters* sitting in the Church of *Rome*, I see not what credite it ought to haue. Truly that which is in *Eusebius*, that he ruled there fīue & twentie yeres, is verie easily confuted. For it is euident by the first & second Chapter to the Galathians, that about twentie yeres after the death of Christ, he was at *Hierusalem*, and that then he went to *Antioch*: where how long he was, is vncertaine. *Gregorie* reckoneth seuen yeares, and *Eusebius* twentie and fīue. But from the death of Christ, to the ende of *Neroes* Empire, (in whose time they say that hee was slaine) there shalbe founde but thirtie and seuen yeares. For the Lorde suffered vnder *Tiberius*, the eighteenth yeare of his Empire. If you rebate twentie yeares, during the which *Paul* is witnesse that *Peter* dwelt at *Hierusalem*, there will remaine but seuentene yeres at the most, which must now be diuided betweene two Bishoprikes. If he taried long at *Antioch* hee could not sit at *Rome*, but a verie litle while. Which thing wee may yet also more plainly proue. *Paul* wrote to the Romanes, when he was in his iourney going to *Hierusalem*, where he was taken and from thence brought to *Rome*. It is not likely that this Epistle was written foure yeares before that hee came to *Rome*. Therein is yet no mention of *Peter*, which should not haue bin left out, if *Peter* had ruled that church. Yea & in the end also, whē he rehearseth a great number of the godly, whom he biddeth to be saluted, where verily he

If the first place be graunted to the Church of *Rome*, why the second vnto *Alexandria* before either *Antioch*, or *Ephesus*, or *Ierusalem*.

Gal. 2.9.

*Peters* sitting at *Rome* scarce vnder thie of credit.  
Gal. 1.18.  
Gal. 2.1.

Rom. 15.15.

Rom. 6.21.



gathereth together all those that he knewe, he yet sayth vtterly nothing of *Peter*. Neither is it needfull here to make a long or curious demonstration to men of sound iudgement: for the matter it selfe, and the whole argumēt of the Epistle crieth out, that he should not haue ouerpassed *Peter*, if he had beene at *Rome*.

*As Peters go-  
uerning the  
church of Rome  
is hardly proved,  
so his successor in  
gouernment is  
not agreed upon:  
his deedes & death  
at Rome uncer-  
taine: his being  
Bishop of Rome  
and that so long  
most improbable.  
A.C. last. 16.  
Phil. 2. 25.  
2. Tim. 4. 16.*

August. ad Sa-  
nar.

*Three causes  
why the fathers  
did ascribe so  
much to the  
Church of Rome.*

15 Then *Paul* was brought prisoner to *Rome*. *Luke* reporteth that hee was receiued of the brethren, of *Peter* he sayeth nothing. Hee wrote from thence to many Churches: and in some places also hee writeth salutations in the names of certaine: but he doeth not in one worde shewe that *Peter* was there at that time. Who, I pray you shal thinke it likely, that hee could haue passed him ouer with silence, if he had beene present? Yea to the Philippians, where he said that hee had none that so faithfully looked vnto the worke of the Lord, as *Timothie*, hee complained that they did all seeke their own. And to the same *Timothie* he maketh a more grievous complaint, that none was with him at his first defence, but all forsooke him: where therefore was *Peter* then? For if they say that he was then at *Rome*, how great a thame doth *Paul* charge him with, that hee was a forsaker of the Gospel? For hee speaketh of the beleeuers: because he addeth, God impute it not vnto them. How long therefore, and in what time did *Peter* keepe that seate? But it is a constant opinion of writers, that hee gouerned that Church euen to his death. But among the writers themselues it is not certain who was his successor, because some say *Linus*, and other some say *Clement*. And they tell many fond fables, of the disputation had betweene him and *Simon* the Magician. And *Augustine* sticketh not to confesse, when hee entreateth of superstitions, that by reason of an opinion rashly conceiued, there was a custome growen in vse at *Rome*, that they should not fast that day that *Peter* got the victorie of *Simon* the Magician. Finally the doings of that time are so entangled with diuersitie of opinions, that we ought not rashly to beleeuue where we finde any thing written. And yet by reason of this consent of writers, I stroue not against this, that he died there: but yet that he was Bishop there, & specially a long time, I cannot be perswaded, neither do I much passe vpō that also: for as much as *Paul* testifieth that *Peters* Apostleship did peculiarly belong to the Lewes, and his owne to vs. Therefore that that fellowship which they couenanted betweene themselues, may be confirmed with vs, or rather that the ordinance of the holy Ghost may stand in force amōg vs, we ought to haue respect rather to the Apostleship of *Paul* & *Peter*. For the holy ghost so diuided the prouinces betweene them that he appointed *Peter* to the Lewes, and *Paul* to vs. Now therefore let the Romanistes go & seeke their supremacie else where than in the word of God, where it is found not to be grounded.

16 Nowe let vs come to the olde Church, that it may also bee made to appere plainly that our aduersaries doe nolesse causelessly, and falsely boast of the consent thereof, than they doe of the witness of the worde of God. When therefore they bragge of that principle of theirs, that the vnitie of the Church cannot otherwise bee kept together, but if there bee one supreme head in earth, to whom all the members may obey, and that therefore the Lord gaue the supremacie to *Peter*, and from thence forth to the sea of

*Rome*

*Rome* by right of succession, that the same should remaine in it to the ende: they affirme, that this hath beene alway obserued from the beginning. But forasmuch as they wrongfully wrest manie testimonies, I will first say this aforehand, that I denie not but that the writers doe eche where giue great honor to the church of *Rome*, and do speak reuerently of it. Which I thinke to be done specially for three causes. For that same opiniō, which I wote not how was growen in force, that it was founded and ordeined by the ministrie of *Peter*, much auailed to procure fauour & estimation vnto it. Therefore in the East parts it was for honors sake called the sea Apostolike. Secondly, when the head of the Empire was there, & that therefore it was likely, that in that place were men more excellent both in learning & wisdom, & skil, & experience of many things, than any where els: there was worthily consideration had thereof, that both the honor of the citie, & also the other more excellent gifts of God should not seeme to be despised. There was beside these also a third thing, y when the Churches of the East, and of *Grecia*, yea & of *Africa*, were in tumults among themselves with disagreements of opinions, the Church of *Rome* was quieter & lesse full of troubles than the rest. So came it to passe, that the godly & holie Bishops, being driuen out of their seates, did oftentimes flee thither as into sanctuarie or certaine haue. For as the Western men are of lesse sharpnesse & swiftnesse of wit, than the *Asians* or *Affricans* be, so much are they lesse desirous of alteratiōs. This therefore added much authoritie to the Church of *Rome*, that in those doubtfull times it was not so troubled as the rest, and did hold the doctrine once deliuered them, faster than all the rest as we shall by and by better declare. For these three causes (I say) it was had in no smol honor, and commended with manie notable testimonies of the old writers.

17 But when our aduersaries will thereupon gather that it hath a supremacy & souerain power ouer other churches, they do too much amisse, as I haue already said. And that the same may the better appeare, I will first briefly shewe what the olde fathers thought of this vnitie which they enforced so earnestly. *Hierome* writing to *Nepotianus*, after that he had recited many examples of vnitie, at the last descended to the *Hierarchie* of the Church. Eche Bishop of euery seueral church, eche Archpriest, eche Archdeacon, & all the ecclesiasticall order, do rest vpon their own rulers. Here a Romaine Priest speaketh, he commendeth vnitie in the ecclesiasticall order, why doth he not rehearse that al Churches are knit together with one head as with one bond? Nothing could haue more fitly seued the matter that he had in hand: & it cannot be said that it was for forgetfulness, that he omitted it: for he would haue done nothing more willingly if the matter had suffred him. He saw therefore without doubt, that that is the true reason of vnitie which *Cyprian* excellently well describeth in these words: The bishoprike is one, wherof ech hath a part wholly: & the Church is one, which is with increase of swiftnesse more largely extended into a multitude. Like as there are many sunbeames & one light: and many branches of a tree, but one body grounded on a fast holding roote: and like as from one fountaine flowe many streams, & though the multitude seme to be diuersly spred abroad with largenes of ouerflowing plenty, yet the vnitie is kept whole in the originall:

*The fathers of the Church confessing the Churches vnitie neuer dreamed that the Bishop of Romes supremacy should bee the bonde so make is one.*

*De sim. pre.*

so the Church also being ouerspread with the light of the Lorde, extendeth her beames abroad throughout the whole world, yet is it but one that is ech where poured forth, and the vnitie of the body is not seuered: she spreadeth her brāches ouer the whole world, she sendeth out her ouerflowing streams: yet is there but one head and one beginning, &c. Afterward: The spouse of Christ cannot be an adulteresse: she knoweth one onely house, she kepeth the holinesse of one onely chamber with chaste shamefastnesse. You see how hee maketh the vniuersal bishoprike to be Christes only, which comprehendeth the whole Church vnder him: and saith that all they that execute the office of bishop vnder this head, haue their partes thereof wholly. Where is the supremacie of the sea of *Rome*, if the whole bishoprike remaine with Christ onely, and ech bishop hath his part thereof wholly? These things therefore make to this purpose, that the reader may vnderstande by the way, that the olde fathers were vtterly ignorant of that principle, which the Romanistes do take for confessed & vndoubted, concerning the vnity of an earthly head in the *Hierarchie* of the Church.

## The vij. Chapter.

*Of the beginning and encreasing of the Papacie of Rome, vntil it aduanced it selfe to this height, whereby both the libertie of the Church hath bin oppressed, and all the right gouernment thereof ouerthrowen.*

*Sundry auncient Councils where- in the Bishop of Rome had not the chiefeest place.*

AS concerning the auncientnesse of the supremacie of the sea of *Rome*, there is nothing had of more antiquitie to stablishe it, than the decree of the *Nicene Synode*, wherein the bishoppe of *Rome* both hath the first place among the Patriarches giuen vnto him, and is commanded to looke vnto the Churches adioyning to the citie. When the Council maketh such diuision betweene him and the other Patriarches, that it assigneth to euery one their boundes: truely, it doeth not appoint him the head of all, but maketh him one of the chiefe. There were present *Vitus* and *Vincencius* in the name of *Iulius*, which then gouerned the church of *Rome*: to the was giuen the fourth place. I beseech you, if *Iulius* were acknowledged the head of the Church, should his Legates bee thrust into the fourth seate? Should *Athanasius* be chiefe in the Council, where principally the image of the Hierarchicall order ought to be seene? In the Synode at *Ephesus* it appeareth, that *Celestinus* which was then bishop of *Rome*, vsed a crooked suttle meane to prouide for the dignitie of his seate. For when hee sent his deputies thither, he committed his stuede to *Cyrellus* of *Alexandria*, which shoulde notwithstanding othervise haue beene the chiefe. To what purpose was that same committing, but that his name might by what meane soeuer abide in the first place? For his Legates sate in a lower place, and were asked their opinion among the rest, and subscribed in their order: in the meane time the Patriarch of *Alexandria* ioyned *Celestines* name with his own. What shall I say of the second council at *Ephesus*: where when *Leos* Legates were present, yet *Dioscorus* Patriarch of *Alexandria* sate the chiefe as by his owne right? They will take exception that it was no vpright council, by which both the holy man *Flauianus* was condemned, and *Eutyches* acquired



acquied, and his vngodlines allowed. But when the Synod was gathered, when the bishops toke their places in order, verely the legates of the bishop of Rome sate there among the rest none otherwise than in a holy and lawfull Council. Yet they strived not for the first place, but yeelded it to another: which they would neuer haue done, if they had thought it to be theirs of right. For the bishops of Rome were neuer ashamed to enter into the greatest contentions for their honors: & for this only cause oftentimes to vex and trouble the Church with many & hurtful strifes. But because *Leo* saw that it should be a to much vnreasonable request, if he should seek to get the chiefe place for his Legates, therefore he succceeded it.

2 Then folowed the Council of *Chalcedon*, in which by the grant of the Emperour the Legates of the Church of Rome sate in the chiefe place. But *Leo* himselfe confesseth y this was an extraordinary priuilege. For when hee made petition for it to the Emperour *Marcianus*, and *Pulcheria* y Empresse, he did not affirme y it was due to him, but only pretended, that the Eastern Bishops, which sate as chiefe in the council at *Ephesus*, troubled all thinges and ill abused their power. Whereas therfore it was needeful to haue a graue gouernour, & it was not likly that they should be meet for it, which had once ben so light and disordered: therfore he praied, that by reason of the default & vnfitness of other, the office of gouerning might be remoued to him. Truly that which is gotten by singular priuilege and beside order, is not by common law. Where this only is pretended, that there needeth some newe gouernour, because the former gouernours had behaued themselues ill, it is euident that it neither was so before, nor ought to continue so for euer, but is don onely in respect of present dāger. The bishop of Rome therfore had the first place in the Council at *Chalcedon*: not because it was due to his sea, but because the Synode was at that time destitute of a graue and fit gouernour, while they that ought to haue ben the chiefe, did through their own intemperance & corrupt affection, thrust themselues out of place. And this that I say, *Leo* successeur did in deede proue. For when he sent his Legates to the fift Synode at *Constantinople*, which was holden long time after, he brauled not for the first seat, but easily suffered *Menna* the patriarch of *Constantinople* to sit as chiefe. So in the councill at *Carthage*, at which *Augustine* was present, we see that not the Legates of the sea of Rome, but *Aurelius* Arch-bishop of that place sate as chiefe: when yet the contention was about the authoritie of the Bishop of Rome. Yea there was also a generall councill holden in *Italie* it selfe, at which the bishop of Rome was not present. *Ambrose* was chiefe there, which was in verie great authoritie with the Emperour, there was no mention made of the bishop of Rome. Therefore at that time it came to passe by the dignity of *Ambrose*, that the sea of *Millain* was more noble than the sea of Rome.

3 As concerning the title of supremacy, & other titles of pride, whereupon it now maruelously boasteth it selfe, it is not hard to iudge, when & in what sort they crept in. *Cyprian* oftentimes maketh mention of *Cornelius*. He setteth him out with no other name, but by the name of brother, or fellow Bishop, or fellow in office. But when he writeth to *Stephen* the successor of *Cornelius*, he doth not only make him egal with himselfe & the rest, but also spea-

*The chiefe place in the council of Chalcedon graunted by the Emperour at request vpon spectral occasion for that time to the Bishop of Rome, which place in Synodes afterwards held other bishops had as before.*

*The Council at Aquileia.*

*The title of supremacy not given to the Bishop of Rome in the ancient times of the Church.*  
Lib. 2. epi. 2. and  
lib. 4. epi. 3. 6.  
keth.

## Cap. 7. Of the outwarde meanes

keth more hardly to him, charging him sometime with arrogancy, sometime with ignorance. Since *Cyprian* we haue with al the Church of *Africa* iudged of that matter. The Councell at *Carthage* did forbid that any should be called Prince of priestes, or chiefe Bishop, but only bishop of the chiefe sea. But if a man turne ouer the antienter monuments, hee shall finde that the Bishop of *Rome* at that time was content with the common name of brother. Certainly so long as the face of the Church continued true & pure, al these names of pride, wherewith since y time the sea of *Rome* hath begun to waxe outrageous, were vtterly vnheard of it was not known, what was the highest bishop & the only head of the church in earth. But if the bishop of *Rome* had ben so bolde to haue taken such a thing vpon him, there were stout & wise men that would haue by & by repressed his folly. *Hierome* forasmuch as he was a priest at *Rome*, was not ill willing to set out the dignitie of his owne Church, so much as the matter & state of his time suffered; yet we see how he also bringeth it downe into fellowship with the rest. If authoritie (saith he) be sought for, the world is greater than a city. Why doest thou allege to me the custome of one city? Why doest thou defend imalnes of number, out of which hath growen pride, against the lawes of the church? Wheresoeuer there be a bishop, either at *Rome*, or at *Eugubium*, or at *Constantinople*, or at *Rhegium*, he is of the same merite and of the same priesthood. The power of riches or basenes of pouertie maketh not a bishop higher or lower.

4 About the title of vniuersal bishop the contentio first began in the time of *Gregory*, which was occasioned by the ambition of *Iohn* bishop of *Constantinople*. For he (which thing neuer any man before had attempted) woulde haue made himselfe vniuersal bishop. In that contention *Gregorie* doth not allege that the right is takē away which was due to himselfe; but stoutly crieth out against it, that it is a prophane name, yea ful of sacrilege, yea the forwarner of Antichrist. The whole Church (saith he) falleth downe from her state, if he fall which is called vniuersal. In another place: It is very sorrowful, to suffer patiently, that our brother & fellow bishop, despising all other, should only be named bishop. But in this his pride what els is betokened but the times of Antichrist nere at hand; because verely he foloweth him, y despising the fellowship of Angels, went about to climbe vp to the top of singularity. In another place he writeth to *Eulolius* of *Alexandria*, and *Anastasius* of *Anioche*. None of my predecessors at any time woulde vse that prophane word: for if one be called vniuersall Patriarch, the name of patriarches is abated from the rest. But farre may this be from a christian minde, that any should haue a will to take that vpon him, whereby he may in any part, be it neuer so litle, diminish the honor of his brethren. To consent in this wicked word is nothing els but to leese the faith. It is one thing (saith he) y we owe to the preserving of the vnity of faith, & another thing that we owe to the keeping downe of pride. But I say it boldly, because whosoever calleth himselfe or desireth to be called vniuersal bishop, he doth in his proude aduancing run before antichrist, because he doth with shewing himself proud preferre himselfe aboue the rest. Againe to *Anastasius* bishop of *Alexandria*: I haue said y he can not haue peace with vs, vnlesse he amended the aduancing of the superstitious and proud word, which the first apostata hath inuented.

And

Cap. 47.

Ep. ad Euang.

The bishop of Constantinople challenging a supremacy, resisted by *Gregorie*.

Li. 4. ep. 76.

Mauri Aug.

Li. 4. epi. 78.

Constantiae

Augustae.

Li. 4. epi. 80.

Lib. 4. epi. 78.

Auiano Diacono.

Lib. 7. epi. 83

Mauri Aug.

Li. 6. epi. 188.

And (to speake nothing of the wrong done to your honour) if one be called vniuersall by shop, the vniuersall Church falleth when that vniuersall one falleth. But whereas he writeth, that this honour was offred to *Leo* in the Synode at *Chalcedon*, it hath no colour of truth. For neither is there any such thing red in the actes of that Synode. And *Leo* himselfe, which with many Epistles impugneth the decree there made in honour of the sea of *Constantinople*, without doubt would not haue passed ouer this argument, which had bene most to be liked of all other, if it had bene true, that hee refused that which was giuen him: & being a man otherwise too much desirous of honor, he would not haue omitted that which made for his praise. Therefore *Gregory* was deceiued in this, that hee thought that that title was offred to the sea of *Rome* by the Synode at *Chalcedon*: to speake nothing, howe fond it is, that hee both testifieth it to haue proceeded from the holy Synode, & also at the same time called it wicked, prophane, abominable, proude, and full of sacriledge, yea deuised by the deuill, and published by the crier of Antichriste. And yet he addeth that his predecessor refused it, least all Priestes should be depriued of their due honor, when any thing were priuately giuen to one. In another place: no man at any time hath willed to be called by that word. No man hath taken to himselfe that presumptuous name: least if hee should in the degree of bishoprike take to himselfe a glory of singularity, he should seeme to haue denied the same to all his brethren.

Lib.4. Epist. 79.

Lib.7. Epist. 79.

5 Now I come to the iurisdiction, which the bishoppe of *Rome* affirmeth that he hath ouer all Churches. I knowe howe great contentions haue bene in olde time about this matter: For there hath bene no time wherein the sea of *Rome* hath not coueted to get an Empire ouer other Churches. And in this place it shall not be our offeason, to search by what meanes it grew then by litle & litle to some power. I do not yet speake of that infinite empire, which it hath not so long ago taken by force to it selfe: for we will differre that to a place conuenient. But heere it is good to shewe briefly, howe in olde time and by what meanes it hath aduanced it selfe, to take to it selfe any power ouer other Churches. When the Churches of the East were diuided & troubled with the factions of the *Arrians* vnder the Emperours *Constantius* and *Constans* the sonnes of *Constantine* the Great, and *Athanasius* the cheefe defendour there of the true sayth was driuen out of his sea: such calamity compelled him to come to *Rome*, that with the authority of the sea of *Rome*, hee might both after a sort repress the rage of his enemies, and confirme the godly that were in distresse. He was honourably receiued of *Iulius* then Byshop, and obtained that the Byshops of the West tooke vpon them the defence of his cause. Therefore when the godly stode in great neede of foraine aid, and sawe that there was verie good succour for them in the church of *Rome*, they willingly gaue vnto it the most authoritie y they could. But all y was nothing else, but y the communion thereof should be highly esteemed and it should be counted a great shame to be excommunicate of it. Afterward euil & wicked men also added much vnto it. For, to escape lawful iudgements, they fled to this sanctuary. Therefore if any priest were condemned by his Byshop, or any byshop by the Synode of his prouince, they by and by appealed to *Rome*. And the byshops of *Rome* receiued such appellations

*The grounde whereupon the soueraignty of the Bishop of Rome did first take roots was his intermedling in those causes, and busiednesse to aid those persons, which being bad were readie any where to seeke maintenance.*

more.



more greedily than was meet: because it seemed to be a forme of extraordinary power, so to entermeddle with matters far & wide about them. So when *Eutyches* was condemned by *Flavianus* bishop of *Constantinople*, he complained to *Leo* that he had wrong done vnto him. *Leo* without delay, no lesse vndiscreetly than suddenly, tooke in hand the defence of an euill cause: he grieuouſlie inueyed against *Flavianus*, as though hee had, without hearing the cause, condemned an innocent: and by this his ambition he caused that the vngodlinesse of *Eutyches* was for a certaine space of time strengthened. In *Affrica* it is euident that this oftentimes chaunced. For so soone as any lewde man had taken a foile in ordinarie iudgement, he by and by flew to *Rome*, and charged his countrimen with many slanderous reports: and the sea of *Rome* was alway ready to entermeddle. Which lewdnesse compelled the bishops of *Affrica* to make a lawe, that none vnder paine of excommunication should appeale beyond the sea.

In consecrating  
of Byshops, the  
pouuer of the By-  
shop of *Rome* no  
other but the same  
which in other  
places others had.  
Lib. 2. Epist.  
68. and 70.

6 But whatſoeuer it were, let vs see what authoritie or power the sea of *Rome* then had. Ecclesiasticall power is contained in these foure pointes, ordering of byshops, summoning of Councils, hearing of appeales or iurisdiction, chastising admonitions or censures. All the old Synodes commaunde byshops to be consecrate by their owne Metropolitanes: and they neuer bid the bishop of *Rome* to be called vnto it, but in his owne Patriarchie. But by little and little it grewe in vse, that all the Byshops of *Italye* came to *Rome* to fetch their consecration, except the Metropolitans, which suffered not them selues to be brought into such bondage: but when any Metropolitane was to bee consecrate, the bishoppe of *Rome* sent thither one of his priestes, which should only be present, but not president. Of which thing there is an example in *Gregory*: at the consecration of *Constantius* bishop of *Millain* after the death of *Lawrence*. Howbeit I doe not thinke that that was a verie auncient institution: but when at the beginning for honor & good wils sake they sent one to another their Legates, to be witnesses of the consecration, and to testify their communion with them, afterward that which was voluntary, began te bee holden for necessary. Howſoeuer it bee, it is euident that in olde time the byshop of *Rome* had not the power of consecrating, but in the prouince of his owne Patriarchie, that is to say in the Churches adioyning to the citie, as the canon of the *Nicene* Synode saith. To the Consecration was annexed the sending of a Synodically Epistle, in which he was nothing about the rest. For the Patriarches were wont immediatly after their consecration, by solemne writing to declare their faith, whereby they professed y they subscribed to the holy & catholike councils. So rendering an account of their faith, they did approue themselves one to another. If the Byshop of *Rome* had receiued of other, and not himselfe giuen this confession, hee had thereby bin acknowledged superiour but when he was no lesse bound to giue it, than to require it of other, and to be subiect to the common lawe: truly that was a token of fellowship, not of dominion. Of this thing there is an example in *Gregories* Epistle to *Anastasius* and to *Cyriacus* of *Constantinople*, and in other places to all the Patriarches together.

7 Then follow admonitions or censures: which as in old time y bishops of *Rome* vsed toward other, so they did againe suffer them of other. *Irenaeus*

grie

Lib. 1. Epist. 25.  
Lib. 6. epi. 169.  
Lib. 1. Epist. 24.  
The Bishop of  
*Rome* as well  
censured by others  
as others by him.

greeuouſly reprooued *Victor*, becauſe he vndiſcretly for a thing of no value, troubled the church with a pernitiouſ diſſention. *Victor* obeyed, & ſpurned not againſt it. Such a liberty was then in vſe among the holy biſhops, y they vſed a brotherly authority toward the biſhop of *Rome*, in admoniſhing and chaſtiſhing him if he at any time offended. He againe, whe occaſion required did admoniſh other of their duety: & if there were any fault, rebuked it. For *Cyprian*, when he exhorteſh *Stephen* to admoniſh the biſhoppes of *France*, ſetceſh not his argument from the greater power, but from the common right that prieſtes haue among themſelues. I beſeech you, if *Stephen* hadde then ben ruler ouer *Fraunce*, would not *Cyprian* haue ſaid: Reſtaine them, becauſe they be thine? but he ſaith farre otherwiſe. This (ſaith he) the brotherly fellowſhip, wherwith we be bound one to an other requireth that we ſhould admoniſh one an other. And we ſee alſo with how great ſharpenes of words he being otherwiſe a man of a milde nature inuicyeth againſt *Stephen* himſelfe, when he thinketh him to be too inſolent. Therefore in this behalfe alſo there appeareth not yet, that the biſhop of *Rome* had any iuriſdiction ouer them that were not of his owne prouince.

8 As concerning the calling together of Synodes, this was the office of euery Metropolitan, at certaine appointed times to aſſemble a prouinciall Synode. There the biſhop of *Rome* had no authoritie. But a general Counſell the Emperor only might ſummon. For if any of the biſhops had attēpted it, not only they y were out of his prouince, would not haue obeyed his calling, but alſo there would by & by haue riſen an vprore. Therefore the Emperor indifferently warned them al to be preſent. *Socrates* in deed reporteth, that *Julius* did expoſtulate with the biſhops of the Eaſt, becauſe they called him not to the Synode of *Amioch*, wheras it was forbidden by the Canons, that any thing ſhould be decreed without the knowledge of the biſhop of *Rome*. But who doth not ſee that this is to be vnderſtāded of ſuch decrees as bind the whole vniuerſall Church? Now it is no maruel, if thus much be granted both to the antiquitie & honor of the citie, & to the dignitie of the ſea, that there ſhould be no general decree made of religion, in the abſence of the biſhop of *Rome*, if he reſuſe not to be preſent. But what is this to the dominion ouer the whole Church? For we deny not, that he was one of the chiefe: but we wil not graunt, that which the Romaniſtes now affirme, that he had a dominion ouer all.

9 Now remaineth the fourth kind of power, which ſtandeth in appeales. It is euidēt that he hath the chiefe power, to whoſe iudgement ſeate ap- pellation is made. Many oftentimes appealed to the biſhop of *Rome*, and he himſelfe alſo went about to draw the hearing of cauſes to himſelf: but he was alway laughed to ſcorne, when he paſſed his owne boundes. I will ſpeake no thing of the Eaſt & of *Grecia*: but it is certaine that the biſhops of *Fraunce* ſtoutly withſtoode him, when hee ſeemed to take to himſelfe an empire ouer them. In *Affrica* there was long debate about that matter. For where at the *Melenitane* Councell, at which *Auguſtine* was preſente, they were excommunicate that appealed beyonde the ſea, the biſhoppe of *Rome* tra- uailed to bring to paſſe, that that decree might be amended. He ſent his legates to ſhew that that priuilege was giuen to him by the *Nicene* Councell.

Epi. 13. li. 3  
Ad pomp.  
Contr. Epist.  
Stephani.

General Councils  
ſummoned onely  
by the Emperour:  
prouincial as well  
by other biſhops in  
their territories as  
by the biſhop of  
*Rome*.

Tripar. hiſt.  
lib. 4.

The biſhop of  
*Rome* miſliked and  
withſtoode for o-  
uerreaching his  
boundes and recei-  
uing appeales  
which ſhould not  
by order haue ben  
brought vnto him.

The

## Cap. 7. Of the outwarde meanes

The Legates brough forth the actes of the *Nicene* Councell, which they had fetched out of the storehouse of their own Church. The *Affricans* withstood it, and denied that the bishop of *Rome* ought to be credited in their owne cause: and saied that therefore they would sende to *Constantinople*, & into other cities of *Grecia*, where copies were to be had that were lesse suspicious. It was founde, that therein was no such thing written, as the Romans had pretended. So was that decree confirmed, which toke the chiefe hearing of cause: from the bishop of *Rome*: In which doing the lewd shamelesnes of the bishop of *Rome* himselfe appeared. For when he guilefully did thrust in the Synode at *Sardos* in steede of the *Nicene* Synode, he was shamefully taken in a manifest falsehood. But yet greater & more shamelesse was their wickednes, that added a forged Epistle to the Councel, wherein I wrote not what byshop of *Carthage*, condemning the arrogance of *Aurelius* his predeceffour, for that he was so bold to withdraw himselfe from the obedience of the sea Apostolike, and yeelding himselfe and his Church, humbly craveth pardon. These be the goodly monumentes of antiquitie, wherupō the maiestie of the sea of *Rome* is founded, while they so childishly lie, vnder the pretence of antiquity, y very blinde men may finde it out by groping. *Aurelius* (saith he) puffed vp with diuclish boldnesse and stubbornnesse, rebelled against Christ, and saint *Peter*, & therefore to be condemned with curse. What said *Augustine*? But what said so many fathers that were present at the *Mileuitane* Councell? But what neede is it to spende many wordes in confuting that foolish writing, which the Romanistes themselves, if they haue any face left, can not looke vpon without great shame? So *Grasian*, I cannot tell whether of malice or of ignorance, where he rehearsed that decre that they should be excommunicate that appell beyond the sea, addeth an exception: Vnlesse peraduenture they appel to the sea of *Rome*. What may a mā do to these beasts, which are so void of common reason, y they except y only thing out of the law, for whose cause euery man seeth y the lawe was made? For the Councel when it condemneth appelles beyond the sea, forbiddeth only this, that none should appel to *Rome*. Here the good expofitor excepteth *Rome* out of the common lawe.

2. quest, c. 4

The Bishop of Rome appointed and others ioyned with him by *Constantin* to heare an appeal made by a bishop of *Carthage*: and in the same cause the byshop of *Orleance* appointed by the same Emperour to heare an appeal made from the Bishop of *Rome*.  
Aug ep. 16. 2.

To But (to determine this question at once) one history shal make plaine what maner of iurisdiction the bishop of *Rome* had in olde time. *Donat* of the blackhouses had accused *Cecilian* bishop of *Carthage*. The man accused was condemned, his cause not heard. For whē he knew that the bishops had cōspired against him, he would not appeare. Then the matter came to the Emperour *Constantine*. He, forasmuch as he willed to haue the matter ended by ecclesiastical iudgement, committed the hearing of it to *Melciades* byshoppe of *Rome*. To whome he adioyned fellowe commissioners, many byshops of *Italie*, *Fraunce*, and *Spayne*. If that belonged to the ordinary iurisdiction of the sea of *Rome*, to heare an appelle in an ecclesiastical cause: why doth he suffer other to be ioyned with him at the wil of the Emperour? Yea why did he himselfe take the iudgement vpō him rather by the Emperours commaundement, than by his owne office? But let vs heare what hapned afterward. There *Cecilian* got the victory. *Donat* of the blacke houses was condemned for sclaunder: he appelled: *Constantine* committed the iudgement of



of the appeale to the bishop of *Orleance*. He sate as iudge, to pronounce what he thought, after y<sup>e</sup> bishop of *Rome*. If the sea of *Rome* hath the cheefe power without appellacion: why doth *Melciades* suffer himselfe to receiue so great a shame, that the bishop of *Orleance* should be preferred aboue him? And what Emperour doth this? euen *Constantine* of whome they boast that he employed not only al his endeour, but in a maner al the riches of the empire to increse the dignitie of their sea. We see therefore now, howe farre the byshoppe of *Rome* was at that time by all meanes from that supreme dominion, which he affirmeth to be giuen vnto him by Christ ouer all Churches, and which hee lyingly saith that hee hath in all ages possessed by the consent of the whole worlde.

11 I knowe howe many epistles there bee, howe many writings and decrees, wherein the byshops do giue much, and boldly challenge much vnto it. But this also al men that haue but a very litle wit & learning do know, that the most part of those are so vsuauorie, that by the first tast of them a man may soone find out of what shop they came. For what man of sound wit and sober, will thinke that that goodly interpretation is *Anacletus* his owne, which is in *Gratian* reported vnder the name of *Anacletus*: that is, that *Cephas* is a heade? The Romanistes doe at this day abuse for defence of their see, many such trifles, which *Gratian* hath patched together without iudgement: and yet still in so great light they will sell such smokes, wherewith in olde time they were wont to mocke out the ignorant in darkenesse. But I will not bestowe much labour in confuting those thinges, which do openly confute themselves by reason of their vsuauory follie. I graunt that there remaine also true epistles of the old bishops, wherein they set forth the honor of their sea with glorious titles, of which sort are some epistles of *Leo*. For that man, as he was learned and eloquent, so was he also aboue measure desirous of glorie and dominion: but whether the Churches then beleueed his testimony when hee so aduanced him selfe, that in deede is it that is in controuersie. But it appeareth that many offended with his ambition, did also withstande his greedie desire. Sometimes he appointed in his steed the byshop of *Thessalonica* throughout *Grecia* and other Countries adioyning: sometime hee appointed the byshop of *Orleance*, or some other throughout *Fraunce*. So he appointed *Hormisdas* byshop of *Hispalis* to be his vicar in *Spain*: but euery where he excepteth, that he giueth out such appointementes vpon this condition, that the Metropolitans may haue their auncient priuiledges remaining safe and whole. But *Leo* himselfe declareth, that this is one of their priuiledges, that if any doubt happen about any matter, the Metropolitane shoulde first be asked his aduise. Therefore those appointments of vicars in his steede were vpon this condition, that neither any byshop should be letted in his ordinary iurisdiction, nor any Metropolitan in being iudge of Appeales, nor any prouincial Councel in ordering of their Churches. What was this else but to abstaine from all iurisdiction: but to entermedle to the appealing of discordes, onely so farre as the Lawe and nature of the communion of the Church suffereth?

12 In *Gregories* time that auncient order was already much chaunged. For when the Empire was shaken, and torne in peeces, when *Fraunce* and

*Forged helps to bolster out the Romish Supremacie, the ambitious humor of Leo, whose poorer notwithstanding was not such as the sea of Rome norv challenges. Dist. 11. cap. Sacrosanct.*

*Vide epist. 85. Epist. 83.*

*Epist. 86. The calamitie of other places in Gregories time exalted the dignitie of the church of Rome, but without overthrowing the ordinari iurisdiction which others had.*

*Spaine*

*Spaine* were afflicted with many ouerthrowes receiued, *Slauonia* wasted, *Italy* vexed, and *Affrica* in a manner destroied with continuall calamities, that in so great a shaking of ciuill affaires, at least the integritie of faith might remaine, or yet not vterly perish, all the bishops from each part did the rather ioyne themselves to the bishop of *Rome*. Thereby it came to passe, that not onely the dignitie, but also the power of that sea greatly encreased. Howbeit I doe not so much passe by what meanes it was brought about. Truly it appeareth that it was then greater than in the ages before. And yet it then greatly differed from being an vnbridled dominion, that one man might beare rule ouer other after his owne will. But the sea of *Rome* had this reuerence, that it might with her authoritie subdue & repress the lewde and obstinate that could not by the other bishops be kept within their duerie. For *Gregory* doth oftentimes diligently testify this, that hee doth no lesse faithfully preferue to other men their rightes, than he requireth his own of them. Neither doe I (saith he) pricked on by ambition, plucke from any man that which is his right; but I desire in all things to honour my brethren. There is no saying in his writings wherein he doth more proudly boast of the largesse of his Supremacie, than this: I knowe not what byshop is not subiect to the sea Apostolike when he is founde in fault. But hee by and by adioyneth. Where fault requireth, nor all according to the order of humilitie are equall. Hee giueth to himselfe power to correct them that haue offended: if all doe their duerie, he maketh himselfe equall with the rest. But he himselfe giueth himselfe this power: and they assented to it that woulde: and other that liked it not, might freely gainsay it, which it is well knowne that the most part of them did. Beside that he speaketh there of the Primacie of *Constantinople*: which when hee was condemned by the prouinciall Synode, refused the whole iudgement. His fellowe bishoppes informed the Emperour of this stubbornnesse of him. The Emperour willed *Gregory* to bee iudge of the cause. We see therefore that he both attempteth nothing, whereby hee may breake the ordinary iurisdiction, and the same thing that hee doth for the helping of other, he doth not but by the commandement of the Emperour.

13 This therefore was then all the power of the byshop of *Rome*, to set himselfe against obstinate & vntrained heads, whē ther needed any extraordinary remedy: & that to helpe and not to hinder other bishops. Therefore he taketh no more to himselfe ouer al other, than in another place he granteth to all other ouer himselfe, when he confesseth that he is ready to be corrected of all, to bee amended of all. So in another place hee doth in deede commaunde the Byshoppe of *Aquileia* to come to *Rome*, to plead his cause in a controuersie of faith that was risen betweene him and other: but hee doth not commaunde him of his own power, but because the Emperour had so commaunded. Neither doeth hee giue warning that hee alone shall bee iudge, but promised that hee will assemble a Synode by whome the whole matter may be iudged. But although there was yet such moderation, that the power of the sea of *Rome* had her certaine boundes, which it might not passe, & the bishop of *Rome* himselfe was no more about than vnder other: yet it appeareth howe much *Gregory* misliked such state. For hee nowe and then

Lib. 1. epist. 68.

Lib. 2. Epist. vii.  
Lib. 7. epi. 64

*Gregory howe  
far unlike the  
Romaine byshops  
as this day?*  
Lib. 2. epist. 37.  
Epist. 16.

Lib. 1. epi. 5.

then complaineth, that vnder color of bishopricke he was brought backe to the world: and that he was more entangled with earthly cares, than euer he had serued them while he was a lay man: that he was in that honor oppressed with tumult of worldly affaires. In another place: so great burdens (saith he) of busines do hold me downe, that my mind can nothing at all be raised vp to things aboue. I am shaken with many waues of causes: and after those leisures of rest I am tossed with tempestes of troublesome life, so that I may rightly say, I am come into the depth of the sea, & the tempest hath drowned me. Hereby gather, what he would haue saide, if he had happened to be in these times. Although he fulfilled not the office of a Pastor, yet hee was doing it. He absteyned from the gouernement of the ciuil Empire, and confessed himselfe to bee subiect to the Emperour as other were. Hee did not thrust himselfe into the cure of other Churches, but being compelled by necessity. And yet he thinketh himselfe to be in a maze, because hee cannot apply himselfe altogether only to the office of a bishop.

Lib. r. epi. 7.  
& 15.

14 At that time the bishop of *Constantinople* strived with the bishop of *Rome* for the Supremacie, as it is already said. For after that the seate of the Empire was stablished at *Constantinople*, the maiestie of the Empire seemed to require that that Church also should haue the second place of honor after the Church of *Rome*. And truly at the beginning, nothing more auailed to cause the Supremacie to be giuen to *Rome*, but because the head of the Empire was there at that time. There is in *Gratian* a writing vnder y name of Pope *Lucinus*, where he saith, that cities were no otherwise diuided, where Metropolitans & Primates ought to sit, than by the reason of the ciuil gouernment that was before. There is also an other vnder the name of Pope *Clement*, where he saith, the Patriarches were ordeined in those cities that had had the cheefe *Flamines* in them. Which, although it be false, yet is taken out of a trueth. For it is certaine, that to the end there should be made as litle change as might be, the prouinces were diuided according to y state of things y then were: & that Primates & Metropolitans were set in those cities that excelled the other in honors & power. Therefore in the Council at *Taurinum* it was decreed, that those Cities which in the ciuil gouernment were the cheefe cities of euery prouince, should be the cheefe sees of Bishops. And if it happened the honor of the ciuil gouernment to be removed from one citie to another, that then the right of the Metropolitane citie should therewithal be removed thither. But *Innocentius* bishop of *Rome*, when he saw the auncient dignitie of his citie to growe in decay, after that the seat of the Empire was removed to *Constantinople*, fearing the abacement of his see, made a contrarie law: wherein he denieth it to be necessarie that the ecclesiasticall mother cities should be changed as the Imperial mother cities change. But the authoritie of a Synode ought of right to be preferred aboue one mans sentence. Also we ought to suspect *Innocentius* himselfe in his owne cause. Howsoeuer it be, yet by his owne prouiso hee sheweth, that from the beginning it was so ordered, that the Metropolitane cities should be disposed according to the outward order of the Empire.

The Church of  
*Rome* risen by the  
Empire of *Rome*.

Dist. 80. c. 6.

Cap. 1.

15 According to this auncient ordinance, it was decreede in the first council at *Constantinople*, that the Bishop of the citie should haue the priuiledges

The Bishop of  
*Rome* stomaking  
that the Bishop



of Constantinople  
should come so  
meere as to bee  
made by a  
councell next him  
in auctoritie and  
honour.

Socrat.hist. trip.  
lib.9.ca.13.  
Decret.22.  
dist.

leger of honour next after the bishop of Rome, because it was a newe Rome. But a long time after, when a like decree was made at Chalcedon, Leo stoutly cryed out against it. And hee not onely gaue himselfe leaue to esteeme as nothing that which sixe hundred Bishops or moe had decreede: but also bitterly taunted them, for that they tooke from other seas that honour which they were so bolde to giue to the Church of Constantinople. I beseech you, what other thing coulde mouue a man to trouble the worlde for so small a matter, but meere ambition? Hee sayeth that that ought to bee inuiolable, which the Nicene Synode hath once decreed. As though forsooth the Christian faith were endangered, if one Church bee preferred before an other: or as though Patriarchies were there diuided to any other ende, but for policies. But wee knowe that policie receiueth, yea requireth diuerse changes, according to the diuersitie of times. Therefore it is sonde that Leo pretendeth, that the honour, which by the authoritie of the Nicene Synode was giuen to the sea of Alexandria, ought not to be giuen to the sea of Constantinople. For common reason telleth this, that it was such a decree, as might be taken away according to the respect of times. Yea none of the bishops of the East withstoode it, whome that thing most of all concerned. Truly Proterius was present, whome they had made bishop of Alexandria in the place of Dioscorus. There were present other Patriarches, whose honour was diminished. It was their parte to withstand it, not Leo which remained safe in his owne place. But when all they holde their peace, yea assent vnto it, and onely the bishop of Rome resisteth: it is easie to iudge, what moueth him: that is, he foresawe that which not long after happened, that it would come to passe, that, the glorie of olde Rome decaying, Constantinople not contented with the seconde place, would striue with Rome for the supremacie. And yet with his crying out hee did not so much preuaile, but that the decree of the councell was confirmed. Therefore his successours, when they sawe themselves ouercome, quietly gaue over that stiffenesse: for they suffered that hee should bee accounted the second Patriarch.

The pride of the  
Bishop of Constan-  
tinople seeking to  
equall his bishop-  
ricke vnto the  
boundes of the Em-  
pire constantly re-  
sisted by Gregorie.

16 But within a litle after, Iohn which in Gregories time ruled the church of Constantinople, brake forth so farre that he called himselfe the vniuersall Patriarch. Here Gregorie, least hee should in a verie good cause faile to defende his owne sea, did constantly set himselfe against him. And truly both the pride and madnesse of Iohn was intollerable, which desired to make the boundes of his bishopricke equall with the boundes of the Empire. And yet Gregorie doth not claime to himselfe, that which he denieth to an other: but abhorreth that name as wicked, and vngodly, and abominable, whoe euer take it vpon him. Yea and also in one place hee is angrie with Eutolius bishop of Alexandria, which had honoured him with such a title. Beholde (saith he) in the preface of the Epistle which he directed to my self that haue forbidden it, yee haue cared to imprint the worde of proude calling, in naming mee vniuersall Pope, which, I pray that your holinesse will no more doe, because that is withdrawn from you, which is giuen to another more than reason requireth. I count it no honour, wherein I see the honour of my brethren to be diminished. For my honour is the honour of the vniuersall

Lib.7.epi.30.

fall Church, and the sounde strength of my brethren. But if your holines call mee the vniuersall Pope, it denieth it selfe to be that which it confesseth me to be wholly. Truly *Gregorie* stode in a good and honest cause. But *Iohn* holpen by the fauour of *Maurice* the Emperour, could neuer bee remooued from his purpose. *Cyriacus* also his successor neuer suffered himselfe to be intreated in that behalfe.

17 At the last *Phocas*, which when *Maurice* was slaine, was set in his place (I wrote not for what cause being more friendly to the Romanes, but because he was there crowned without strife) granted to *Boniface* the third that which *Gregorie* neuer required, that *Rome* should bee the head of all Churches. After this manner was the controuersie ended. And yet this benefite of the Emperour, coule not so muche haue profited the sea of *Rome*, vnlesse other things also had afterward happened. For *Grecia* and all *Asia* were within a litle after cut off from the communion of *Rome*. *France* so much reuerenced him, that it obeyed no further than it listed. But it was then first brought into bondage when *Pipine* vsurped the kingdome. For when *Zacharie* Bishop of *Rome* had beene his helper to the breache of his faith, and to robbetrie, that thrusting out the lawfull king, he might violently enter vpon the kingdome as laid open for a pray: he receiued this reward that the sea of *Rome* should haue iurisdiction ouer the Churches of *France*. As robbers are wonted in parting to diuide the comon spoile: so these good men ordered the matter betweene themselves, that *Pipine* should haue the earthly and ciuill dominion, spoiling the true king: and *Zacharie* should bee made head of all bishops and haue the spirituall power: which, when at the beginning it was weake: (as it is wont to bee in new thinges) was afterward confirmed by the authoritie of *Charles*, in manner for a like cause. For hee was also indebted to the Bishop of *Rome*, for that by his endeour hee had attained to the honour of the Empire. But although it bee credible, that Churches ech where were before that time much deformed, yet it is certaine that the olde forme of the Church was then first vtterly defaced in *France* and *Germanie*. There remaine yet in the recordes of the court of *Paris* breefe notes of these times, which, where they intreate of the matters of the Church, make mention of the couenant both of *Pipine* and of *Charles* with the bishop of *Rome*. Thereby we may gather that then was an alteration made of the old state.

18 Since that time, when thinges did ech where daily fall from worse to worse, the tyrannie of the sea of *Rome* was nowe and then also stablished and increased, and that partly by the ignorance, and partly by the slouthfulness of the bishops. For when one man tooke all thinges vpon him, and without measure proceeded more and more to aduance himselfe against Iawe and right: the bishops did not with such zeale as they ought, endeavour themselves to restraine his doct, & though they wanted not courage, yet they were destitute of true learning and knowledge: so that they were nothing fit to attempt so great a matter. Therefore we see what and howe monstrous an vholly defiling of all holy thinges, and a scattering abroad of the whole order of the Church, was in *Bernardes* time. He complaineth that there resort by heapes to *Rome* out of all the worlde, ambitious men, couetous, *Simoni-*

*The headship of the Church granted by Phocas to the Bishoppe of Rome, and the Churches of France by Pipine made subiect to his authoritie.*

*The state of the Church of Rome in Bernardes time.*



Lib. 1. de consi.  
ad Euag.

monians, robbers of God, keepers of concubines, committers of incest, & all such monsters, to obtaine or retaine ecclesiasticall honours by the Apostolicke authoritie: and that fraude and vndermining, and violence were growe in force. He saith that that maner of iudging which then was vsed, was abhominable, and vnseemely, not onely for the Church, but also for a iudiciall court. He crieth out that the Church is ful of ambitious men: and that there is none that more dreadeth to commit mischieuous acts, than robbers do in their caue, when they diuide the spoiles of waifaring men. Fewe (saith he) do look vnto the mouth of the lawgiuer, but vnto his hands. But not without cause. For those hands do all the Popes businesse. What a thing is this, that they are bought of the spoiles of Churches, that say to thee, oh well done, well done? The life of the poore is sowne in the streets of the rich: siluer glistereth in the mire: men run to it from all places: not the poore, but the stranger taketh it vp, or he peraduēture that runneth fastest before. But this manner, or rather this death, came not of thee, I would to God it might ende in thee. Amōg these things thou a Pastor goest forwarde compassed with much and precious aray. If I durst say it, these are rather the Pastors of diuels, than of sheepe. Forsooth *Peter* did thus, *Paul* played thus. Thy court is more accustomed to receiue men good than to make them good. For the ill doe not there profit, but the good do decay. Now as for the abuses of appeales that he rehearseth, no godly man can reade them without great horror. At the last he thus concludeth of that vnbridled greedinesse of the sea of *Rome* in the vsurping of iurisdiction: I speake the murmour and common complaint of the Churches. They crie out that they bee mangled and dismembred. There are either none or few that do not either bewail or feare this plague. Askest thou what plague? The Abbots are plucked from the bishops, the bishops from the Archbishops, &c. It is maruailous if this may bee excused. In so doing ye prouue that ye haue fulnesse of power, but not of righteousnesse. Ye doe this, because ye can do it: but whether ye also ought to doe it, is a question. Ye are set to preferue, not to enuie to euery man his honour & his owne degree. These fewe things of many I listed to rehearse, partly that the readers may see, howe sore the Church was then decayed, and partly that they may know in how great sorrow and mourning this calamity held all the godlie.

*The vsurped  
power ecclesiasti-  
cal which the bi-  
shop of Rome hol-  
deth and doth ex-  
ercise at this day.*

19 But nowe, albeit that we graunt to the Bishop of *Rome* at this daie that preeminence and largenesse of iurisdiction, which that sea had in the meane times, as in the times of *Leo* and of *Gregorie*: what is that to the present state of the Papacie? I doe not yet speake of the earthly dominion, nor of the ciuil power thereof, which wee will afterward consider in place fit for it: but the verie spirituall gouernement that they boast of, what hath it like to the state of those times? For they define the Pope none otherwise than the Supreme head of the Church in earth, and the vniuersall bishop of the whole worlde. And the bishops themselves, when they speake of their owne authoritie, doe with great stouernesse of countenance, pronounce that to them belongeth the power to commaunde, and other are bound to the necessitie to obey, that so all their decrees are to be holden as confirmed with the diuine voice of *Peter*: that the prouinciall Synodes, are



are without force, because they want the presence of the Pope: that they may order clerkes of any Church that they will: and may call them to their sea that haue beene ordered else where. Innumerable of that sorte are in *Grati-ans* pack, which I do not now rehearse, least I should be too tedious to y<sup>e</sup> Readers. But this is the summe of them, that onely the Bishop of *Rome* hath the Supreme hearing and determining of all ecclesiastical causes, whether it be in iudging and defining of doctrines, or in making of lawes, or in stablishing of discipline, or in executing of iudgements: It were also long and superfluous to rehearse the privileges that they take to themselves in reseruations, as they call them. But (which is most intollerable of all other) they leaue no iudgement in earth to restraine and bridle their outrageous lust, if they abuse so immeasurable power. It is lawfull for no man (say they) to reuoke the iudgement of that sea, because of the Supremacie of the Church of *Rome*. Againe, The iudge shalbe iudged neither by the emperor, nor by kings, nor by all the Clergie, nor of the people. That is in deede too imperiously don, that one man maketh himselfe iudge of all men, and suffereth himself to obey the iudgement of no man. But what if he vse tyrannie ouer the people of God? if he scatter abroad and wast the kingdome of Christ? if he trouble the whole Church? if he turne the office of Pastor into roberie? Yea though he be neuer so mischieuous, he saith that he is not bound to yeld accompt. For these be the sayings of the bishops: Gods will was to determine the causes of other men by men, but hee hath without question reserued the bishop of this sea to his owne iudgement. Againe. The doings of subiects are iudged of vs but ours of God only.

20 And that such decrees might haue the more weight, they haue falsly thrust in the names of the old bishops, as though things had been so ordeined from the beginning: whereas it is most certeine, that it is newe & lately forged whatsoeuer the bishop of *Rome* giueth to himselfe more than wee haue rehearsed to be giuen him by the auncient Councils. Yea, they are come to so great shamelesnesse, that they haue set forth a writing vnder the name of *Anastasius* Patriarch of *Constantinople*, wherein hee testifieth that it was decreed by the olde rules, that nothing should be done euen in the furthest provinces, that were not first moued to the sea of *Rome*. Beside this, that it is certaine that this is most vaine, what man shall thinke it likely, that such a commendation of the sea of *Rome* proceeded from the aduerfarie and enuier of honour and dignitie thereof? But verily it behoued that these Antichristes should be carried on to so great madnesse and blindnes, that their lewdnesse might be plaine for all men to see, at least so many as wil open their eyes. But the decretall epistles heaped together by *Gregorie* the ninth, againe the *Clementines*, and Extrauagants of *Martine*, doe yet more openly and with fuller mouth eche where breath forth their outrageous fierceneesse, and as it were the tyrannie of barbarous kinges. But these be the oracles, by which the Romanists will haue their papacie to be weyed. Hereupon arose those notable principles, which at this day haue euery where in the papacie the force of oracles: that the Pope cannot erre: that the Pope is aboue the Councils: that the Pope is the vniuersall Bishop of all bishops, and the supreme head of the Church in earth: I passe ouer the

Decret. 17. questi. 3. ca. nemo.  
Innoc. 9. questi. 3. ca. nemo.  
Sym. 9. questi. 3. cap. Aliorum.  
Anther.  
Ibid. c. facta.

The forgeries v-  
sed in the Papacie  
to make the  
worlde beleue  
that they claime  
as this day no  
more than they  
haue had in aun-  
cient times.  
Ibid. ca. Ant.

much absurder follies, which the foolish Canonists babble in their schooles to which yet the Romish diuines do not only assent, but doe also clap their hands at them, to flatter their idol.

*The Popes usurpation not onely against the iudgement of all antiquitie, against the mind of Gregorie, but euen repugnant to all humanitie.*

21 I will not deale with them by extremitie of right. Some other man would against this their so great insolencie set the saying of *Cyprian*, Which he vied among the Bishops, at whose counsell he sate as cheefe. None of vs calleth himselfe Bishop of Bishops, or with tyrannous feare compelleth his fellowe bishops to necessitie to obey. Hee woulde obiekt that, which a litle afterwarde was decreede at *Carthage*, That none shoulde bee called Prince, Priest, or cheefe bishop. Hee woulde gather many testimonies out of Histories, Canons out of Synodes, and many sentences out of the bookes of olde writers, by which the bishop of *Rome* should be brought downe into the fellowship of the rest. But I passe ouer all these, least I shoulde seeme too precisely to presse them. But let the best patrones of the sea of *Rome* aunswere mee, with what face they dare defende the title of vniuersall Bishop, which they see so oft to bee condemned with curse by *Gregorie*. If *Gregories* testimonie ought to bee of force, they doe thereby declare that Antichrist is there bishop, because they make him vniuersall. The name also of heade was no more vsuall. For thus hee sayeth in one place: *Peter* is the chiefe member in the bodie, *Iohn*, *Andrew*, and *Iames* the heades of particular peoples: yet they all are members of the Church vnder one heade: yea the holie ones before the lawe, the holie ones vnder the lawe, and the holie ones vnder grace, are set among members, altogether making vp the bodie of the Lorde: and no man euer willed to haue himselfe called vniuersall. But whereas the Bishop of *Rome* taketh vpon himselfe the power of commanding, that thing smally agreeth with that which *Gregorie* saith in an other place. For whereas *Ensolius* bishop of *Alexandria*, had saide that hee was commaunded by him, hee aunswared in this wise, I pray yee, take away this worde of commanding from my hearing. For I know what I am, and what ye be. In place, yee be to me brethren: in manners ye be to me fathers. Therefore I commaunded not, but I cared to tell you those things that I thought profitable. Whereas he so extendeth his iurisdiction without ende, he doeth therein great and hainous wrong, not onely to the other bishops, but also to all particular Churches, which he so teareth and plucketh in peeces, that hee may builde his seate of their ruines. But whereas hee exempteth himselfe from all iudgements, and will so raigne after the manner of tyrants, that he accounteth his owne onely lust for lawe, that verily is so hainous, and so farre from ecclesiasticall order, that it may in no wise bee borne: for it vterly abhorreth not onely from all feeling of godlinesse, but also from all humanitie.

Lib. 4. Ep. 92

Lib. 7. Epi. 28

*The state of Rome: an hundred times more corrupt now than in the dayes of Gregorie or Bernard.*

22 But that I be not compelled to goe through and examine all thinges particularly, I doe againe appeale to them, that will at this day be accorded the best and most faithfull patrones of the sea of *Rome*, whether they be not ashamed to defende the present state of the Papacie: which it is certain to be an hundred times more corrupt, than it was in the time of *Gregorie* and *Bernard*: which state yet did then so muche displease those holie men

men. *Gregorie* eche where complaineth, that hee is too much diuersly drawn away with foraine busines: that he is vnder the colour of bishoprike brought backe to the world: wherein he serueth so many cares of the worlde as he neuer remembreth that he serued when he was a laie man: that he is pressed downe with tumult of worldly affaires, that his mind is nothing raised vp to things aboue, that he is shaken with many waues of causes, & tossed with tempestes of troublesome life: so that he maie worthily saie, I am come into the depth of the sea. Truly among those earthly businesles, he might yet teache the people with sermons, priuately admonishe and correct such as it behoued, order the Church, giue counsell to his fellow bishops and exhort them to their dutie: beside these things there remained some time to write: and yet he lamenteth his calamitie, that hee is drowned in the deepest sea. If the gouernment of that time was a sea: what is to bee saide of the papacie at this time? For what likenesse haue they together? Here be no preachings, no care of discipline, no zeale to the Churches, no spiritual doing, finally nothing but the worlde. Yet this maze is praised, as though there could nothing be founde more orderly and better framed. But what complains doeth *Bernarde* poure out, what groanes doth he vtter, when he looketh vpon the faulres of his age: What then would he doe, if he beheld this our age of iron, and worse if any be worse than iron? What obstinate wickednesse is this, not onely stilly to defend as holy and diuine, that which all the holy men haue with one mouth condemned: but also to abuse their testimonie to the defence of the papacie, which it is certaine that they neuer knewe of: Howbeit of *Bernardes* time I confesse, that then the corruption of all things was so great, that it was not much vnlike our time. But they are without all shame, that fetch any pretence for it, out of that meane age, that is the time of *Leo*, *Gregorie*, and such other. For they doe like as if one, to stablish the Monarchie of Emperors, would praise the old state of the Empire of *Rome*: that is, would borrow the praises of libertie, to set forth the honor of tyrannie.

23 Finally, although all these things were graunted them: yet there ariseth of fresh a newe strife for them, when we deny that there is a Church at *Rome*, in which such benefites may be resident: when we denie that there is a bishop, which may beare these priuileges of dignitie. Admit therefore all those things to be true, (which yet we haue already wrung from them) that *Peter* was by the mouth of Christ appointed head of the vniuersall Church: and that he left the honour that was giuen him, in the sea of *Rome*: that the same was stablished by the authoritie of the auncient Church, and confirmed with long continuance: that the Supreme power hath beene alway by one consent giuen of all men to the bishop of *Rome*, that he hath beene the iudge of all both causes and men, and himselfe subiect to the iudgement of none: let them haue also more, if they will: yet I answere in one worde, that none of these things auaille, vnlesse there be at *Rome* a Church and a bishop. This they must needes graunt me, that it cannot be the mother of Churches, which is not it selfe a Church: that he cannot be chief of bishops, which is not himselfe a bishop. Will they therefore haue the sea Apostolike at *Rome*? Then let them shew me a true and lawfull Apostleship. Will

*The Bishop of  
Rome no Bishop.*



they haue the chiefe Bishop? Then let them shewe me a Bishop. But what? where will they shewe vs any face of a Church? They name one indeede, and haue it off in their mouth. Truly the Church is known by her certain markes; and bishoprike is a name of office. I speake not here of the people; but of the gouernment it selfe, which ought continually to shine in the Church. Where is the ministerie in their Church, such as Christes institution requireth? Let vs call to remembrance that which hath before beene spoken of the office of Priestes and of a bishop. If wee shall bring the office of Cardinals to be tried by that rule, wee shall confesse that they are nothing lesse than Priestes. As for the chiefe bishop himselfe, I woulde faine knowe what one thing at all he hath bishoplike. First it is the principall point in the office of a bishop, to teach the people with the word of God: another and the next point to that is, to minister the Sacraments: the third is to admonish and exhort, yea and to correct them that offend, and to hold the people together in holy discipline. What of these thinges doth he? yea, what doth he faine himselfe to doe? Let them tel therefore, by what meane they would haue him to be counted a bishop, that doth not with his little finger, no not once so much as in outward shewe, touch any parte of a bishops office.

*In the Bishop  
of Rome al things  
contrarie vnto  
that which  
should be in a Bi-  
shop.*

24 It is not so of a bishop as it is of a king. For a king although he doe not execute that which belongeth to a king, doeth neuertheles retaine the honor and title. But in iudging of a bishop respect is had to Christes commaundement, which alway ought to be of force in the Church. Therefore let the Romanists loose me this knot. I deny that their high bishop is the chiefe of bishops, forasmuch as he is no bishop. They must needs proue this last point to be false, if they will haue the victorie in the first. But how saie they to this, that he not onely hath no proprietie of a bishop, but rather al things contrarie? But here, O God, whereat shall I beginne? at his learning, or at his maners? What shall I saie, or what shall I leaue vnsaide? where shall I make an ende? This I saie: that whereas the wolde is at this day, stuffed with so many peruerse and wicked doctrines, full of so manie kindes of superstitions, blinded with so many errors drowned in so great idolatrie: there is none of these any where, that hath not either flowed from thence: or at least beene there confirmed. Neither is there anie other cause, why the bishops are carried with so great rage against the doctrine of the Gospel newly springing vp againe, why they bende all their strengthes to oppresse it, why they kindle vp kings and princes to crueltie, but because they see that their whole kingdome decayeth and falleth downe, so soone as the Gospel of Christ commeth in place. *Leo* was cruell: *Clement* was bloudie: *Paul* is a ferce murderer. But nature hath not so much moued them to fight against the trueth, as for that this was their onelic meane to maintain their power. Therefore sith they cannot be safe, till they haue driven away Christ, they trauaile in this cause, as if they did fight for their religion and countries, & for their owne liues. What then? Shal that be to vs the sea Apostolike, where we see nothing but horrible Apostasie? Shal he be Christes vicar, which by persecuting the Gospel with furious enterprises, doth openly professe himselfe to be Antichrist? Shall hee bee *Peters* successour, that rangereth with sword

sworde and fire, to destroy all that euer *Peter* hath builded: Shal he be head of the church that cutting of and dismembriing the church from Christ the only true head therof, doth in it selfe plucke and teare it in peeces. Admirerely that in the olde time *Rome* was the mother of al Churches: yet since it hath begunne to be the seate of Antichrist, it hath ceased to be y<sup>e</sup> which it was.

25 We seeme to be to much euil speakers and railers, when we call the bishop of *Rome* Antichrist. But they that so thinke, do not vnderstande that they accuse *Paul* of immodestie, after whom we so speake, yea out of whose mouth we so speake. And least any man obiect, that we do wrongfully wrest against the bishoppe of *Rome*, these wordes of *Paul* that are spoken to an other entent, I wil briefly shewe, that they can not be otherwise vnderstanded, but of the Papacie. *Paul* writeth, that Antichrist shall sitte in the temple of God. In an other place also the holy Ghost describing his image in the person of *Antiochus*, sheweth that his kingdome shal consist in hautes of speech, and blaspheminges of God. Hereupon we gather, that it is rather a tyranny ouer soules, than ouer bodies, that is raised vp against the spirituall kingdome of Christ. Then, that it is such, as doeth not abolish the name of Christ and the Church: but rather should abuse the pretence of Christe, and lurke vnder the title of the Church, as vnder a disguised visour. But although all the heresies and sects that haue ben from the beginning, belong to the kingdome of Antichrist: yet whereas *Paul* prophecietieth, that there shal come a departing, by this description he signifieth, that that seate of abomination shall then be raised vp, when a certaine vniuersall departing shall possesse the Church: howsoeuer many members of the Church here and there continue in the true vnitie of faith. But where he addeth, that in his time he began in a myserie to set vp the worke of iniquitie, which he would afterward shewe openly: thereby we vnderstand, that this calamity was neither to be brought in by one man, nor to be ended in one man. Now whereas he doth set out Antichrist by this marke, y<sup>e</sup> he should plucke away from God his due honor, to take it to himselfe: this is the chiefe token that we ought to follow in seeking out of Antichrist, specially where such pride proceedeth euen to the publike dissipation of the church. Sith therefore it is certaine y<sup>e</sup> the bishop of *Rome* hath shamelessly conueyed away to himselfe that which was the chief proper thing to God alone and Christ, it is not to be doubted but that he is the captaine and stander bearer of the wicked & abominable kingdome.

26 Now let the Romanists go, & obiect antiquitie against vs: As if in so great alteration of al things, the honor of the sea might stand, where there is no sea. *Eusebius* telleth, how G O D, that there might be place for his vengeance, remoued the Church that was at *Hiernusalem* to *Pella*. That which we heare to haue beene once done, might be offer done. Therefore so to binde the honor of supremacie to a place, that hee which is in deede the most hatefull enemy of Christe, the highest aduersarie of the Gospell, the greatest waster and destroyer of the Church, the most cruell slaughterman and butcher of the saintes, should neuertheless be accounted the vicar of Christ, the successor of *Peter*, the chiefe bishop of the Church, only because hee

*The Pope Antichrist.*

2. The. 1. 4.  
Dan 7. 25.

*Nothing least in the papacy hath been the place wher the order of a Church hath bene.*

*Euseb. lib. 3  
cap. 5.*

he occupieth the sea that was once the chiefest of all: that verely is to much to be scorned & foolish. I speake not, how great difference there is between the popes chauncery, and a wel framed order of the Church. Howbeit this one thing may wel take away all doubt of this question. For no man y hath his right wit, wil thinke the bishoprike enclosed in lead & bulles: much lesse in that schoole of fraudes and deceites, in which things the Popes spirituall gouernment consisteth. Therefore it was very well said by a certaine man, that that church of *Rome* which is boasted of, is long ago turned into a court, which only is now sene at *Rome*. Neither do I here accuse the faults of men: but I shewe that the papacie it selfe is directly contrary to the true order of a Church.

*The ashaisme of  
Popes.*

27 But if we come to the persons of men, it is well enough knowe what maner of vicars of Christ we shal finde. *Iulius* forsooth, and *Leo*, & *Clement* and *Paul*, shal be pillars of the christian faith, & the chiefe expositors of religion, which neuer knew any other thing of Christ, thā that which he had learned in *Lucians* schoole. But why doe I reckon vp three or foure Popes? as though it were doubtful, what manner of forme of religion the popes with their whole college of Cardinals haue since long agoe professed, and at this day do professe. For first this is the principal article of that secret Diuinitie that reigneth among them, That there is no God: the seconde, That all things that are written and taught concerning Christ, are lies & deceits: the thirde, That the doctrine of the life to come, and of the last resurrection are meere fables, They doe not all thinke so: and fewe of them speake so. I graūt. But this hath long ago begun to be the ordinary religiō of popes. Whereas this is very well knowen to all that knowe *Rome*, yet the Romishe Diuines cease not to boast, that by Christes priuilege it is provided, that the pope can not erre, because it was saide to *Peter*: I haue praied for thee, that thy faith should not faint. What, I pray you, win they by mocking so shamelessly, but that the whole world may vnderstand, that they are come to that extremity of wickednesse, that they neither feare God, nor stand in awe of men?

*Luke. 22. 32*

*The fall of Iohn  
the xxii.*

28 But let vs imagine, that the vngodlines of those popes whom I haue spokē of, is hidden, because they haue neither published it by preaching, nor by writings: but only haue bewraied it at their table, and in their chamber, or at least within wales of houses. But if they wil haue this priuilege to bee of force, which they pretende, they must needs wipe *Iohn* the xxii. out of the number of popes, who openly affirmed that soules are mortal, and that they die together with the bodies vntill the day of resurrection, And that you may perceiue that the whole sea with her principall staves was then wholly fallen: none of all the Cardinals: withstood so great a madnesse, but the schoole of *Parise* moued the king of *Fraunce* to compell him to recante it. The king forbad his subiectes to communicate with him, vnlesse hee did out of hand repent: and the same, as the manner is, he proclaimed by a heralde. The Pope compelled by this necessitie, abiured his error. This exāple maketh y I neede not to dispute any more with my aduersaries about this that they say, that the sea of *Rome* & the bishops therof, can not erre in the faith, because it was saide to *Peter*, I haue prayed for thee, that thy faith

*Gerfon which  
liued then.*

*Luke. 22. 32.*

may



may not faint. Truly, hee fell with so foule a kinde of fall from the right faith, that he is a notable example to them that come after, that they are not all *Peters* which succede after *Peter* in the byshopricke. Howbeit this is also of it selfe so childish, that it needeth no answer. For if they will drawe to *Peters* successors whatsoeuer was spoken to *Peter*, it shall followe that they are all Satans, forasmuch as the Lorde saide this also to *Peter*: Go behind, thou Satan, because thou art an offence to mee. For it shall be as easy for vs to turne backe this latter saying against them, as it shal be for them to obiect the other against vs. Math. 16.23.

29 But I list not to strue with them in playing the foole. Therefore I returne thither from whence I made digression. So to binde the place, and Christ, and the holy Ghoste, and the Church together, that whosoever sit in that place, although he be the devil, yet he must be iudged  $\bar{y}$  vicar of Christ and the head of the Church, because it was once the seat of *Peter*: I say this is not onely wicked and slanderous to Christe, but also too great an absurditie and against common reason. It is alreadie long ago since the byshops of *Rome* are either without all religion, or the greatest enemies of Religion. Therefore they are no more made the vicars of Christ, by reason of  $\bar{y}$  leate which they occupy, than an idoll, when it is set in the temple of God, is to be taken for God. Now if their manners be to be indged vpon, let the Popes themselues aunswere for themselues: what one thing at all there is in them, wherein they may be knowne for bishops. First, whereas there is such life at *Rome*, they not onely winking at it, but also as it were with secrete countenance allowing it, this is vtterly vnmeete for byshops, whose duety is with seuerity of discipline to restraine the licentiousnesse of the people. But I will not be so rigorous against them, to charge them with other mens faults. But whereas they themselues, with their owne household, with almost the whole college of Cardinals, with the whole flock of their cleargy, are so giuen forth to all wickednesse, filthinesse, vncleannesse, to all kindes of lewde & mischieuous doings, that they resemble rather monsters than men: therein truly they bewray themselues to be nothing lesse than bishops. And yet they need not to feare least I should further disclose their filthinesse. For both I am werie to haue to doe in so stinking mire, and I must fauour chaste cares, & I think that I haue already enough and more prooued that which I went about: that is, that although *Rome* had in olde time beene the heade of Churches, yet at this day she is not worthy to be iudged one of the smallest toes of the Churches feete.

30 As concerning the Cardinals, (as they call them) I can not tell howe it is come to passe, that they be so soudenly risen vp to so great dignitie. This name in *Gregories* time belonged to bishops onely. For so oft as hee maketh mention of Cardinals, hee meaneth it not of them of the Church of *Rome*, but of any other: so  $\bar{y}$  briefly, a Cardinall Priest is nothing else but a byshop. In the writers before that age I find not this name at all. But I see that they were then lesse than byshops, whome they be nowe farre above. This saying of *Augustine* is well knowne: Although according to the names of honour, which the vse of the church hath alreadie obtained, bishopricke is greater than priesthood, yet in many things *Augustine* is lesse than *Hierome*.

Heere

*The vncleane  
manners of the  
Romane byshops,*

*2. Thes. 2.4.*

*The rising of Car-  
dinals.*

## Cap. 7. Of the outward meanes

Heere in deede hee maketh difference betwene a prieste of the Church of Rome and other: but he indifferently setteth them al behinde the byshoppes. And that was so long obserued, that in the Councell at Carthage, when there were present two Legates of the sea of Rome, the one a byshop, the other a Priest, the priest was thrust backe into the last place. But not to followe too olde examples, there remaineth a Councell holden vnder Gregory at Rome at which the Priests sate in the lowest place, & subscribed seuerally by themselves, as for the Deacons, they had no place at all in subscribing. And truly they had then no office, but to be present and vnder the bishop at ministring of doctrine & of the sacraments. Now the case is so chaunged, that they are become the cousins of kings & emperors. And it is no doubt but y they grew vp by litle and litle together with their head, till they were aduanced to this high top of dignity. But this also I thought good to touch shortly by the way that the readers might the better vnderstand, that the Sea of Rome, such as it is at this day, doth much differ from that auncient one, vnder pretence whereof, it doth now maintaine and defend it selfe. But of what sort soeuer they were in olde time, forasmuch as they haue nowe nothing of the true & lawfull office in the Church, they retaine onely a deceitfull colour & vaine visour: yea forasmuch as they haue all thinges vtterly contrarie, it was necessarie that that shoulde happen to them, which Gregorie writeth so oft. I say it (saith he) weeping: I giue warning of it, groning: that sith the order of priesthood is fallen within, it shall also not be able to stand long without. But rather it behoued that this should be fulfilled in them which Malachie sayth of such: Ye haue gone backe out of the way, & haue made manie to stumble in the law. Therefore ye haue made void the couenant of *Leui*, saith the Lorde. Therefore behold, I haue giuen you out of estimation, and vile to all the people. Now I leaue it to all the godly to thinke of what sort is that supreme height of the Hierarchie of Rome, whereunto the Papistes with abominable shamelesnesse sticke not to make subiect the verie word of God, which ought to haue beene honourable and holie both to heauen and earth, men and Angels.

Lib. 4. Epist. 25.  
& 55.  
Lib. 5. Epist. 7.

Mala. 2. 8

## The viii. Chapter.

*Of the power of the Church as touching the articles of faith: and vnto how vnbredled licentiousnesse it hath in the papacy beene vnto to corrupt all purenes of doctrine.*

*A caution touching thinges spoken of the power of the Church.*

NOWE followeth the thirde place of the power of the Church, which partlie consisteth in all the byshops, and partly in the Councelles, and those either prouinciall or generall. I speake onelie of the spirituall power, which is proper to the Church. That consisteth either in doctrine, or in iurisdiction, or in making of Lawes. Doctrine hath two partes, the authoritie to teache articles of Doctrine, and the expounding of them. Before that wee beginne to discourse of euerie one of these in specialtie, we will that the godly Readers be warned, that whatsoeuer is taught concerning the power of the Church, they must remember to applie it to that ende, whereunto (as *Paul* testifieth) it was giuen: that is, to edification, and not

2. Cor. 10. 8.  
& 13. 10.

to destruction: which who so lawfully vse, they thinke themselves no more than the ministers of Christ, and therewithal the ministers of the people in Christ. Nowe of the edifying of the Church, this is the only way, if the ministers themselves endeavour to preferue to Christ his authority, which can not otherwise be safe vnales that be left vnto him, which he receiued of his Father: that is, that he be the only schoolemaister of the Church. For it is written, not of anie other, but of him alone, Heare him. The power of the Church therefore is not to be sparingly set forth, but yet to be enclosed within certaine boundes, that it be not drawn hither & hither after the lust of men. Hereunto it shalbe much profitable to note, howe it is described of the Prophetes and Apostles. For if wee simply graunt vnto men such power as they list to take vppon them, it is plaine to all men, what a slipperie readinesse there is to fall into tyranny, which ought to be far from the Church of Christ.

Mat. 17. 5

2 Therefore here it must be remembered, that whatsoeuer authority or dignitie the holy Ghost in the scripture giueth either to the priestes or to the Prophets, or to the Apostls, or to the successours of the Apostls, al that same is giuen, not properly to the men themselves, but to the ministerie ouer which they are appointed, or (to speake it more plainly in one worde) whereof the ministerie is committed to them. For if we goe through them al in order, we shal not find that they had any authoritie to teach or to answere, but in the name and worde of the Lorde. For when they are called to the office, it is also enioyned them, that they should bring nothing of themselves, but speake out of the mouth of the Lord. And he himselfe doeth not bring them forth to be heard of y<sup>e</sup> people, before that he haue giue the instructions what they ought to speake, to the intent that they should speake no thing beside his word. Moses himselfe, the prince of al the prophets, was to be heard aboue the rest: but he was first instructed with his cōmandementes, that he might not declare any thing at al, but from the Lord. Therefore it is said, that the people when they embraced his doctrine, beleued in God, and in his seruāt Moses. Also y<sup>e</sup> the authority of the priestes should not growe in contempt, it was stablished with most grieuous penalties. But therewithal y<sup>e</sup> Lorde sheweth vpō what cōdition they were to be heard, when he saith y<sup>e</sup> he hath made his couenāt with *Leui*, y<sup>e</sup> the law of truth should be in his mouth. And a litle after he addeth: The lips of the priest shal kepe knowledge, & they shal require the law at his mouth: because he is the angel of the God of hosts. Therefore if the priest wil be heard, let him shew himselfe the messēger of God: y<sup>e</sup> is, let him faithfully report the cōmandementes that he receiued of his author. And where it is specially entreated of the hearing of them, this is expressly set, That they may answere according to the law of God.

*All the priestes  
authoritie depen-  
ded wholly vpon  
him whose priestes  
they were.*

Exod. 3. 4

Exod. 14. 31  
Deut. 16. 9

Mal. 2. 4. & 6.

Deut. 17. 10

3 What maner of power the prophets generally had, is very wel described in *Ezechiel*: Thou sonne of man (saith the Lord) I haue giuen thee to be a watchman to the house of Israel. Therefore thou shalt heare the worde out of my mouth, and thou shalt declare it to them from me. He that is cōmanded to heare out of the mouth of the Lord, is he not forbidden to inuent any thing of himselfe? But what is to declare from the Lorde, but so to speake as he may boldly boast, that it is not his owne, but the Lords word y<sup>e</sup>

*The power of  
prophets consisted  
in deliuering that  
which God had  
giuen them in  
charge.*  
Ezc. 3. 17.

be



he hath brought? The selfe same thing is in *Hieremie*, in other wordes. Let the prophet (saith he) with whom is a dreame, tel a dreame: & let him that hath my word speake my worde true. Certainly he appointeth a law to the all. And that is such, that he permitteth not any to teach more than he is commanded. And after he calleth it chaffe, al that is not come from himself only. Therefore none of the prophets themselves opened his mouth, but as the Lord told him the wordes before. Whereupon these sayings are so oft found among them: the worde of the Lord, the burden of the Lord, so saith the Lord, the mouth of the Lord hath spoken. And worthily. For *Esay* cryed out that he had defiled lips. *Ieremie* confessed that he could not speake, because he was a childe: What could proceede from the defiled mouth of the one, and the foolish mouth of the other, but vncleane & vnwise, if they had spoken their owne speech? But his lips were holy & pure, when they begā to be the instruments of the holy Ghost. When the Prophetes are bound with this religion, that they deliuer nothing, but that which they haue receyued, then they be garnished with notable power and excellent titles. For when the Loord testifieth, that he hath set them ouer nations and kingdomes, to plucke vp and to roote out, to destroy and plucke downe, to builde and to plant, he by and by adioyneth the cause: because he hath put his wordes in their mouth.

*Hier. 23. 18*

*Esa. 6. 5*  
*Iohn. 1. 6*

*Esa. 6. 5*  
*Ier. 1. 6*

*Ier. 1. 10*

*The Apostles authority restrained & limited within the boundes of his commandements which gaue them authority.*  
*Mat. 28. 9*

4 Now if you looke to the Apostles: they are in deede cōmended with many and notable titles, that they are the light of the world, and the salt of the earth, that they are to be heard in steed of Christ, that whatfoeuer they binde or loose in earth shalbe bound or loosed in heauen. But in their verie name they shewe howe much is permitted them in their office: that is, if they be Apostles, that they should not prate whatfoeuer they list: but shold faithfully report his commandements from whom they are sent. And the words of Christ are plaine enough, in which he hath determined their embassage: when he commanded them to go & teach al nations, al those things that he had commanded. Yea, & he himselfe also receiued this law, & laid it vpon himselfe, that it should be lawfull for no man to refuse it. My doctrine (saith he) is not mine, but his that set me, my fathers. He that was alway the only & eternall counsellor of the Father, & he that was appointed by the Father the Lord and schoolemaster of all men, yet because he executed the ministerie of teaching, prescribed by his own example to al ministers, what rule they ought to follow in teaching. Therefore the power of the church is not infinite, but subiect to the word of the Lord, & as it were enclosed in it.

*Iohn. 7. 16*

*The auncient patriarches and fathers taught by Christ.*

5 But sith this hath from the beginning ben of force in the church, & at this day ought to be in force, that the seruāts of God should teach nothing which they haue not learned of him: yet according to the diuersity of times they haue diuerse orders of learning. But that order which is now, much differeth from those that were before. First if it be true which Christ saith, that none hath seene the Father, but the sonne, and he to whom it hath pleased the sonne to shew him, it behoued verely that they shoulde bee alway directed by y eternal wisdom of the father, which would come to the knowledg of God. For how should they either haue cōprehended in mind, or vttered the mysteries of God, but by his teaching. to whom alone the secretes of the

*Mat. 11. 27.*

the Father are open? Therefore the holy fathers in old time knew God no other wise but beholding him in the Son as in a glasse. Whē I say this, I mean that God did neuer by any other mean disclose him selfe to men but by the Son, that is, his onely wisdom, light & truth. Out of this fountain did *Adam*, *Noe*, *Abraham*, *Iaac*, and the other draw all the knowledge that they had of heauenly doctrine. Out of the same fountain haue also all the Prophets themselues drawn all the heauenly Oracles that they vttered. For verily this wisdom hath alway disclosed it selfe by moe wayes than one. To the Patriarches he vsed secret reuelations: but therewithal to confirm their minds, hee adioyned such signes, y<sup>t</sup> it could not be doubtfull to them, that it was God that spake. The Patriarches conueied ouer from hande to hand to posterity, y<sup>t</sup> which they had receiued. For the Lorde left it with them to this entent, that they should so spread it abroad. But the children and childrens children, by God secretly informing them, did knowe that that which they heard was from heauen, and not from the earth.

Mala. 2. 7

6 But when it pleased God, to raise a more apparant forme of a Church he willed to haue his worde put in writing and noted, that the priests should fetch from thence what they might deliuer to the people, & that al the doctrine that should be taught should be tried by that rule. Therefore after the publishing of the lawe, when the priestes are commanded to teach out of y<sup>e</sup> mouth of the Lord, the meaning is, that they should teach nothing strange or differing from that kind of learning which the Lorde comprehended in the lawe: and to adde and diminish was vnlawfull for them. Then followed the Prophets, by whome in dede the Lord published new oracles to be added to the law; but yet not so new, but that they came out of the Law, & had respect vnto it: For, as touching doctrine, they were onely expositors of the law, & added nothing vnto it, but prophecies of things to come. Those excepted, they vttered nothing els but a pure exposition of the law. Because it pleased the Lorde that there should be a plainer and larger doctrine, y<sup>e</sup> weake consciences might be the better satisfied: he commaunded that the Prophecies also should be put in writing, & accounted part of his worde. And here vnto were added the histories, which are also the workes of the Propnetes, but made by the enditing of the holy ghost. I reckon the Psalmes among the Prophecies, because that which we attribute to the prophecies is also common to the psalmes. Therefore that whole body compacted of the law, prophecies, psalmes & histories, was the word of the Lord to the old people, by the rule whereof the priestes and teachers euen vnto Christes time were bound to examine their doctrine: neither was it lawfull for them to swarue either to the right hande or to the left: because all their office was enclosed within these bounds, that they should answer the people out of the mouth of God. Which is gathered of a notable place of *Malachie*, where he biddeth them to be mindfull of the law, & to giue heede to it, euen to the preaching of the gospell. For thereby he forbiddeth them all new found doctrines, and granteth them no leaue to swarue neuer so little out of the way which *Moses* had faithfully shewed them. And this is the reason why *Danid* so honourably setteth out the excellencie of the lawe, and rehearseth so many praises of it: that is, that y<sup>e</sup> Iewes should couer no forein thing without it, such within in it

*The doctrine which Christe taught the fathers without booke, in the lawe committed vnto writing: upon the lawe the prophets grounded their doctrine.*

Mala. 4. 4.

was all perfection enclosed.

*Christ manifested  
in the flesh hath  
added the last  
hand to the reue-  
lation of truth.*

7 But when at last the wisdom of God was openly shewed in the flesh, that same wisdom with full mouth declared vnto vs al that euer cā with mā's wit be comprehended, or ought to be thought concerning the heauenly Father. Now therefore, since Christ the sonne of righteousnes hath shined, wee haue a perfect brightnesse of the truth of God, such as the clearenes is wont to be at mid-day, when the light was before but dimme. For verily the Prophet meant not to speake of any meane thing, when he wrote that GOD in olde time spake diuersly and many wayes to the fathers by the Prophets: but that in these last dayes he began to speake to vs by his beloued Son. For he signifieth, yea he openly declareth, that God will not hereafter, as hee did before, speake sometime by some, and sometime by other, nor wil adde Prophecies to Prophecies, or reuelations to reuelations: but that he hath so fulfilled all the pattes of teaching in the Sonne, that they must haue this of him for the last and eternall testimony. After which sorte all this time of the newe Testament wherein Christe hath appeared to vs with the preaching of his gospel euen to y day of iudgemēt, is expressed by the last houre, the last times the last dayes: to the ende verily that contented with the perfection of the doctrine of Christ, we shoulde learne neither to faine vs any newe beside it, or receiue it fained of other. Therefore not without cause the Father hath by singular prerogatiue ordeined the Sonne to be our teacher: commanding him, and not any man, to be heard. He did in deede in fewe wordes set out his schoolemaster ship vnto vs, when he sayde, Heare him: but in which there is more weight & force than men cōmonly think. For it is as much in effect, as if leading vs away from al doctrines of men, he should bring vs to him only, and commaund vs to looke for all the doctrine of saluation at him alone, to hang vpon him alone, to cleaue to him alone, finally (as the very wordes do sound) to harken to the voice of him alone. And truly what ought there now to be either looked for or desired at the hande of man, when the very worde of life hath familiarly and openly disclosed himselfe vnto vs? Yea but it is meete that the mouthes of all men be shut, after that he, in whome the heauenly Father willed to haue all the treasures of knowledge & wisdom to be hidden, hath once spoken, and so spoken as became both the wisdom of God (which is in no part vnperfect) and *Messias* at whose hand the reuelation of all thinges is hoped for: that is to say, that he left nothing afterwarde for other to be spoken.

Heb. 1. 1.

Math. 17. 5.

Iohn. 4. 25.

8 Let this therefore be a stedfast principle: y there is to be had no other word of God, wherunto place should be giuen in the church, than that which is contained first in the lawe and the prophets, and then in the writings of the Apostles: & that there is no other maner of teaching rightly, but according to the prescription and rule of that worde. Heere vpon also we gather, that there was no other thing graunted to the Apostles, but that which the prophets had had in olde time: that is, that they shoulde expounde the olde Scripture, and shewe that those thinges that are therein taught are fulfilled in Christ: and yet that they should not doe the same but of the Lorde, that is to say, the spirite of Christ going before them, and after a certaine maner enditing wordes vnto them. For Christ limited their embassage with this condition

*The written  
word the onely  
rule of sound  
teaching.*



condition when hee commaunded them to goe and teach, not such things as they themselues had rashly forged, but all those things that he had commaunded them, and nothing could be more plainly spoken, than that which he saith in another place: but be not ye called maisters, for onely one is your maister, Christ. Then, to imprint this more depely in their mind, he repea-  
 teth it twise in the same place. And because their rudenesse was such, that they could not conceiue those things that they had heard and learned of the mouth of their maister, therefore the spirit of truth is promised them hy whome they should be directed to the true vnderstanding of all things. For that same restraining is to be diligently noted, where this office is assign-  
 ed to the holy Ghost, to put them in minde of al those things that hee be-  
 fore taught them by mouth.

Mat. 28. 20

Mat. 23. 8

John. 14. 26.

&amp; 16. 13.

9 Therefore Peter who was verie wel taught how much hee might law-  
 fully doe, leaueth nothing either to himselfe or other, but to distribute the  
 doctrine deliuered of God. Let him that speaketh (saith hee) speake as the  
 wordes of God, that is to say, not doubtingly, as they are wont to tremble  
 whose own conscience misgiueth them, but with sure confidence, which be-  
 commeth the seruant of God furnished with assured instructions. What o-  
 ther thing is this, but to forbid al inuentions of mans mind, from what head  
 soeuer they haue proceeded, that the pure word of God may be heard and  
 learned in the Church of the faithfull: to take away the ordināces or rather  
 the fained deuises of al men, of what degree soeuer they be, that the decrees  
 of God only may remaine in force? These be those spirituall armures, migh-  
 tie through God to cast downe holds: by which the faithfull seruants of God  
 may throw downe counsels, and all height that aduanceth it selfe against  
 the knowledge of God, & may leade all knowledge captiue to obey Christ.  
 Loe this is the soueraigne power, wherewith it behoueth the Pastors of the  
 Church to be endued, by what name soeuer they bee called, that is, that by  
 the worde of God they may with confidence be bolde to do all things: may  
 compell all the strength, glorie, wisdom and height of the worlde to yeeld  
 and obey to his maiestie: being vpholden by his power, may commaunde all  
 euen from the highest to the lowest; may build vp the house of Christ & pull  
 downe the house of satan: may feede the sheep & driue away the wolues: may  
 instruct and exhort the willing to learne: may reprove, rebuke & subdue the  
 rebellious & stubborne: may binde, and loose: finally may thunder & lighten,  
 if neede be: but al things in the word of God. Howbeit there is, as I haue said,  
 this difference between the Apostles and their successors, that the Apostles  
 were the certaine & authentike secretaries of the holy Ghost, and therefore  
 their writings are to be esteemed for the Oracles of God: but the other haue  
 none other office, but to teach that which is set forth & written in the holy  
 Scriptures. We determine therefore, that this is not now left to faithfull mi-  
 nisters, that they may coine any new doctrine, but that they ought simply to  
 cleaue to the doctrine, whereunto the Lord hath made all men without ex-  
 ception subiect. When I say this, my meaning is not onely to shewe what is  
 lawfull for all particular men, but also what is lawfull for the whole vniuer-  
 sall Church. Now as touching all particular men: Paul verily was ordeined  
 by the Lorde Apostle to the Corinthians: but hee denieth that hee hath

*No other ground  
 but the scriptures  
 either for men  
 particularly, or  
 for the whole  
 body of the church  
 to build upon.*

1. Pet. 4. 21.

2. Cor. 10. 4

2. Cor. 1. 14.

1. Cor. 14. 19.

Rom. 10.

dominion ouer their faith. Who now dare take a dominion vpon himselfe, which *Paul* testifieth that it belonged not to him? If he had acknowledged himselfe to haue this libertie of teaching, that whatsoeuer the Pastor teacheth he may therein of right require to be beleueed: he would neuer haue taught the Corinthians this discipliue, that while two or three Prophetes speake, the rest should iudge, & if it were reuealed to any that fate, the first should hold his peace. For so he spared none, whose authoritie he made not subiect to the iudgement of the word of God. But, will some man say, of the whole vniuersal Church the case is otherwise. I aunswere that in another place *Paul* meeteth with this doubt also, where hee saith, that Faith is by hearing, & hearing by the worde of God. Truly, if Faith hang of the worde of God only, hath respect vnto & resteth vpon it alone, what place is there now left to the word of the whole world? For herein no man may doubt that hath wel knownen what faith is. For Faith ought to be staid vpon such assurednes, whereby it may stand inuincible against Satan, & all the engines of the hels, & against the whole world. This assurednes we shall no where finde but in the only word of God. Again, it is a generall rule which we here ought to haue respect vnto: that God doth therefore take from men the power to set forth a new doctrine, that he only may be our scholemaster in heavenly learning, as he only is true which can neither lye nor deceiue. This rule belongeth no lesse to the whole Church than to euery one of the faithful.

*Their tyrannie  
who binde the  
world to beleue  
whatsoeuer  
pleaseth them to  
say.*

10 But if this power of the Church, which wee have spoken of, be compared with that power, whereof the spiritual tyrants, that haue falsly called themselves Bishops and Prelates of Religion, haue in certaine ages past boasted themselves among the people of God, the agreement shalbe no better than Christ hath with *Belial*. Yet it is not in this place my purpose to declare in what sort & with how wicked meanes they haue exercised their tyrannie: I will but rehearse the doctrine, which at this day they defende, first with writings, and then with sword and fire. Because they take it for a thing confessed, that a generall Council is the true image of the Church, when they haue taken this principle, they do without doubt determine, that such councils are immediatly gouerned of the holy ghost, & that therefore they cannot erre. But whereas they themselves do rule the councils, yea & make them, they do in deede challenge to themselves whatsoeuer they affirme to be due to the Councils. Therefore they will haue our faith to stand & fall at their wil that whatsoeuer they shal determine on the one side or the other, may be established & certaine to our mindes: so that if they allowe any thing we must allowe the same without doubting: if they condemne any thing wee must also hold it for condemned. In the meane time after their owne lust, & despising the word of God, they coine doctrines, to which afterwarde they require by this rule to haue faith giuen. For they also say that he is no Christian, that doth not certainly consent to all their doctrines as well affirmative as negative: if not with expressed yet with vnexpressed faith: because it is in the power of the Church, to make newe articles of the Faith.

*Promises made to  
the Church abused  
to bolster up a  
most vnlawfull  
power in the  
Church.*

11 First let vs heare by what argumentes they prooue that this authoritie is giuen to the Church: and then we shall see how much that maketh for them which they alleage of the Church. The Church (say they) hath no-  
table



table promises, that it shall neuer be forsaken of Christ her spouse, but that it shall be guided by his spirite into all trueth. But of the promises which they are wont to alledge, many are giue no lesse to euery one of the faithful particularly, than to the whole Church vniuersally. For though the Lord spake to the twelue Apostles, when he said: Behold I am with you euen to the end of the world: A gaine: I will aske my Father, and he shall giue you an other comforter, namely the Spirit of trueth: yet he made the promise not only to the whole number of the twelue, but also to euery one of them: yea to the other disciples likewise, either those that he had already receiued, or those y<sup>e</sup> should afterward be added to them. But when they expounde such promises full of singular comfort, as though they were giuen to none of the Christians, but to the whole Church together: what do they else, but take away from all Christians that confidence which they al ought to receiue thereby to encourage them? Yet I do not here deny, but that the whole fellowship of the faithful furnished with manifold diueritie of gifts, is endued with much larger & more plentiful treasure of the heauenly wisdom, than ech one seuerally: neither is it my meaning, that this is spoken in common to the faithfull, as though they were all alike endued with the Spirite of vnderstanding & doctrine: but because it is not to be granted, to the aduersaries of Christ, that they should for y<sup>e</sup> defence of an euil cause wrest the scripture to a wrong sense. But, omitting this, I simply confesse that which is true, that the Lorde is perpetually present with his, & ruleth them with his Spirite. And that this Spirite is not the Spirit of error, ignorance, lying or darkenesse: but of sure reuelation, wisdom, trueth, & light, of whome they not deceitfully may learne those things that are giuen them, that is to saye, what is the hope of their calling, and what bee the riches of the glorie of the inheritance of GOD in the Saintes. But whereas the faithfull, euen they that are endued with more excellent gifts aboue the rest, doe in this flesh receiue only the first fruites and a certaine tast of that Spirite: there remaineth nothing better to them than knowing their owne weaknes, to hold themselves carefully within the boundes of the worde of God: least, if they wander far after their own sense, they by & by stray out of the right way, insomuch as they be yet voide of that spirit, by whose only teaching trueth is discerned fro falsehood. For all men do confesse with *Paul*, that they haue not yet attained to the marke. Therefore they more endeavour to daily profiting, than glorie of perfection.

Matt. 28. 20.

Ioh. 1. 14. 19.

1. Cor. 1. 12.

Eph. 1. 13.

Phil 3. 11.

12 But they will take exception, & say that whatsoeuer is particularly attributed to euery one of the holy ones, the same doth thoroughly and fully belong to the Church it self. Although this hath some seeming of truth, yet I deny it to be true. God doth indeed so distribute to euery one of the members the gift of his spirit by measure, that the whole body wanteth nothing necessary, when the gifts are giuen in common. But the riches of the Church are alway such, that there euer wāteth much of that highest perfection, which our aduersaries do boast of. Yet the church is not therefore so left destitute in any behalfe, but that she alway hath so much as is enough. For the Lord knoweth whether necessities requireth. But, to holde her vnder humility and godly modestie, he giueth her no more than he knoweth to be

*The Church not so perfect by vertue of any promise made vnto it but that still it remaineth in this world subiect as to other infirmities so to error.*



Ephe. 5. 25.  
1. Tim. 3. 15.

expedient. I know what here also they are wont to obieſt, that is, that the church is clenſed with the waſhing of water in the word of life, that it might be without wrinkle & ſpot, & that therefore in an other place it is called the pillar and ſtay of truth. But in the firſt of theſe two places is rather taught, what Chriſt daily worketh in it, than what he hath already done. For if he daily ſanctifieth, purgeth, poliſheth, wipeth from ſpots al them that be his: truly it is certain that they are yet beſprinkled with ſome ſpots & wrinkles, and that there wanteth ſomewhat of their ſanctification. But howe vain & fabulous is it, to iudge the Church already in euery part holy and ſpotleſſe, wherof all the members are ſpotty & very vnclene? It is true therefore that the Church is ſanctified of Chriſt. But only the beginning of that ſanctifying is here ſcene: but the end and full accompliſhment ſhalbe, when Chriſt the holieſt of holy ones ſhall truly and fully fil it with his holineſſe. It is true alſo that the ſpots and wrinkles of it are wiped away: but ſo that thay be daily in wiping away, vntil Chriſt with his coming do vtterly take away all that remaineth. For vnleſſe we graunt this, we muſt of neceſſitie affirme with the Pelagians, that the righteouſneſſe of the faithfull is perfect in this life: and with the Cathani and Donatiſts we muſt ſuffer no infirmitie in the Church. The other place, as we haue elſe where ſcene, hath a ſenſe vtterly differing from that which they pretende. For when *Paul* hath inſtructed *Timothee*, and framed him to the true office of a Biſhoppe, he ſayeth that he did it to this purpoſe, that hee ſhould knowe howe he ought to behaue himſelfe in the Church. And that he ſhould with the greater religiousnes and endeour bende himſelfe thereunto, he addeth that the Church is the very pillar and ſtaie of truth. For what elſe doe theſe wordes meane, but that the truerh of God is preſerued in the Church, namely by the miniſterie of preaching? As in another place he teacheth, Chriſt gaue Apoſtles, Paſtors, & Teachers, that we ſhould no more be carried about with euery winde of doctrine, or be mocked of men: but that being enlightened with the true knowledge of the Sonne of God, we ſhould altogether meete in vniue of Faith. Whereas therefore the truerh is not extinguished in the worlde, but remaineth ſafe, that ſame cometh to paſſe becauſe it hath the Church a faithful keeper of it, by whoſe helpe and miniſtery it is ſuſtained. But if this keeping ſtandeth in the miniſtery of the Prophets & Apoſtles, it ſoloweth that it hangerh wholly hereupon, if the word of the Lord be faithfully preſerued and doe keepe his puritie.

Ephe. 4. 11.

*The drift of the Church of Rome in maineining that the Church cannot erre.*

13 But that the readers may better vnderſtande, vpon what point this queſtion chiefly ſtādeth, I wil in few words declare what our aduerſaries require, and wherein we ſtand againſt them. Where they ſay that the Church can not erre, it tendeth hereunto, and thus they expound it, that forasmuch as it is gouerned by the ſpirit of God, it may go ſafely without the word: that whitherſoeuer it goeth, it can not thinke nor ſpeake any thing but truerh: that therefore if it determine any thing without or beſide Gods worde, the ſame is no otherwiſe to be eſteemed than as a certaine oracle of God. If we graunt that firſt point, that the Churche can not erre in thinges neceſſarie to ſaluation, this is our meaning, that this is therefore becauſe forſaking all her owne wiſedome, ſhe ſuffereth her ſelfe to be taught of the holy

Ghoſt

Ghost by the worde of God. This therefore is the difference. They set the authoritie of the Church without the worde of God, but wee will that it be annexed to the worde, & suffer it not to be seuered from it. And what maruell is it, if the spouse and scholer of Christ be subiect to her husbande and schoolemaster, that she continually & earnestly hangeth of his mouth? For this is the order of a wel governed house, that the wife shoulde obey the authoritie of the husband: and this is the rule of a wel ordered schole, that the teaching of the schoolemaster alone should there be heard. Wherefore let the Church not be wise of her selfe, nor thinke any thing of her selfe: but determine the end of her wisdom where he hath made an end of speaking. After this manner she shall also distrust all the inuentions of her owne reason: but in those things wherein it standeth vpon the word of God, she shall wauer with no distrustfulnesse or doubting, but shall rest with great assurednesse & stedfast constancie. So also trusting vpon the largenesse of those promises that shee hath, shee shall haue whereupon abundantly to susteine her faith: that she may nothing doubt that the best guide of the right way, the holy spirit, is alway present with her: but therewithal she shall keepe in memorie what vs the Lord would haue vs to receiue of his holy spirit. The spirit (saith he) which I wil send from my father shall lead you into all trueth. But how? because (saith he) he shall put you in mind of all those things that I haue told you. Therefore he giueth warning that there is nothing more to be looked for of his spirit, but that he should enlighten our mindes to perceiue the trueth of his doctrine. Therefore *Chrysostome* saith excellently well. Manie (saith he) do boast of the holy spirit: but they which speake their owne doe falsly pretend that they haue him. As Christ testified that hee spake not of himselfe: because he spake out of the law & the Prophets: so if any thing beside the Gospel be thrust in vnder the title of the spirit, let vs not beleue it, because as Christ is the fulfilling of the law & the Prophets: so is the spirit, of the Gospel. These be his words. Now it is easie to gather how wrongfully our aduersaries do, which boast of the holy Ghost to no other end but to set forth vnder his name strange and foraine doctrines from the word of god, whereas he will with vnspcakable knot be conioyned with the word of god, and the same doeth Christ professe of him when hee promiseth him to his Church. So is it truly. What sobrietie the Lord hath once prescribed to his Church, the same he will haue to be perpetually kept, But he hath forbiddē her, that she should not adde any thing to his word, nor take any thing from it. This is the inuolable decree of God & of the holy Ghost, which our aduersaries go about to abrogate, when they saie that the Church is ruled of the spirit without the word.

14 Here againe they murmure against vs, and say that it behooued that the Church should adde some things to the writings of the Apostles, or that they themselues shoulde afterwarde with liuely voice supply many things which they had not clearely enough taught, namely sith Christ saide vnto them. I haue many things to be saide to you, which you cannot now beare, and that these be the ordinances, which without the scripture haue bene receiued onely in vse and manner. But what shamelesnesse is this? I graunt the disciples were yet rude, and in a maner vnapt to learne, when the Lorde

John. 16. 7. & 13.

Serm. de sancto  
& ador. Spiritu.  
Ioh. 12. 50. &  
14. 10.

In doctrine no-  
thing so be added  
by the Church vn-  
so that which  
the Apostles haue  
left in writing.  
John 16. 2.



## Cap.8. Of the outward meanes

said this vnto them. But were they then also holden with such dulnes, when they did put their doctrine in writing, that they afterward needed to supply with liuely voice that which they had by fault of ignorance omitted in their writings? But if they were already led by the spirit of truth into all truth when they did set forth their writings: what hindred that they haue not therein contained and left written a perfect knowledge of the doctrine of the gospel? But go to: let vs graunt them that which they require. Onely let them point out what be those things that it behoued to be reuealed without writing. If they dare enterprise that, I wil assaile them with *Augustines* words: that is, When the Lord had said nothing of them, which of vs dare say, these they be or those they be? or if any dare say so, whereby doth he proue it? But why do I strue about a superfluous matter? For a verie childe doth knowe, that in the writings of the Apostles, which these men do make in a manner lame and but halfe perfect, there is the fruit of that reuelation which the Lord did then promise them.

Hom. in  
Iohn. 96.

*The church not  
authorised to come  
new doctrines,  
because Christ  
doth number them  
with heathens  
that despise the  
iudgement of the  
Church.  
Mat. 18. 17.*

15 What? say they, did not Christ put out of controuersie whatsoever the Church teacheth & decreeth, when he commaundeth him to be taken for a heathen man & a Publican that dare say against her? First in that place is no mention made of doctrine, but onely the authoritie of the censures is established for correcting of vices, that they which haue bene admonished or rebuked should not resist her iudgement. But omitting this, it is much maruel, that these losels haue so little shame, that they dare be proud of y place. For what shal they get thereby, but that the consent of the Church is neuer to be despised, which neuer consenteth but vnto the truth of the worde of God? The Church is to be heard, say they. Who denieth it? forasmuch as it pronounceth nothing but out of the word of the Lord. If they require any more let them knowe that these wordes of Christ do nothing take their part therein. Neither ought I to be thought too much contentious because I stand so earnestly vpon this point, That it is not lawfull for the Church to make any newe doctrine, that is, to teach and deliuer for an Oracle any more than that which the Lord hath reuealed by his word. For men of sound wit do see how great danger there is, if so great authoritie be once granted to men. They see also how wide a window is opened to the mockings and cauellations of the wicked, if we say that that which men haue iudged is to bee taken for an Oracle among Christians. Beside that, Christ speaking according to the consideration of his owne time, giueth this name to the Synagoge, that his disciples shoulde afterwarde learne to reuerence holy assemblies of the church. So should it come to passe that euerie citie and village should haue equal authoritie in coining of doctrines.

*Baptizing of in-  
fants & the con-  
substantialitie of  
Christ with God  
the father, are not  
warranted by  
the sole authoritie  
of the Church, but  
haue their suffici-  
ent grounds in  
Scripture.*

16 The examples which they vse, do nothing help them. They say that the Baptizing of infants, proceeded not so much from the expresse commaundement of the scripture as from the decree of the Church. But it were a verie miserable succour, if we were compelled to flee to the bare authoritie of the Church for defence of the Baptisme of infants: but it shall in another place sufficiently appeare that it is far otherwise. Likewise whereas they obiect that that is no where founde in the Scripture, which was pronounced in the Nicene Synode, that the sonne is consubstantiall with the fa-  
ther;



ther: therein they do great wrong to the fathers, as though they had rashly condemned *Arius*, because he would not sweare to their wordes, when he professed all that doctrine which is comprehended in the writings of the Prophets and Apostles. This word, I graunt, is not in the Scripture: but whē therein is so oft affirmed, that there is but one God, againe, Christ is so oft called the true and eternall God, one with the Father: what other thing doe the fathers of the Nicene council when they declare that he is of one substance, but simply set out the natural sense of the Scripture? But *Theodorise* reporteth that *Constantine* vsed this preface in their assemblie, In disputations (saith he) of diuine matters, there is a prescribed doctrine of the holy Ghost: the bookes of the Gospels and of the Apostles, with the Oracles of the Prophets, doe fully shewe vs the meaning of God. Therefore laying a way discord, let vs take the discussing of questions out of the words of the Spirit. There was at that time no man that spake against these holy monitions. No man tooke exception, that the Church might adde somewhat of her owne: that the Spirit reuealed not all things to the Apostles, or at least vttered them not to those that came after: or any such thing. If it be true which our aduersaries would haue: first, *Constantine* did euill, that tooke from the Church her authoritie: then, whereas none of the Bishops at that time rose vp to defend it, this was not without breach of their faith: for so they were betrayers of the right of the Church. But sith *Theodorise* rehearseth that they willingly embraced that which the Emperour saide, it is certaine that this new doctrine was then vtterly vnknowne.

Histo. Eccle. lib.  
1. cap. 5.

## The ix. Chapter.

*Of Councils and of their authoritie.*

NOWe, although I graunt them all thinges concerning the Church: yet they shall thereby not much preuaile for their intent. For whatsoever is saide of the Church, the same they by and by giue to the Councils, forasmuch as in their opinion those represent the Church. Yea, where they so stiffely contende for the power of the Church, they doe it of no other purpose, but to giue all that they can get to the bishop of *Rome* and his garde. But ere I beginne to discusse this question, I must needs here make protestation of two things aforehand. First, that where I shall in this point be somewhat rough, it is not because I lesse esteeme the olde Councils than I ought to doe. For I reuerence them from my heart, & wish them to be had in their due honor with all men. But herein is some meane, that is, that there be nothing withdrawn from Christ. Nowe this is the right of Christ, to bee the head in all Councils, and to haue no man fellowe with him in this dignitie. But I say that then onely he is the head, when he gouerneth the whole assembly with his worde and Spirit. Secondly, whereas I giue lesse to Councils than the aduersaries require. I doe it not for this cause that I am afraid of the Councils, as though they did make for their side, and were against ours. For as we are abundantly furnished with the worde of the Lorde to the full prooue of our owne doctrine fully, and to the overthrow of the whole

*A protestation  
concerning the  
estimation of Coun-  
cils.*

Papistrie that wee neede not much to desire any other thing beside it: so if the matter require, the olde Councils do for a great part minister vnto vs so much as may suffice for both.

*Christ in the  
midst of Councils  
but not except  
they be gathered in  
his name.  
Matt. 18. 20.*

2 Now let vs speake of the thing it selfe. If it bee sought of the Scriptures, what is the authoritie of Councils: there is no plainer promise than in this saying of Christ: Where two or three shalbe gathered together in my name, there I am in the midst of them. But that doth no lesse belong to euery particular assembly than to a general Council. But the doubt of the question standeth not therein: but because there is a condition added, that God will so onely be in the midst of the Council, if it bee gathered together in his name. Therefore although our aduersaries doe a thousand times name Councils of bishops, they shall little preuaile: neither shall they make vs to beleue that which they affirme, that is, that they be gouerned of the holy Ghost, vntil they haue proued that they are gathered together in the name of Christ. For it is as possible y<sup>e</sup> wicked & euill bishops may conspire against Christ, as good & honest bishops may come together in his name. For a verie cleere prooffe hereof are manie decrees that haue proceeded from such Councils. But this shalbe seene hereafter. Now I do but answer in one word that Christ promisseth nothing, but to th<sup>e</sup> that are gathered together in his name. Let vs therefore define what that is. I deny that they be gathered together in the name of Christ, which casting away the commaundement of God, wherein he forbiddeth any thing to be added to his word, or taken fro<sup>m</sup> it, do decree euery thing after their own wil: which being not cotented with the Oracles of the Scripture, that is to say the only rule of perfect wisdom, do imagine some new thing of their owne head. Surely, sith Christ hath not promised y<sup>e</sup> he will be present at all Councils, but hath adioyned a peculiar marke, whereby to make true & lawfull Councils different from other: it is meeete that we should not neglect this difference. This is the couen<sup>ant</sup>, which in old time God made with the Levitical priests, that they should teach out of his mouth. This he alway required of the Prophets: this law also we see to haue bin laid vpon the Apostles. Who so breake this couen<sup>ant</sup>, God doeth not vouchsafe, to let them haue the honor of Priesthood, nor any authority. Let the aduersaries vndo me this knot, if they wil make my faith bounde to the decrees of men beside the word of God.

Deut. 4. 2.  
Reue. 22. 18.

Mala. 2. 7.

*Truth may be  
in the Church al-  
though the Pastors  
of the Church bee  
corrupt as in the  
times of the Pro-  
phets they were.  
Esa. 56. 10.*

3 For whereas they think not that truth remaineth in the Church, vnlesse it be among the Pastors: and that the Church it self standeth not, vnlesse it appeare in generall Councils: that is farre from hauing bene alwaie true, if the Prophets haue left vnto vs true testimonies of their owne times. There was in the time of *Esaie* a Church at *Hiernsalem*, which God had not yet forsaken. But of the Pastors he saith thus: The watchm<sup>en</sup> are al blind, neither know they any thing. They are all dumme dogges, neither are they able to bark. They lie along & sleepe, & loue sleeping: & the Pastors themselues know nothing, nor doe vnderstand: & they do altogether looke backe vnto their owne waies. After the same maner *Osee* saith: The watchman of *Ephraim* with God, the snare of the fowler, haired in the house of God. Where ioyning them with God by way of mockage, he teacheth that their pretence of the priesthood is vain. The Church also endured vnto the time

Osee. 9. 8.



time of *Hieremie*. Let vs heare what he saith of the Pastors. From the prophet euen to the priest, euerie one followeth lying. Again: The prophets do prophetic a lie in my name, when I haue not sent them, nor commaunded them. And least we should be to long in reciting his words, let those things be read that he hath written in the whole xxiii. and xl. chapters. At that time on the other side *Ezechiel* did no more gently inuey against the same men. The conspiracie (saith he) of the prophets in the mids of her as a roaring lion, & that violently taketh his pray. Her priests haue broken my law, and haue defiled my holy thinges, and haue made no difference betweene holie and prophane: & the rest that he adioyneth to the same effect. Like complaints are euerie where in the Prophets, so that nothing is ofter found in them.

4 But perhaps it might be that that was so among the Iewes: but our age is free from so great an euill. I woulde to God in deede it were so: but the holy Ghost hath giuen warning that it shalbe farre otherwise. The wordes of *Peter* are plaine. As (saith he) there were in the olde people false prophetes, so shall there also be among you false teachers, sily bringing in sectes of perdition. see you not howe hee saith, y there is danger to come, not by men of the common people, but by them that shal boast themselves with the title of teachers and pastors? Moreouer howe oft hath it ben fore-spoken by Christ and his Apostles, that there should verie great daungers hang ouer the Church by the pastors? Yea, *Paul* plainly sheweth, that Antichrist shal sit in no other place than in the temple of God. Whereby hee signifieth, that the horrible calamity of which he there speaketh, shal come from no where else but from them y shal sit in steede of pastors in y church. And in another place he sheweth, y the beginnings of so great a mischief are euen already nere at had. For when he speaketh to the bishops of *Ephesus*, I know (saith he) that after my departure there shall enter into you rauening wolues not sparing the flocke. And they shalbe of your owne selues, that shall speake peruerse things, to leade away disciples after them. Howe much corruption might a long course of yeres bring among pastors, when they could so farre go out of kind in so small a space of time? And, not to fill much paper with rehearsing them by name: we are admonished by the examples in a manner of a lages, that neither the trueth is alway nourished in the bosome of the pastors, nor the safety of the Church doth hang vpon their state. They ought in deede to haue beene y gouernors and keepers of the peace & safetie of the Church, for preservation wherof, they are ordeined: but it is one thing for a man to performe that which he ought, & another thing to owe that which he perfourmeth not.

5 Yet let no man take these our wordes in such part, as though I would euerie where and rashly without any choise diminish the authoritie of Pastors. I do but onely admonishe that euen among pastors themselves there is a choise to be had, that we should not immediatly thinke them to be pastors that are so called. But the Pope with all his flocke of bishops, vpon none other reason, but because they are called Pastors, shaking away the obedience of the worde of God, do rumble & tosse al things after their owne lust: and in the meane time they trauaile to perswade, that they cannot bee destitute

*That which was in the first may be also in the last daies of the church, and so.*  
2. Pet. 2.

Matt. 24. 11  
and 24.  
2. Thess. 2. 4.

Act. 20. 19.

*Bishops in the church of Rome presuming vpon their titles as if God could not strike them now with amased dulnes as well as others in the olde worldes.*



## Cap.9. Of the outward meanes

destitute of the light of truth, that the spirit of God perpetually abideth in them, y<sup>e</sup> the church consisteth in them & dieth with them. As though there be now no iudgements of the Lorde, whereby he may punish the worlde at this day with the same kinde of punishment, wherewith sometime he toke vengeance of the vnthankfulnes of the old people, that is, to strike the pastors with blindness & amased dulnesse. Neither do they most foolish men vnderstand, that they sing the same song, which those in old time did sing that waited against the word of God. For the enemies of *Hieremie* did thus prepare themselves against the trueth: Come, & we wil imagine imaginati- ons against *Hieremie* : forasmuch as the law shal not perish from the priest, nor counsell from the wise man, nor the word from the prophet.

Zach. 12.4

Hier. 18.18

*The blinde priestes  
& false prophetes  
that were of olde  
being assembled in  
a counsell together  
might no doubt  
haue erred, & did.*

Hier. 4.9

Ezech. 7.26

Mich. 3.6

1. King. 22.5.  
& 22.

6 Hereby it is easie to answer to that other obiection concerning ge- neral counells. It can not be denied but that the Iewes had a true church in the time of the prophets. But if there had then ben a generall counsell gathered together of the priests, what maner face of the church had ther appeared? We heare what God saith, not to one or two of the but to the whole order: The priests shalbe astonied, and the prophets shalbe made afraide. Againe, the law shal perish from the priest, and counsell from the Elders: Againe, Night shalbe to you in steede of a vision, and darkenesse in steede of propheciying: & the sunne shall fall downe vpon the prophetes, and bee darkened vpon these daies &c. Well, if al such had then been gathered to- gether in one, what Spirit should haue gouerned in that assemblie? Of that thing we haue a notable example in that counsell which *Achab* called to- gether. There were present foure hundred prophets. But, because they were come together of no other mind but to flatter the wicked king: there- fore Satan was sent of the Lorde to be a lying spirit in the mouth of them all. There by al their voices the trueth was condemned. *Micha* was con- demned for an heretike, stricken and cast in prison, So was done to *Hieremie*, so to the other prophets.

*A counsell of Bi-  
shops & pharisees  
assembled together  
against Christ in  
Jerusalem.*

Iohn. 11.47

7 But let one example suffice for all, which is more notable than the rest. In that counsell which the bishops and pharisees gathered at *Hierusa- lem* against Christ, what can a man say that there wanted, in so much as per- tained to the outward shew? For if there had not then beene a Church at *Hierusalem*, Christ would neuer haue communicate with their sacrifices & other ceremonies. There was made a solempne summoning of them toge- ther: the high bishop sate as chiefe: the whole order of priestes sate by hym: yet Christ was there condemned, & his doctrine driuen away. This doing is a profe y<sup>e</sup> the Church was not enclosed in that counsell. But there is no pe- rils that any such thing should happē to vs. Who hath giue vs assurace ther- of? For it is not without fault of sluggishnes, to be too careles in so great a matter. But wher the holy Ghost doth with expresse words prophecy by y<sup>e</sup> mouth of *Paul*, that there shal come a departing (which cannot come but that the pastors must be the first that shal forsake God) why are we here in wilfully blinde to our owne destruction? Wherefore it is in no wise to be graunted, that the Church consisteth in the company of pastors, for whom the Lord hath no where vnderaken that they shall perpetually bee good, but he hath pronounced that they shal sometime be euill. But when he

2. Thes. 2.3

he warneth vs of the danger, he doth it to this entent to make vs the wares. *Howe saue coun-*

8 What then wilt thou say: Shall the counsell. haue no authoritie in determining? Yes forsooth. For neither do I here argue that all councils are to be condemned, or all their actes to be repelled, or (as the saying is) to be defaced with one blotte. But (thou wilt say to mee) thou bringest them all into subiection, that it may bee free for euery man to receiue or refuse that which the counsels haue determined. Not so. But so oft as the decree of any council is brought forth, I would haue it first to be diligently weighed, at what time it was holden, for what cause it was holden, what manner of men were present: and then the very thing that is intreated of, to bee examined by the rule of the scripture: and that in such sort as the determination of the counsell may haue his force, and be as a foreiudged sentence, and yet not hinder the aforesaid examination. I would to God all men did keep that moderation which *Augustine* prescribeth in the thirde booke against *Maximus*. For when hee munded breefly to put to silence this heretike contending about the Decrees of councils: Neither (saith he) ought I to obiekt against thee the Synode of *Nice*, nor thou against me the Synode of *Ariminum*, as to the entent to conclude one another by foreiudged sentence, neither am I bound by the authoritie of the one, nor thou of the other. By authorities of Scriptures, not such as are proper to either one, but such as are common to both, let there strue matter with matter, cause with cause, reason with reason. So should it come to passe, that councils shoulde haue the maiestie that they ought: but in the meane season the Scripture shoulde bee alone in the higher place, that there might be nothing that shoulde not bee subiect to the rule thereof. So these olde Synodes, as of *Nice*, of *Constantinople*, the first of *Ephesus*, of *Chalcedon*, and such other, which were holden for confuting of errors, wee willingly embrace and reuerence as holy, so much as belongeth to the doctrines of faith: for they containe nothing but the pure and naturall exposition of Scripture, which the holy fathers with spirituall wisdom applied to the subduing of the enemies of Religion that then rose vp. In some of the latter councils also, we see to appeare a true zeal of godlinesse, and plain tokens of wit, learning, and wisdom. But as thinges are wont commonly to grow to worse, we may see by the latter Councelles, how much the Church hath now and then degenerate from the purenesse of that golden age. And I doubt not but that in these corrupter ages also, councils haue had some bishops of the better sort. But in these the same happened which the Senators themselves complained to be not well done in making of ordinaunces of the senare of *Rome*. For while the sentences are numbred, not weighed, it is of necessitie that oftentimes the better part is ouercome of the greater. Truly they brought forth many wicked sentences. Neither is it here needefull to gather the speciall examples, either because it should be too long, or because other haue done it so diligently, that there cannot much be added.

9 Now, what neede I to rehearse Councils disagreeing with councils? And it is no cause that any should murmur against mee, and say, that of those councils that disagree the one is not lawfull. For, howe shall we iudge that? By this, if I bee not deceived, that wee shall iudge by the Scriptures,

*The disagreement  
betwene the  
councils of Con-  
stantinople and  
Nice, of Chalce-  
don and Ephesus,  
that*



that the decrees thereof are not agréable with true doctrine. For this is the onely certain lawe to discern them by. It is nowe about nine hundred yeares ago, since the Synode of *Constantinople* gathered together vnder *Leo* the Emperour, iudged that images set vp in Churches should bee ouerthrowen, and broken in peeces. A little afterward, the counsell of *Nice*, which *Frene* the Empreffe assembled in spite of him, decreed that they should be restored. Whether of these two shall we acknowledge for a lawfull counsell? The latter which gaue images a place in Churches, hath preuailed among the people. But *Augustine* saith that that cannot be done without moste present perill of idolatrie. *Epiphanius* which was before in time, speaketh much more sharply: for he saith that it is wickednesse and abomination to haue images seene in a Church of Christians. Woulde they that so speake, allowe that counsell, if they were aliue at this day? But if both the historians tell trueth, and the verie actes be beleueed, not onely images them selues, but also the worshipping of them was these receiued. But it is euident that such a decree came from Satan. How say you to this, that in deprauing and tearing the Scripture, they shew that they made a mocking stocke of it? Which thing I haue before sufficiently made open. Howsoeuer it be, wee shall no otherwise bee able to discern betweene contrary & disagreeing Synodes, which were many, vnlesse we trie them all by that balance of all men and angels, that is, by the worde of the Lorde. So wee embrace the Synode of *Chalcedon*, refusing the seconde Synode of *Ephesus*, because in this latter one the wickednesse of *Eutiches* was confirmed, which the other former condemned. This thing holy men haue iudged none otherwise but by the scripture: whome wee so followe in iudging: that the worde of God which gaue light to them doeth also nowe giue light to vs. Now let the Ramanistes goe and boast, as they are wont, that the Holy ghost is fastened and bounde to their counells.

The great weakness of the fathers assembled in the Councell of Nice against *Arrius*.

IO Howbeit there is also somewhat which a man may well thinke to bee wanting in those auncient and purer counells: either because they that then were at them, beeing otherwise learned and wise men, wholly bent to the businesse then in hand, did not foresee many other thinges, or for that many thinges of lighter importance escaped them being busied with weightier and more earnest matters: or for that simply, as beeing men they might bee deceiued with vnskilfulnesse: or for that they were sometime carried headlong with too much affection. Of this last point (which seemeth the hardest of all) there was a plaine example in the *Nicene* Synode, the dignitie whereof hath by consent of all men, as it was worthie, bene receiued with most high reuerence. For when the principall article of our faith was there in danger, *Arrius* the enimie was present in readinesse, with whom they must fight hand to hand, and the cheefe importaunce lay in the agreement of them that came prepared to fight against the error of *Arrius*, this notwithstanding, they carelesse of so great daungers, yea, as it were hauing forgotten grauitie, modestie and al humanitie, leauing the battaile that they had in hand, as if they had come thither of purpose to doe *Arrius* a pleasure, began to wounde themselues with inwarde dissensions, and to turne against themselues the stile that should haue bene bent against *Arrius*. There were heard



heard soule obiections of crimes, there were scattered bookes of accusatiōs & there would haue ben no end made of contentions, vntill they had with mutual wounds one destric'd an other, vnlesse the Emperour *Constantine* had preuented it, which professing that the examining of their life was a matter about his knowledge, and chastised such intemperance rather with praise than with rebuking. Howe many waies is it credible that the other counells also failed, which followed afterwarde? Neither doeth this matter neede long prooffe. For if a man reade ouer the actes of the counelles, he shall note therein many infirmities: though I speake of nothing more greuous.

II And *Leo* bishop of *Rome* sticketh not to charge with ambition and vnaduised rashnesse, the Synode of *Chalcedon*, which yet he confesseth to be sounde in doctrines. He doth in deede not deny that it was a lawfull Synode: but he openly affirmeth, that it might erre. Some man peradventure wil thinke me fonde, for that I busie my selfe in shewing such errours: forasmuch as our aduersaries do confesse, that counells may erre in those things that are not necessaric to saluation. But this labour is not yet superfluous. For although because they are cōpelled, they do in deed cōfesse it in word: yet when they thrust vnto vs the determinatiō of al counells in euery matter whatsoeuer it be, for an oracle of the holy Ghost, they do therein require more than they toke at the beginning. In so doing what do they affirme, but that counells can not erre: or if they erre, yet it is not lawfull for vs to see the trueth, or not to sooth their errours? And I intend nothing els, but that it may thereby be gathered that the holy Ghost, so gouerned the godly and holy Synodes, that in the meane time he suffered somewhat to happen to them by the nature of men, least wee shoulde too muche trust to men. This is a much better sentence, than that of *Gregorie Nazianzene* y he neuer saw a good end of any cōcil. For he that affirmeth that al without exception ended ill doth not leaue them much authority. It is nowe nothing needeful to make mention feuerally of prouincial counells: forasmuch as it is easie to iudge by the general, how much authoritie they ought to haue to make newe articles of faith and to receiue what kinde of doctrine soeuer it please them.

12 But our Romanistes, when they see that in defence of their cause all helpe of reason doth faile the, do resort to that extreame & miserable shift: that although the men themselves be blockish in wit and counsell, and most wicked in minde and will, yet the word of God remaineth, which commandeth to obey Rulers. Is it so? what if I deny that they be rulers that are such? For they ought to take vpon themselves, no more than *Iosua* had, which was both a prophete of the Lorde, and an excellent pastor. But let vs heare with what wordes he is set by the Lorde into his office. Let not (saith hee) the volume of this lawe depart from thy mouth: but thou shalt studie vpon it daies and nightes. Thou shalt neither bowe to the right hande nor to the left: then shalt thou direct thy way & vnderstand it. They therefore shalbe to vs spiritual rulers which shal not bow fro the law of the Lord, neither to the one side nor to the other. But if the doctrine of al pastors whatsoeuer they be, is to be receiued without any doubting, to what purpose was it that wee should

*The Synode of Chalcedon charged with ambition and vnaduised rashnes: infirmities apparent in holy Synodes least we should too much rest vpon men.*

*Spiritual rulers no further to be followed than themselves doe follow the conduct of them heauenly guide.*

*Iosua. 2. 7*

Hier. 23. 16

Mat. 7. 15.

1. Ioh. 4. 1

Matt. 15. 10

should so oft and so earnestly be admonished not to harken to the speech of false prophetes. Heare not (saith he by *Hieremie*) the words of the prophets that prophetic to you. For they teach you vanitie, & not out of the mouth of the Lord. Again. Beware you of false prophets, that come vnto you in sheeps clothing, but inwardly are rauening wolues. And *Iohn* should in vain exhort vs, that we should proue the spirites, whether they be of God. From which iudgement the very Angels are not exempted, much lesse Satā with all his lies. What is to be said of this saying: if the blinde lead the blinde, they shal both fal into the ditch? Doth it not sufficiently declare, y<sup>t</sup> it is of great importāce what maner of prophets be heard, and that not all are rashly to be heard? (Wherefore there is no reason that they shoulde make vs afraide with their titles, therby to draw vs into partaking of their blindnes; forasmuch as we see on the other side, y<sup>t</sup> the Lord had a singular care to fray vs away frō suffering our selues to be led with other mens errour, vnder what visor of name soeuer it lurketh. For if the answer of Christ be true, the al blind guides, whether they be called fathers of the Church, or prelates, or bishops, can do nothing but draw their partners into the same headlong downefall. Wherefore let no names of counsels, Pastors, bishoppes (which may as well be falsely pretended as truely vsed,) hinder vs, but that being taught by lessons both of words and examples, we may examine al spirites of all men by the rule of the word of God, that we may proue whether they be of God or no.

*The use of councils in setting downe the true sense of scripture when controuersies rise & trouble the Church.*

13 Forasmuch as we haue proued that there is not giuen to the church a power to set vp a new doctrine, now let vs speake of the power which they attribute vnto it in expounding of scripture. Truly we doe willingly graunt, that if there happen debate about any doctrine, there is no better nor surer remedy thā if a Synode of true bishops assemble together, wher the doctrine in controuersie may be discussed. For such a determinatiō, whereunto the pastors of Churches shal agree in commō together, calling vpon the spirite of Christ, shal haue much greater force, than if euery one severally shoulde conceiue it at home, and so teach it to the people, or if a fewe priuate men should make it. Again, when bishops are gathered in one, they doe the more commodiously take aduise in common, what and in what forme they ought to teach, least diuersitie shoulde breede offence. Thirdely *Paul* prescribeth this order in discerning of doctrines: For whereas he giueth to euery feuerall Church a power to discern, he sheweth what is the order of doing in weightier causes, that is, that the Churches should take vpon them a common triall of the matter together. And so doth the very feeling of godlines instruct vs, that if any man trouble the church with an vnwotted doctrine, and the matter proceede so farre that there be perill of greater dissention, the churches should first meete together, & examine the question propounded: at last, after iust discussing had, bring forth a determination taken out of scripture, such as may both take away douting out of the people, & stop the mouthes of wicked & greedy men, y<sup>t</sup> they may not be so hardy to proceed any further: So when *Arrius* was risen, the Nicene Synod was gathered together, which with the authority thereof both did breake the wicked endeouours of the vngodly man, and restored peace to the churches which

1. Cor. 14. 29.

which he had vexed, and defended the etenall godheade of Christe, against his blasphemous doctrine. When afterward *Eunomius* and *Macedonius* stirred vp newe troubles, there madnesse was resisted with like remedy by the Synode of *Constantinople*. In the Councell at *Ephesus* the wickednes of *Nestorius* was banished. Finally this hath beene from the beginning the ordinarie meane in the Church to preferue vnitie, so oft as Satan began to work any thing. But let vs remember, that not in all ages or in all places are found *Athanasius*, *Basilis*, *Cyrilles*, and such defenders of true doctrine whome the Lorde then raised vp. But let vs thinke what happened at *Ephesus* in the second Synode, where the heresie of *Eutiches* preuailed, the man of holy memory *Flavianus* was banished with certaine other godly men, and many such mischieues committed: euen because *Dioscorus* a scditionous man and of a very naughtie nature, was there the cheefe, and not the spirite of the Lorde. But there was not the Church, I grant. For this I determine vttlerly that the trueth doth not therfore die in the Church, although it be oppressed of one councell: but that the Lorde meruellously preferueth it, that it may againe in due time rise vp, and get the ouerhande. But I denie that this is perpetuall, that that is a true and certaine exposition of scripture which hath bin received by consents of a councell.

14 But the Romanists shoote at an other marke, when they teach that the power to expounde the Sripture belongeth to the councelles, yea and that without appellation from them. For they abuse this colour, to call it an exposition of the scripture whatsoeuer is decreed in the councels. Of purgatorie, of the intercession of Saintes, of auricular confession, and such other there cannot be founde one syllable in the scriptures. But because all these thinges haue beene stablished by the authoritie of the church, that is to say (to speake truly) receiued in opinion and vse, therefore euery one of them must be taken for an exposition of scripture. And not that only: But if a councell decree any thing, though scripture cry out against it, yet it shall beare the name of an exposition thereof. Christ commaundeth all to drinke of the cup, which hee reacheth in the Supper. The councell of *Constance* forbade that it should not be giuen to the lay people, but willed that the priest onely should drinke of it. That which so directlie fighteth against the institution of Christ, they will haue to bee taken for an exposition of it. *Paul* calleth the forbidding of marriage, the hypocrisy of deuils: And the holy Ghoste in another place pronounceth that mariage is in all men holy and honourable. Whereas they haue afterwarde forbidden priestes to marrie, they require to haue that taken for the true & naturall exposition of the Scripture, when nothing can be imagined more against it. If any dare once open his mouth to the contrary, hee shall bee iudged an heretike: because the determination of the Church is without appellation: and to doubt of her exposition, that it is not true, is a hainous offence. Why shoulde I inuey against so great shamelesnesse? For the very shewing of it is an ouercomming of it. As for that which they teach of the power to allow the scripture, I wittingly passe it ouer. For in such sort to make the Oracles of God subiect to the iudgement of men, that they should therefore be of force because they haue pleased men, is a blasphemie vnworthie to bee rehearsed: and I haue

Not euery determination of a Councell to be receiued as a true and sound exposition of the scripture, some councels hauing expressly defined thinges against scripture: so far off is it as that Councels shoulde haue power to authorize scripture.

Mat. 26. 26.

1. Tim. 4. 1.

Heb. 13. 4.

before



before touched the same matter already. Yet I will aske them one thing: If the authoritie of the scripture be founded vpon the allowance of the church, what counsels decree will they alleadge of that matter? I thinke they haue none. Why then did *Arrius* suffer himself to be ouercome at *Nice* with testimonies brought out of the gospel of *John*? For after these mens saying, it was free for him to haue refused them, forasmuch as there had no allowance of a generall counsell gone before. They alleadge the olde roll, which is called the Canon, which they say to haue proceeded from the iudgement of the church. But I aske them againe, in what counsell that Canon was set forth. Here they must needs be dumme. Howbeit I desire further to knowe, what manner of Canon they think y was. For I see that the same was not very certainly agreed among the olde writers. And if that which *Hierome* sayth ought to bee of force, the Bookes of *Machabees*, *Tobie*, *Ecclesiasticus* and such other shall be thrust among the Apochrypha; which those Canons doe in no wise suffer to be done.

### The x. Chapter.

*Of the pouer in making of Lawes: wherein the Pope and his haue vsed a most cruell tyranny and butchery vpon soules.*

*The tyrannie of  
the church of  
Rome in char-  
ging the conscien-  
ces of men with  
the burthen of  
their Lawes.  
Math. 23. 6.*

**N**Owe followeth the seconde part, which they will haue to consist in making of lawes, out of which spring haue flowed innumerable traditions of men, euen so many snares to strangle pore soules. For they haue had no more conscience, than had the Scribes and Pharisees to lay burdens vpon other mens shoulders, which they themselues woulde not touch with one finger. I haue in another place taught how cruell a butchery is that which they commande concerning auricular confession. In other lawes there appeareth not so great violence: but those which seeme the most tolerable of all, doe tyrannously oppresse consciences. I leaue vnspoken howe they corrupt the worshippe of God, and do spoile God himselfe of his right, which is the onely lawmaker. This power is now to be intreated of, whether the Church may binde consciences with her lawes. In which discourse the order of pollicie is not touched, but this only is intended, that God be rightly worshipped according to the rule which himselfe hath prescribed, & that the spirituall libertie, which hath regarde vnto God, may remaine safe vnto vs. Vie hath made that all those decrees be called traditions of men, whatsoeuer they be that haue concerning the worshipping of God proceeded from men beside his worde. Against these doe we strue, not against the holy and profitable ordinances of the Church which make for the preservation either of discipline or honestie or peace. But the end of our struing is, that the immeasurable and barbarous Empire may bee restrained, which they vsurpe vpon soules, that woulde bee counted pastors of the Church, but in very deede are most cruell butchers. For they say that the laws which they make are spirituall, and pertaining to the soule, and they affirme them to bee necessarie to eternall life. But so (as I euen now touched) the kingdom of Christe is inuaded, so the liberty by him giuen to the consciences

of the faithfull is vtterly oppressed & throwen abroad, I speake not now with how great vngodlinesse they stablish y<sup>e</sup> obseruing of their lawes, while out of it they teach men to seeke both forgiuenes of sinnes, & righteousness, & saluation, while they set in it the whole summe of religion & godlines. This one thing I earnestly hold, that there ought no necessitie to bee laide vpon consciences in those things wherein they are made free by Christ, and vnlesse they be made free, as we haue before taught, they canot rest with God. They must acknowledge one onely king Christ their deliuerer, and bee gouerned by one law of libertie, euen the holy worde of the Gospel, if they will keepe stil the grace which they haue once obtained in Christ: they must be holden with no bondage, and bound with no bonds.

2 These *Solons* do in deede faine that their constitutions are lawes of libertie, a sweete yoke, a light burden: but who cannot see that they be meere lies? They themselves in deede do feele no heauinesse of their owne lawes, which casting away the feare of God, do carelesly and stoutly neglect both their owne and Gods lawes. But they that are touched with any care of their saluation, are farre from thinking themselves free so long as they be intangled with these snares. We see with how great warinesse *Paul* did deale in this behalfe, that he durst not so much as in any one thing lay vpon men any snare at all, & that not without cause. Truly he foresawe with how great a wound consciences should be stricken, if they should be charged with a necessitie of those things whereof the Lord had left them libertie. On the other side the constitutions are almost innumerable, which these men haue most grievously stablished with threatening of eternall death, which they most seuerely require as necessarie to saluation. And among those there are many most hard to be kept, but all of them (if the whole multitude of them be laid together) are impossible: so great is the heape. How then shal it bee possible, that they vpon whome so great a weight of difficultie lieth, should not be vexed in perplexitie with extreme anguish & terror? Therefore my purpose is here to impute such constitutions, as tend to this ende, inwardly to bind soules before God, and charge them with a religion, as though they taught them of things necessarie to saluation.

3 This question doth therefore incumber the most part of men, because they do not suttly enough put difference betweene the outward court (as they call it) and the court of conscience. Moreouer this increaseth the difficultie, that *Paul* teacheth that the magistrate ought to be obeyed not onely for feare of punishment, but for consciences sake. Whereupon followeth, that consciences are also bound with y<sup>e</sup> politike lawes. But if it were so, then all should fall that we haue spoken in the last Chapter and intende now to speake concerning the spiritual gouernment. For the losing of this knot, first it is good to learne what is conscience. The definitio is to be gathered of the proper deriuation of the word. For, as when men do with minde and vnderstanding conceiue the knowledge of things, they are thereby saide *scire*, to knowe, whereupon is deriued the name of science knowledge: so when they haue a feeling of Gods iudgement as a witnesse adioyned with them which doeth not suffer them to hide their sinnes, but that they bee brought accused to the iudgement seat of God, that same feeling is called conscience.

*The libertie which Christ hath giuen abridged in the Church of Rome by many hard and heauie constitutions: which notwithstanding they call libertie & easie burdens.*  
1 Cor. 7. 2. 5.

*What conscience is.*

Rom. 13. 1.



Rom. 2. 15

For it is a certaine meane betwene God and man; because it suffereth nor man to suppress that which he knoweth, but pursueth him so far til it bring him to guiltines. This is it that *Paul* meaneth when hee teacheth that conscience doth together witnesse with men, when their thoughtes doe accuse or acquite them in the iudgement of God. A simple knowledge might remaine in man as inclosed. Therefore this feeling which presenteth man to the iudgement of God, is as it were a keeper ioyned to man, to marke and watche all his secretes, that nothing should remaine buried in darkenesse.

1. Pet. 3. 21

Whereupon also commeth that olde prouerbe, conscience is a thousande witnessses. For the same reason also *Peter* hath set the examination of a good conscience, for quietnesse of minde, when wee being perswaded of the grace of Christ, doe without feare present our selues to God. And the author of the Epistle to the Hebrewes, vseth these words, to haue no more conscience of sinne, in steede of, to bee deliuered or acquitted, that sinne may no more accuse vs.

*How a lawe is said to binde the conscience.*

2. Tim. 1. 5

4 Therefore as workes haue respect to men, so the conscience is referred to God: so that conscience is nothing else but the inwarde purenesse of the heart. In which sense *Paul* writeth that charitie is the fulfilling of the law, out of a pure conscience, & faith not fained. Afterward also in the same chapter he sheweth how much it differeth from vnderstanding, saying that some had suffered shipwrack from the faith, because they had forsaken good conscience. For in these wordes hee signifieth, that it is a liuely affection to worship God, and a syncere desire to liue godly and holily. Sometime in deede it is referred also to men, as in *Luke*, when the same *Paul* testifieth, that he endeouored himselfe that hee might walke with a good conscience toward God and men. But this was therefore saide, because the fruites of good conscience doe flowe, and come euen to men. But in speaking properly, it hath respect to God onely, as I haue already saide. Hereupon commeth that a lawe is saide to binde conscience, which simply bindeth a man, without regard of men, or not hauing any consideration of them. As for example. God commandeth not onely to keepe the minde chaste and pure from all lust, but also forbiddeth al manner of filthinesse of wordes & outward wantonnesse whatsoeuer it be. To the keeping of this law my conscience is subiect, although there liued not one man in the worlde. So he that behaueth himselfe intemperately, doeth not onely sinne in this that hee giueth euil example to his brethren, but he hath his conscience bound with guiltinesse before God. In things that are of themselves meane, there is another consideration. For we ought to abstaine from them, if they breed any offence, but the conscience stil being free. So *Paul* speaketh of flesh consecrate to idoles. If any (saith he) make doubt, touch it not, for consciences sake. I say for conscience, not thine owne, but the others. A faithfull man should sinne, which being first warned should neuertheless eat of such flesh. But howsoeuer in respect of his brother, it be necessarie for him to abstaine, as it is prescribed of God, yet he ceaseth not to keepe still the libertie of conscience. Wee see how this lawe binding the outward worke, leaueth the conscience vnbound.

Act. 24. 16.

1. Cor. 10. 28

*How men for conscience sake are bound to obey the lawes of men.*

5 Nowe let vs returne to the lawes of men, If they bee made to this,  
end,



ende, to charge vs with a religion, as though the obseruing of them were of it selfe necessarie, then we say that that is laide vpon conscience which was not lawfull to be laid vpon it. For our consciences haue not to do with men, but with God only: wherunto pertaineth that common difference between the earthly court and the court of conscience. When the whole world was wrapped in a most thicke mist of ignorance, yet this smal sparkle of light remained, y they acknowledged a mans conscience to be aboue all iudgments of men. Howbeit the same thing that they did with one worde confesse, they did afterwarde indeede ouerthrowe: yet it was Gods will that there should then also remain some testimonie of Christian libertie, which might deliuer consciences from the tyranny of men. But that difficulty is not yet dissolued, which ariseth out of the words of *Paul*. For if we must obey Princes not onely for penalties sake, but also for conscience, it seemeth therupon to folow that Princes lawes haue also dominion ouer conscience. If this bee true, then the same also ought to be said of the lawes of the church, I answer y first here we must put a difference between the generaltie & specialty. For though all speciall lawes doe not touch the conscience, yet we are bound by the generall commaundement of God, which commendeth vnto vs the authoritie of magistrates. And vpon this point standeth the disputatiō of *Paul* that magistrates are to be honored because they are ordained of God. In the mean time he teacheth not that those lawes that are prescribed by them, do belong to the inward government of the soule: whereas hee eche where extollet both the worshipping of God and the spiritual rule of liuing righteously, aboue all the ordināces of men whatsoeuer they be. An other thing also is worthy to be noted, (which yet hangeth vpon the former) that y lawes of men, whether they be made by the magistrate or by the Church, although they be necessary to be kept, (I speake of the good and righteous lawes) yet therefore do not by themselves binde conscience, because the whole necessitie of keeping them is referred to the general end, but consisteth not in the things commanded. From this sort do farre differ both those that prescribe a new forme of the worshipping of God, and those that appoint necessitie in things that be at libertie.

Rom. 13. 1.

6 But such are those that at this day be called Ecclesiasticall constitutiōs in the Papacie, which are thrust in, in steede of the true and necessary worshipping of God. And as they be innumerable: so are there infinite bonds to catch and snare soules. But although in the declaration of the law we haue somewhat touched them: yet because this place was fitter to entreate fully of them, I will now trauaile to gather together the whole summe in the best order that I can. And because we haue already discoursed so much as seemed to be sufficient, concerning the tyrannie which the false bishops do take vpon themselves, in libertie to teach whatsoeuer they list. I will now omitte al that part: & I wil here tarry only vpon declaring the power, which they saie they haue, to make lawes. Our false bishops therefore do burden consciences with new lawes, vnder this pretence, that they are ordained of the Lord spirituall lawmakers, since the government of the Church is committed vnto them. Therefore they affirme that whatsoeuer they commaunde and prescribe, ought necessarily to be obserued of the Christian people: & that hee

*The authoritie which the popish prelatie chalenge in making lawes.*

that breaketh it, is guilty of double disobedience, for y<sup>e</sup> he is rebellious both to God and to the Church. Certainly, if they were true bishops, I would in this behalfe graunt to them some authoritie, not so much as they require, but so much as is requisite to the well ordering of the pollicie of the Church. Now sith they are nothing lesse than that which they wold be accounted, they can not take any thing to them, be it neuer so litle, but y<sup>e</sup> they thal take too much. But because this hath bene else where considered, let vs graunt them at this present, that whatsoeuer power true bishops haue, the same rightly belógeth to the also: yet I deny that they be therefore appointed lawmakers ouer the faithful, that may of themselves prescribe a rule to lue by, or cōpel to their ordinances the people committed vnto them. When I say this, I mean, that it is not lawfull for them, to deliuer to the church to be obserued of necessity, y<sup>e</sup> which they haue deuised of theselues without the word of God. Forasmuch as that authoritie both was vnknown to the Apostles, and so oft take away from the ministers of the Church by the Lords own mouth: I maruell who haue bin so bold to take it vpon them, and at this day are so bold to defend it, beside the example of the Apostles, & against the manifest prohibition of God.

*All things  
needful to the per-  
fect rule of well  
living contained  
in the law.*

Iam. 4. 12.

Esa. 3. 22.

1. Pet. 5. 2.

7 Astouching that that pertained to the perfect rule of wel living, the Lord hath so contained al y<sup>e</sup> in his law, that he hath left nothing for mé that they might adde to that sum. And this he did first for this purpose, y<sup>e</sup> because the whole vprightnes of liuing standeth in this point, if all workes be gouerned by his wil as by a rule, he should be holden of vs the only maister and director of life: then, to declare that he requireth of vs nothing more thā obedience. For this reason *James* saith: he that iudgeth his brother iudgeth the law: he that iudgeth the law, is not an obseruer of the law, but a iudge. But there is one only lawmaker, that can both saue & destroy. We heare y<sup>e</sup> God doth claime this one thing as proper to himself, to rule vs with the gouernment & lawes of his word. And the same thing was spoken before of *Esay*, although somewhat more darkly: the Lord is our king, the Lord is our lawmaker, the Lord is our iudge, he shal saue vs. Truly in both these places is shewed, y<sup>e</sup> he that hath power ouer the soule, hath the iudgement of life & death. Yea *James* pronounceth this plainly. Now, no man can take that vpon him. Therefore God must be acknowledged to be the only king of soules, to whó alone belongeth the power to saue & destroy, as those words of *Esay* expresse, & to be the king, and iudge, & lawmaker & Sauour. Therefore *Peter*, when he admonisheth the Pastors of their duetie, exhorteth them so to feed the flocke, not as vsing a Lordship ouer the Clergy, by which word Clergy he signifieth the inheritance of God, that is to say the faithful people. This if we rightly weigh, that it is not lawful, that that should be transferred to mā, which God maketh his own only: we shal vnderstand that so al the power is cut off whatsoever it be, that they challenge, which aduance themselves to command any thing in the Church without the word of God.

*The way to  
iudge what or-  
dinances of men  
be repugnant to  
the word of God.*

8 Nowe, forasmuch as the whole cause hangeth thereupon, that if God be the onely lawmaker, it is not lawfull for men to take that honour to themselves: it is meete also therewithall to keepe in minde those two reasons which we haue spoken, why the Lorde claimeth that to himself alone.

The



The first is that his wil may be to vs a perfect rule of all righteousness & holiness: and that so in the knowing of him may be the perfect knowledge to liue well. The other is, that (when the manner is sought how to worship him rightly and wel) he onely may haue authoritie ouer our soules, whome wee ought to obey, and vpon whose becke we ought to hang. These two reasons being wel marked, it shal be easie to iudge, what ordinances of men are contrarie to the worde of God. Of that sort be all those which are fained to belong to the true worshipping of God, and to the obseruing whereof consciences are bound, as though they were necessarie to be obserued. Let vs therefore reme[m]ber that all lawes of men ought to be weighed with this balance, if we will haue a sure tryall that may neuer suffer vs to erre. The first of these reasons *Paul* in the Epistle to the Colossians vseth in contending against the false Apostles that attempted to oppresse the Churches with newe burdens. The second reason he more vseth with the Galatians in the like case. This therefore he trauellet to proue in the Epistle to the Colossians, that the doctrine concerning the true worshipping of God is not to be sought at mens hands: because the Lord hath faithfully & fully instructed vs how hee ought to be worshipped. To proue the same in the first Chapter, hee saith that in the Gospel is contained al wisdome, whereby the man of God may be made perfect in Christ. In the beginning of the second chapter hee saith, that al the treasures of wisdom & vnderstanding are hidden in Christ. Therupon he afterward concludeth, let the faithful beware that they bee not by vaine Philosophie led from the flocke of Christ, according to the constitutions of men. But in the end of the chapter, he doth yet with greater boldnes condemne all *Ethelothreshias*, that is to say, all fained worshippings, which men deuise to themselves, or receiue of other, & whatsoeuer precepts they deuise of themselves giue concerning the worshipping of God. Wee haue therefore, that all those ordinances are wicked, in obseruing whereof the worshipping of God is fained to be. As for the places in *Galatians* where-with he earnestly affirmeth that consciences, which ought to be ruled of God only, ought not to be intangled with snares, they are open enough, specially in the fifth chapter. Therefore let it be sufficient to haue but noted them.

Col. 1. 8.

• 9 But because the whole matter shal better be made open by examples, before that wee go any further, it is good also to apply this doctrine to our own times. We say *y* the constitutions which they call Ecclesiastical, where-with the Pope and his doe burden the Church, are pernicious, and wicked: our aduersaries defend that they be holy and auaylable to saluation. There be two kindes of them: for some concerne Ceremonies & rites, other some pertain more to discipline. Is there then a iust cause to moue vs to impugne them both? Truly a iuster than we would. First doe not the authors themselves clearly define, *y* the verie worshipping of God is contained in them? To what purpose do they apply their ceremonies, but that God should be worshipped by them? And that cometh to passe not by the only error of the ignorant multitude, but by their allowance that haue the place of teaching. I doe not touch the grosse abominations, wherewith they haue gone about to ouerthrowe al godlinesse. But it shoulde not be imagined among them to be so hainous an offence, to haue sayled in any of the least peie

*The cause why the Ecclesiasticall constitutions of the Pope as we'l concerning ceremonies as discipline are impugned.*



Colof. 2. 20.  
Gal. 5. 1.

traditions, vnlesse they did make the worshipping of god subiect to their fained deuises. What do we then offende, if at this day wee cannot beare that which *Paul* taught to bee intollerable, that the lawfull order of the worshipping of God shoulde bee reduced to the will of men: specially when they commaund men to worship according to the elements of the world, which *Paul* testifieth to bee against Christ? Again it is not vnknown, with howe precise necessitie they binde consciences to keepe whatsoeuer they commaunde. Here when wee crie out to the contrarie, wee haue all one cause with *Paul*, which in no wise suffereth faithfull consciences to be brought into bondage of men.

*A lesse fault in  
the Papacie to  
transgresse the  
law of God than  
so misse in the  
keeping of hu-  
mane constituti-  
ons.*

10 Morcouer this worst of all is added, that when religion hath once begun to be defiled with such vaine inuentions, there euer followeth after that peruerfnesse another abhominable frowardnesse, whereof Christ reproched the Pharisees that the commaundement of God is made void for the traditions of men. I will not vse mine owne wordes in fighting against our lawmakers at these dayes. Let them haue the victorie, if they can by any meane purge themselves from this accusation of Christ. But how should they excuse them, when among them it is thought infinitely more hainous, to haue omitted auricular confession when the time of y care commeth about, than to haue continued a most wicked life a whole yeare together? to haue infected their tongue with a litle tasting of flesh on a Friday, than to haue defiled their bodie with whoredom al the dayes of the weeke? to haue put their hand to an honest worke vpon a day consecrate to I wor not what petie Sainctes, than to haue continually exercised their members in most wicked offences? for a Priest to be coupled with one lawfull mariage, than to be entangled with a thousand adulteries? not to haue performed a vowed pilgrimage, than to breake faith in all promises? not to haue wasted somewhat vpon monstrous and no lesse superfluous and vnprofitable excessive gorgeousnesse of temples, than to haue failed to helpe the extreme necessities of the poore? to haue passed by an idol without honour, than to haue despitefully intreated all kindes of men? not to haue mumbled vpon certain houres a great number of words without vnderstanding, than neuer to haue conceiued a true prayer in their heart? What is to make void the commaundement of God for the traditions of men, if this be not: when commending the keeping of Gods commaundementes but coldly and as it were lightly by the way, they doe no lesse earnestly and busily exact the obeying of their owne, than if they contained in them the whole pith of godlinesse? when reuenging the transgressing of Gods lawe, with light penalties of satisfactions, they punish the verie least offence of one of their owne decrees with no lesse paine than with prisonment, banishment, fire or sworde? Being not so sharpe and hard to intreate against the despisers of God, they persecute the despisers of themselves with vnappeaseable hatred to the extremitie, and doe so instruct all those, whose simplicitie they holde captiue, that they would with more contented minde see the whole lawe of God ouerthowen, than one small tittle (as they call it) in the commaundements of the church to be broken. First in this point is greuous offence committed, that for small matters, and such as (if it shoulde bee tried by Gods iudgement) are

at libertie, one man despiseth, iudgeth and casteth away another. But now as though that were not euill enough, those trifling elements of the worlde (as *Paul* calleth them in writing to the Galatians) are weighed of more value than the heavenly oracles of God, And he that is in a mener acquitted in adulterie, is iudgeth in meate: he that hath leaue to vse a harlot, is forbidden to haue a wife, This profite verily is gotten by that transgressing obedience, which is so much turned from God as it declineth to men.

11 There be also other two not slender fautes, which we disallow in the same ordinances. First, because they prescribe for the most part vnprofitable, and sometime also fond obseruations: then, because godly consciences are oppressed with the infinite multitude of them, & being rouled backe into a certain lewifhnes, they so cl. aue to shadowes, y they canot attain to Christ. Whereas I cal the fond & vnprofitable, I know that that wil not seeme credible to the wisdom of the flesh, which so well liketh them: that it thinketh the church to be viterly deformed when they be také away. But this is it, y *Paul* writeth of, to haue a resemblance of wisdom in counterfaite worshipping, in humilitie, and in this that they thinke that with their sharpenesse they be able to tame their fleshe. This is truly a most wholesome admonition, such as ought neuer to slip away frō vs. Mēs traditions (saith he) do deceiue vnder the shew of wisdom, whence haue they this colour? because they are fained of men, therefore the wit of man doth therein acknow his owne, and acknowledging it doth more gladly embrace it, than any thing were it neuer so good, that lesse agreed with his vanitie. Again they haue hereby an other commendation, because they seeme to be fit introductions to humilitie, for that with their yoke they hold the minds of mé pressed down to the ground. Last of all, because they seeme to tend to this end to restraine the daintines of the flesh, and to subdue it with rigour of abstinence, therefore they are thought to be wisely deuised. But what saith *Paul* to these thinges? doth hee not shake off those visors: least the simple should be deceiued with false pretēce? Because he iudgeth this enough for confutation of the, that he had said y they were the inuentions of men, he passeth ouer all these things without confutation, as though he esteemed them for nothing: Yea, because he knew that al fained worshippings in the Church were condemned, & are so much more suspicious to the faithfull as they more delight the wit of man: because he knew that that fained image of outward humilitie doeth so much differ from true humilitie, as it might easily be discerned: finally because he knew that that childish introduction was no more esteemed than an exercise of the bodie: therefore he willed y the very same thinges should be to the faithfull in steede of a confutation of mens traditions, by fauour of which they were commended among the ignorant.

12 So at this day not only the vnlearned common people, but euery man as hee is most puffed vp with worldly wisdom, so is hee most maruelously delighted with beholding of ceremonies. But hypocrites and foolish women thinke that there can be nothing deuised more glorious nor better. But they which do more deeply search, & more truly weigh according to the rule of godlines, of what value so many & such ceremonies are, doe vnderstand first that they are trifles, because they haue no profit: the, that they are decoits,

*Humaine ordinances though vnprofitable in respect of their qualitie, & for their number burden some, yet embraced by man because they are most agreeable to his vanitie, because they seeme introductions to humilitie, & because they make a shew of restraining fleshly daintinesse.*  
Col. 2. 23.

*Vaine men, hypocrites and fooles delighted, the worse sort offending with the roissh ceremonies of the Church of Rome.*

because they do with vaine pompe beguile the eies of the beholders. I speak of those Ceremonies, vnder which the Romish masters will that there bee great mysteries; but we find them by experience to be nothing els but mery mockeries. And it is no maruell that the authors of them haue fallen so far as to mocke both themselues and other with trifling follies: because they partly tooke their exampler out of the dotages of the Gentiles, & partly after the manner of apes did vndiscretly counterfaite the old vsages of the law of *Moses*, which no more pertained to vs than the sacrifices of beasts & such other things. Truly although there were none other argument, yet no man that hath his found wit will looke for any goodnesse of a heape so ill patched together. And the thing it selfe plainly sheweth, that manie Ceremonies haue no other vse but to amase the people rather than to teach them. So in these new found Canons, that do rather peruert thã preserue discipline, the hypocrites repose great importance: but if a man do better looke into them he shall finde that they are nothing else but a shadow with and vanishing shew of discipline.

*The number of ceremonies growe intolerable in the Church.*

Ad Ian. Epi. 119

13 But now (to come to the other point) who doth not see that traditions with heaping one vpon another, are ouer grown into so great a number, that the Christian Church may in no wise beare them? Hereby it is come to passe, that in Ceremonies there appeareth I wot not what Iewishnesse, and the other obseruations bring a grieuous butchery to Christian soules. *Augustine* complained that in his time, the commandementes of God neglected, all things were full of so many prescriptions, that he was more grieuouly rebuked that in his Octaues had touched the ground with bare foot, thã he that had buried his wit with drunkennes. He complaineth that the church, which the mercy of God willed to be free, was so burdened, & the state of the Lewes was much more tolerable. If that holy man had happened to liue in our age, with what complaintes would he haue bewailed the bondage that now is? For both the times are ten times greater, and euery smal title is a hundred times more rigorously looked vnto, than at that time. So is wont to be done: when these peruerse lawmakers haue gotten the dominion, they make no end of bidding & forbidding, till they come to extreme pceuitiues. Which thing *Paul* hath also very wel declared in these words: If ye be dead to the worlde, why are ye holden as though ye were liuing with traditions, as eate not, tast not, handle not? For whereas the Greeke word *aprefibai*, signifieth both to eate & to touch, doubtlesse in this place it is taken in the first of these two significations, least there should be a superfluous repetitiõ. Therefore he doth here excellently well describe the proceedings of the false Apostles. They begin at superstition, so that they do not onely forbid to eate, but also euen slenderly to chawe: when they haue obtained this, they then also forbid to tast. When this is also granted the, they reckon it not lawfull so much as to touch with a finger.

Col. 2. 20.

*Christianity buried vnder heapes of ceremonies.*

14 This tyrannie in the ordinances of men we doe at this day worthily blame, by which it is come to passe that poore consciences are maruelously tormented with innumerable decrees & immeasurable exacting of keeping of the. Of Canons pertaining to discipline we haue spoken in another place. Of the Ceremonies what shall I say, by which it is brought about that

Christ



Christ being halfburied, we are returned to Iewish figures? Our Lord christ (saith *Augustine*) hath bound together the fellowship of the new people, with Sacraments very few in number, most excellent in signification, most easie in obseruing. How farre the multitude & diuersity of vsages wherewith at this day we see the Church to be entangled, doth differ from this simplicity, it can not be sufficiently declared. I knowe with what crafty shift some suttile men do excuse this peruerfenesse. They say that among vs there are many as rude as they were in the people of *Israel*: that such introduction was ordained for their sakes, which although the stronger may well want, yet they ought not to neglect it, forasmuch as they see it to be profitable for the weake brethren. I answer, that we are not ignorant, what we owe to the weakenesse of our brethren: but on the other side we take exception and say, that this is not the way whereby the weake may be provided for, that they should be overwhelmed with great heapes of Ceremonies. The Lord did not in vaine put his difference betweene vs and the old people, that his wil was to instruct them like childré with signes & figures, but vs more simply without such outward furniture. As (saith *Paul*) a childe is ruled of his schoolemaister, and kept vnder custody, according to the capacitie of his age: so the Iewes are kept vnder the law. But we are like vnto ful growé mē, which being set at liberty from tutorshippe and gouernment, haue no more neede of childish introductions. Truly the Lord did foresee what maner of common people there should be in his Church, and how they should be ruled. Yet he did in this maner as we haue said, make difference betweene vs and the Iewes. Therefore it is a foolish way, if we will prouide for the ignorant, in raising vp Iewishnes which is abrogate by Christ: Christ also touched in his owne words this difference of the olde & newe people, when he said to the woman of *Samaria*, that the time was come wherein the true worshippers should worship God in Spirite and truth. This verily had alway beene done: but the new worshippers differed from the olde in this point, that vnder *Moses* the spirituall worshipping of God was shadowed & in a manner entangled with many Ceremonies, which being abolished, hee is nowe more simply worshipped. Therefore they that confound this difference, do ouerthrow the order institute & stablished by Christ. Shalt here then (wilt thou say) no ceremonies be giuen to the ruder sort to helpe their vnskilfulness? I say not so: for I verie ly thinke that this kind of helpe is profitable for them. I do here trauaile only that such a meane may be vied, as may brightly set out Christ and not darken him. Therefore there are giuen vs of God few Ceremonies, & those not labor some, y they should shewe Christ being present. The Iewes had moe giuen them, that they should be images of him being absent. Absent I say he was, nor in power, but in manner of signifying. Therefore, that meane may be kept, it is necessarie to kepe y fewnes in number, easinesse in obseruing, and dignity in signifying, which also consisteth in clearenes. What neede I to say that this hath not beene done? For the thing it selfe is in all mens eyes.

15 Here I omit with how pernicious opinions mens minds are filled, in thinking that they be sacrifices wherewith oblation is rightly made to God, wherby sinnes are clesed, whereby righteousness & saluation is obtayned. They make many of

Epi. 118. ad  
Januar.

Gal. 4.2

Righteousnesse  
sought in the  
Church of Rome  
by the obseruation  
of ceremoniall or-  
dinances severed  
from the doctrine  
that should direct  
men vnto Christe,  
& inuented many  
of them onely to

They will deny that good things are corrupted with such forein errors; forasmuch as in this behalfe a man may no lesse offend in the verie works also commanded of God. But this hath more hainousnes, that so much honor is giuē to works rashly fained by the wil of man, that they are thought to be thinges deseruing eternal life. For the workes commanded of God haue reward therefore, because the lawmaker himselfe in respect of obedience accepteth the. Therefore they receiue not their value of their own worthines, or of their owne deseruing, but because God so much esteemeth our obedience toward him. I speake here of y<sup>e</sup> perfectiō of workes which is cōmanded of God, & is not performed of men. For therefore the verie workes of y<sup>e</sup> lawe which we do, haue no thanke but of the free goodnes of God, because in the our obediēce is weake & lame. But becaule we do not here dispute, of what value workes are without Christ, therefore let vs passe ouer that question. I come backe againe to y<sup>e</sup> which properly belongeth to this present argumēt, that whatsoeuer commendation workes haue in the, they haue it in respect of the obedience, which only the Lord doth looke vpon, as he testifieth by the Prophet: I gaue not commandement of sacrifices & burnt offrings, but only that ye should with hearing, heare my voice. But of fained workes hee speaketh in an other place, saying: Ye wey your siluer and not in bread. Againe, they worship me in vaine with the precepts of men. This therefore they can by no waies excuse, that they suffer the silly people to seeke in those outward trifles the righteousnes wherby they may stand against God & vphold themselues before the heauenly iudgement seat. Moreover, is not this a fault worthy to be inueied against, that they shew forth ceremonies not vnderstanded as it were a stage play, or a magical enchantment? For it is certaine that al ceremonies are corrupt & hurtful, vnles men be by the directed to Christ. But the Ceremonies that are vsed vnder the papacy, are seuered from doctrine, that they may the more hold men in signes without al signification: Finally (such a cunning craftsman is the belly) it appeareth that many of the haue ben inuented by couetous sacrificing priests, to bee snares to catch mony. But what beginning soeuer they haue, they are al so giuen forth in common for filthy gain, that we must needs cut off a great part of them, if we wil bring to passe that there be not a prophane marker, and ful of sacrilege vsed in the Church.

16 Although I seeme not to teach a continual doctrine concerning the ordinances of mē, because this speaking is altogether applied to our own time; yet there is nothing spoken y<sup>e</sup> shal not be profitable for al times. For so oft as this superstition creepeth in, that men wil worship God with their owne fained deuises, whatsoeuer the lawes be that are made to that purpose, they do by & by degenerate to those grosse abuses. For the Lord threatneth not this curse to one or two ages, but to al ages of the world, y<sup>e</sup> he wil strik them with blindnes and amased dulnesse that worshippe him with the doctrines of men. This blinding continually maketh that they flee from no kinde of absurdity, which despising so many warnings of God, do wilfully wrap them selues in those deadlie snares. But if, setting aside circumstances, you wyll haue simply shewed what be the mens traditions of al ages, which it is mete to be reiected of the church, and to be disallowed of all the godly, that same shalbe

Hier. 7. 22.

Esa. 55. 2. & 29  
13

Mat. 15. 9

*What humane  
ordinances are, &  
the inconueniences  
wherunto they  
are subiect.*

Esa. 29. 13

shalbe a sure and plaine definition which wee haue aboue set: that all lawes without the word of God are made by men to this end, either to prescribe a manner of worshipping God, or to bind consciences with religion, as though they gaue commaundement of things necessary to saluation. If to the one or both of these there be adioyned other faults: as, that with the multitude they darken the brightnesse of the Gospel: that they nothing edifie, but rather vnprofitable and trifling occupations than true exercises of godlines: that they be layd abroade to filthinesse and vnhonest gaines: that they be too hard to be kept: that they be defiled with euil superstitions: these shall bee helps that we may the more easily finde how much euill is in them.

17 I heare what they answere for themselves, that their traditions are not of themselves, but of God. For, they say that the Church is gouerned of the holy Ghost, that it cannot erre: and that the authoritie thereof remaineth with them. When this is obtained, it therewithall followeth, that their traditions are the reuelations of the holy ghost, which cannot bee despised but wickedly and with the contempt of God. And that they should not seem to haue attempted any thing without great authoritie, they will haue it beleued that a great part of their obseruations came from the Apostles: and they affirme that by one example is sufficiently declared what the Apostles did in other things, when being assembled in one Councell, they did by the decree of the Councell command the Gentiles to abstaine from things offered to idols, from bloud and strangled. Wee haue already in another place declared, howe falsely for boasting of themselves they lyngly vsurpe the title of the Church. So much as concerning this present cause: if, plucking away visors, and deceitfull colours, we truly looke vpon that which we ought principally to care for, and which chiefly is for our behoofe, that is, what manner of Church Christ wil haue, that we may fashion and frame our selues to the rule thereof: it shall easily be euident vnto vs, that it is not the Church, which passing the boundes of the worde of God, doth outrage and runne at riot in making of newe lawes. For doeth not that lawe which was once prescribed to the Church, remaine eternall? What I commaunde thee, that thou shalt keepe that thou mayest do it. Thou shalt not adde any thing nor take any thing from it. And in another place: Adde not to the worde of the Lord, nor minish any thing: least he peraduenture reprove thee, & thou be found a liar. Sith they can not deny that this was spoken to the church, what do they else but report the stubbornes of that church, which they boast to haue bene sobold as after such prohibitions neuertheles to adde & mingle of her own with the doctrine of God? But God forbid that we should assent to their lies, whereby they burden the church with so great a slander: but let vs vnderstande, that the name of the Church is easily pretented, so oft as this lust of mens rashnesse is spoken of, which can not hold it self within the prescribed boundes of God, but y<sup>e</sup> it wildly rangerh & runneth out into her own inuentions? There is nothing entangled, nothing darke, nothing doubtfull in these words, in which the whole Church is forbidden to adde to the word of God, or to take any thing from it, when the worshipping of God, and precepts concerning saluation, are entreated of. But this (say they) was spoken of the lawe onely, after which followed the prophecies and the

*The defence which the church of Rome maketh for traditions, that a great part of them were deliuered by Christe and his apostles, that for the rest the church is authorized to make ordinances, & to impose men to observe them as the Apostles did impose the Gentiles. A.C. 15. 20. & 29.*

*Deut. 12. 32.  
Prou. 30. 6.*

whole.



whole ministration of the Gospell. I graunt in deede: and I adde also, which are rather fulfillings of the law, than additions or diminishings. But if y<sup>e</sup> lord suffered nothing to be added to or take from the ministerie of *Moses*, which was (as I may so terme it) dark by reason of many doubtfull enwrappings, til by his seruauants, the Prophets, and at length by his beloued sonne, he ministred a clearer doctrine: why should we not thinke it much more seuerely forbidden vs, that we should adde nothing to the lawe, the Prophetes, the Psalmes, and the Gospell? The Lorde is not gone out of kinde from himself, which hath long ago declared, that he is with nothing so highly offended, as when he is worshipped with the inuentions of men. Whereof came those notable sayings in the Prophets, which ought to haue continually sounded in our eares: I spake no wordes to your fathers, in the day that I brought them out of *Egypt*, concerning sacrifice and burnt offering. But this worde I commaunded them, saying: With hearing heare my voice: and I will bee your God, and you shall be my people, and you shall walk in al the way that I shall commaund you. Againe, I haue with protesting protested vnto your fathers, Heare my voice. And other like sayings: but this is notable aboue the rest. Will God haue burnt offrings and sacrifices, and not rather that his voice be obeyed? For obedience is better than sacrifice, and to harken is better than to offer the fat of Rammes. For, to resist is as the sinne of soothsaying: and not to obey is as the wickednesse of idolatrie. Therefore whatsoeuer inuentions of men are in this behalfe defended with the authoritie of the church, forasmuch as the same cannot be excused from the crime of vngodlines, it is easy to proue that it is falsly imputed to the Church.

Iere. 7. 22.

Iere. 11.

1. Sam. 15. 22.

*The Apostles no  
authors of those  
things, for which  
their names are  
pretensed in the  
Church of Rome.*

18 After this sort we freely inuey against this tyranny of mens traditions, which is prouddie thrust in among vs, vnder the title of the church. For neither doe we scorne the Church (as our aduersaries, to bring vs in hatred, do vniuistly lie vpon vs) but we giue vnto her the praise of obedience, than which she knoweth no greater praise. They rather are very sore wrong doers to the Church, which make her obstinate against her Lorde, while they saine that she hath proceeded further than shee lawfully might doe by the word of God: though I speak nothing how it is a notable shamelesnes ioined with as great malice, continually to cry out of the authoritie of the church, & in the meane time dissemblingly to hide both what is commaunded her by the Lord, & what obedience she oweth to the commaundement of the Lord. But if we haue a mind, as it is meete we should haue, to agree with the church, this pertaineth rather to the purpose, to haue an eye vnto & remember what is commaunded by the Lord both to vs and the Church, that wee should w<sup>th</sup> one agreement obey him. For ther is no doubt but we shal very well agree with the Church, if wee doe in all things shewe our selues obedient to the Lorde. But now to father vpon the Apostles, the originall of the traditions wherewith the church hath bene hitherto oppressed, was a point of meere deceit: forasmuch as the doctrine of the Apostles trauaileth wholly to this end, that consciences should not be burdened with new obseruations, nor the worshipping of God be defiled with our inuentions. Moreouer if there be any faithfulness in histories and ancient monuments, the apostles not onely neuer knewe, but also neuer heard of this that they attribute vnto them.

Neither

Neither let the prate, that the most part of their decrees were received in vse & in mens behaviors, which neuer were put in writing: eue those things forsooth, which, while Christ was yet liuing, they could not vnderstand, after his ascending they learned by the reuelation of the holy ghost. Of the exposition of that place we haue els where already seene. So much as is sufficient for this present cause: truly they make theselues worthy to be laughed at, while they faine y those great mysteries, which so long time were vknownē to the Apostles, were partly obseruations either Iewish or Gentle (of which al the one sort had ben long before published among the Iewes, & all the other sort among the Gentiles) and partly foolish gesturings & vayne pety ceremonies, which foolish sacrificing priests that can neither skill of swimming nor of letters, vse to do very trimly: yea such as children & fooles do so aptly counterfait that it may seeme y there be no fitter ministers of such holy mysteries. If there were no histories at all: yet men y haue their sound wit might consider by the thing it selfe, y so great a heape of ceremonies & obseruations did not sodenly burst into the Church, but by litle & litle crept in, For when those holier Bishops, which were next in time to the Apostles, had ordained some things that belonged to order & discipline, afterward there followed men, some after other, not discret enough, and too curious and greedie, of which the later that euery one was, so he more strived with his predecessors in foolish enuious coueterfaising, not to giue place in inuention of new thinges. And because there was perill least their deuises woulde shortly grow out of vse, by which they coueted to get praise among their posteritie, they were much more rigorous in exact calling vpon the keeping of them. This wrongfull zeale hath bred vs a great part of these ceremonies which they set out vnto vs for Apostolike. And this also the histories doe testifie.

19 Least in making a register of them we should be too tedious: we will be content with one example. In the ministring of the Lords supper, there was in y Apostles time great simplicity. The next successors, to garnish the dignity of the mystery, added somewhat that was not to be disallowed. But afterward there came those foolish counterfaiters, which with now & then patching of peeces together, haue made vs this apparel of the priests which we see in the Masse, those ornaments of the alter, those gesturings, & the whole furniture of vnprofitable thinges. But they obiekt, that this in olde time was the perswasio, that those things which were with one cōsent done in the vniuersall Church, came from the Apostles themselues, wherof they cite *Augustine* for witnesse. But I will bring a solution from no other where than out of the wordes of *Augustine* himselve. Those thinges (sayeth hee) that are kept in the whole world, we may vnderstand to haue beene ordained either of the Apostles themselues, or of the general Councils, whose authoritie is most healthfull in the Church: as, that the Lords passion, and resurrection, and his ascending into heauen, and the comming of the holic Ghost, are celebrate with yearely solemnitie: and whatsoeuer like thing be found, that is kept of the whole Church, which way soeuer it be spreade abroad. When he reckoneth vppe so fewe examples, who doeth not see that he meant to impute to authours worthy of credit and reuerence, the

*Thacesse of ceremonies vnto that which the apostles themselues used and prescribed vnto others concerning the Supper of the Lords.*

*Episto. 11. 2.*

obser-



obseruations that then were vſed, euen none but thoſe ſimple, rare, & ſober ones, with which it was profitable y<sup>e</sup> the order of the Church ſhould be kept together? But how far doth this differ from that which the Romiſh maſters would enforce men to graunt, that there is no petie ceremony among the that ought not to be iudged Apoſtolike.

*The inſtitution of  
holy water.*

*Epist. 118. ad  
Ianu.*

20 That I be not too long, I wil bring forth only one example. If any mā aſke them, whence they haue their holy water: they by & by anſwere, from the Apoſtles. As though the hiſtories do not attribute this inuentiō to I wor not what Biſhop of Rome, which truly, if he had called the Apoſtles to coun- cel, would neuer haue defiled Baptiſme with a ſtrange & vnſite ſigne. Al- beit I do not thinke it like to be true, that the beginning of that halowing is ſo olde as it is there written. For, that which *Auguſtine* ſaith, that certayne Churches in his time did ſhun that ſolemne following of Chriſtes example in waſhing of ſeete, leaſt that vſage ſhould ſeeme to pertaine to Baptiſme, ſecretly ſheweth that there was then no kind of waſhing that had any like- nes with baptiſme. Whatſoeuer it be, I will not graunt that this proceeded frō an Apoſtolike ſpirite, y<sup>e</sup> baptiſme, whē it is with a daily ſigne brought in- to remembrance, ſhould alter a certayne maner be repeated. And I paſſe not vpō this, y<sup>e</sup> the ſelfſame *Auguſtine* in an other place aſcribeth other things alſo to the Apoſtles. For ſith he hath nothing but coniectures, iudgement ought not vpō them to be giuen of ſo great a matter. Finally, admit that we graunt them alſo, that thoſe things which he rehearſeth came from the time of the Apoſtles: Yet there is great difference betweene inſtituting ſome exerciſe of godlines, which the faithfull with a free cōſcience may vſe, or if the vſe of it ſhal not be profitable for them, they may forbear it: and making a law that may ſnare conſciences with bondage. But now, frō what author ſoeuer they proceeded, ſith we ſee y<sup>e</sup> they are ſlidden into ſo great a- buſe, nothing withſtandeth, but that we may without offence of him abolish them: ſo far as much as they were neuer ſo commended, that they muſt be per- petually immouea- ble.

*The church of  
Rome in her ordi-  
nances nothing  
leſſe than a follo-  
wer of ſhapoſtles  
in theirs.*

21 Neither doth it much helpe them, that to excuſe their tyranny they pretend the example of the Apoſtles. The Apoſtles (ſay they) & the elders of the firſt church, made a decre beſide the cōmandement of Chriſt, wher- in they commanded all the Gentils to abſtaine from things offered to idols, from ſtrangled, & from bloude. If ſo that was lawfull for them, why is it not alſo lawfull for their ſucceſſors, to follow y<sup>e</sup> ſame ſo oft as occaſiō ſo requireth? I would to God, they did both in all other things & in this thing ſolow the. For I deny that the apoſtles did there inſtitute or decree any new thing, which is eaſie to be proued by a ſtrong reaſon. For whereas *Peter* in y<sup>e</sup> coun- cell pronounceth, that God is temptred, if a yoke be laid vpon the necks of the diſciples: he doth himſelfe overthrow his owne ſentence, if he after- ward conſent to haue any yoke laid vpon them. But there is a yoke laide, if the Apoſtles do decree of their own authoritie that the Gentiles ſhould be forbidden, y<sup>e</sup> they ſhould not touch things offered to idols, bloud, & ſtrangled. In deede there yet remaineth a doubt, for that they do neuer the leſſe ſeeme to forbid. But this doubt ſhal eaſily be diſſolued, if a man do more nerely cō- ſider the meaning of the decree it ſelfe: in the order and effect wherof the chiefe



chiefe point is, that to the Gentiles their libertie is to be left, and that they ought not to be troubled, nor accombred about the obseruations of the law. Hitherto it very wel maketh of our side. But the exception that immediately followeth, neither is any new lawe made by the Apostles, but the diuine & eternal commandment of God, y<sup>e</sup> charitie ought not to be broken, nor doth diminish one title of that libertie: but onely admonisheth the Gentiles, how they should temper themselves to their brethren, that they abuse not their liberty to the offence of them. Let this therefore be the second point, that the Gentiles should vse a harmlesse libertie, & without offence of their brethren. But yet they prescribe some certain thing: y<sup>e</sup> is, they teach and appoint, so far as was expedient for the time, by what things they might run into the offence of their brethren, that they might beware of those things: but they adde no newe thing of their owne to the eternall law of God, which forbiddeth the offending of brethren.

22 Like as if the faithfull Pastors which gouerne the Churches not yet well reformed, should commaund all their people, y<sup>e</sup> til the weak with whom they liue do growe stronger, they should not openly eate flesh on Friday, or openly labour vpon holy dayes, or any such thing. For although these things setting superstition aside, are by themselves indifferent: yet when ther is added offence of brethren, they cannot be done without a fault. But the times are such, that the faithfull cannot shewe such a sight to the weake brethren, but y<sup>e</sup> they shall sore wound their consciences. Who, but a cauiller, will say that so they make a newe lawe, whereas, it is certaine that they doe onely preuent offences, which are expressely enough forbidden of the Lorde? And no more can it be said of the Apostles, whose purpose was nothing els, but in taking away the matter of offences, to cal vpon the law of God concerning the auoiding of offence: as if they had sayde: It is the Lordes commaundement that ye offende not a weake brother. Yee can not eate things offered to images, strangled and bloud, but that the weake brethren shal be offended. Therefore we commaund you in the worde of the Lord, that ye eat not with offence. And that the Apostles had respect to the same thing, Paul himselfe is a very good witnesse, which writeth thus, verily none otherwise than according to the meaning of the Councell: Concerning meates that are offered to idols, we know that the idoll is nothing. But some with conscience of the Idole, do eat it as offered to idols, and their conscience, forasmuch as it is weake, is defiled. See that your libertie bee not made an offence to the weak. He that shall haue wel weighed these things, shall not afterwarde be deceiued with such a false colour as they make, that pretend the apostles for defence of their tiranie, as though the apostles had begun with their decree to breake the liberty of the Church. But, that they may not bee able to escape, but be driuen cuen with their own confession to allowe this solution, lette them aunswere mee, by what right they were so bolde to abrogate the same decree. Because there was no more perill of those offences and dissensions: which the Apostles meant to provide for, and they know that the lawe was to be weighed by the end thereof. Forasmuch as therefore this lawe was made in respect of charitie, there is nothing prescribed in it, but so much as pertaineth to charity. When they confesse y<sup>e</sup> the transgressing of this lawe is

*The Apostles in  
their constitution  
about the Gen-  
tiles made no  
newe lawe of  
their owne, but  
applied to the  
times a lawe  
which God had  
made before.*

1. Cor. 8. 1.

nothing.

nothing but a breaking of charitie, do they not therewithall acknowledge, y it is not a forged addition to the law of God, but a natural and simple appli-  
 -ance to the times and manners whereunto it was directed?

*The commande-  
 ment of God  
 strictly so be ob-  
 served in things  
 appertaining to  
 his honor and  
 seruice.*

23 But although such laws be a hundred times vniust and iniurious vnto vs, yet they affirme that they must be heard without exception: for they say that this is not here intended, that we should consent to errors, but only that being subiectes we should beare the hard commandementes of our gouernours, which it is not our partes to refuse. But here also the Lorde very well resisteth them with the truth of his word, and deliuereth vs out of such bondage into the libertie, which he hath purchased for vs with his holy bloude, the benefit whereof he hath more than once confirmed with his worde. For that is not here only intended (as they maliciously faine) y we should suffer some grievous oppression in our body, but that our consciences being spoiled of their liberty that is of the benefit of the blood of Christ, should be seruilely tormented. Howbeit let vs passe ouer this also, as though it made litle to the matter. But of how great importance do we thinke it is, that y Lords kingdom is taken away fro him, which he claimeth to himself with so great seuerity? But it is taken away so oft as hee is worshipped with the lawes of mens inuentions, whereas he will be holden for the onely lawmaker of his owne worship. And least any man shoulde think it to be a matter of nothing, let vs here how much the Lord esteemeth it. Because (sayth he) this people hath feared me with the commandement and doctrine of men: behold I wil astonish them with a great and wonderous miracle. For wisdom shall perish from the wisemen therof, & vnderstanding shal depart from the elders. In an other place, They worship me in vaine, teaching doctrines, the commandements of men. And truly whereas the children of Israel defiled themselues with many idolatries, y cause of al that euil is ascribed to this vncleane mixture, y transgressing the commandements of God, they haue forged newe worshippings. And therefore the holy hystory reherfeth y the new strangers y had bin transplanted by the king of *Babylon* to inhabite *Samaria*, were torne in peeces & consumed of wilde beasts, because they knew not y iudgements or statutes of the God of that land. Although they had nothing offended in the Ceremonies, yet God would not haue allowed a vaine pompe: but in the meane time he ceased not to take vengeance of the defiling of his worship, for that men did thrust in deuises strange from his word. Whereupon it is afterward said, that they being made afraide with that punishment, receiued the Ceremonies prescribed in the lawe: but because they did not yet purely worship the true God, it is wise repeated that they did feare him & did not feare him. Whereupon we gather, y the part of reuerence which is giuen to him, consisteth in this, while in worshipping him wee simply followe what he commaundeth with mingling none of our inuentions. And therefore the godly kings are oftentimes praysed, because they did according to al the commandementes, and declined not to the right hande nor to the left. I go yet further: although in some fayned worshipping ther do not openly appeare vngodlines, yet it is seuerely condemned of the holy Ghoste, so soone as men depart from the commaundement of God. The Altar of *Achaz*, the patern wherof was brought out of *Samaria*, might haue seemed to encrease y

*Esa. 29. 13.*

*Math. 15. 9.*

*3 King. 13.*

*2 King. 16. 10.*

gar-



garnishment of the temple, whereas his deuise was to offer Sacrifices thereupon to God only, which he should doe more honorably than vpon the first and old Altar, yet we see how the spirite detesteth that boldnes, for none other cause but for that the inuentions of men in the worshipping of God are vncleane corruptions. And howe much more clearly the will of God is opened vnto vs, so much the lesse excusable is our frowardnesse to attempt any thing. And therefore worthily with this circumstance the crime of *Mannasser* is enforced, for that he builded a newe altar in *Ierusalem*, of which God had pronounced, I will there set my name, because the authoritie of God is now as it were of set purpose refused.

2 King 21.3.

24 Many doe maruel why God so sharply threateneth that hee will do things to be wondred at to the people of whom he was worshipped with the commandements of men, and pronounceth that he is worshipped in vaine with the precepts of men. But if they considered, what it is in the cause of religion, that is to say of heauenly wisdom, to hang vpon the only mouth of God, they woulde therewithall see, that it is no slender reason why God so abhorreth such peruerse seruices, that are done to him according to the lust of mans wit. For although they that obey such lawes for the worshipping of God, haue a certaine shewe of humilitie in this their obedience, yet they are not humble before God, to whom they prescribe the same lawes which they themselves doe keepe. This is the reason why *Paul* willethe vs so diligently to beware, that we be not deceiued by the traditions of men, and that which he calleth *eshelothreskian*, that is, *Worship inuented of men* beside the doctrine of God. This is verily true, both our owne wisdom, & al mens wisdom must be foolish vnto vs, that wee may suffer him alone to be wise. Which way they keepe not which doe studie with petie obseruations fained by the will of men to commend themselves vnto him, and do thrust vnto him as it were against his will a transgressing obedience toward him, which is in deede giuen to men. As it hath beene done both in many ages heretofore, & in the time within our own remembrance, and is also at this day done in those places where the authoritie of the creature is more esteemed, than of the creator: where religion (if yet the same be worthie to be called religion) is defiled with more & more vsfauourie superstitions, than euer was any Paynim wickednes. For what could the wit of men breed but all things carnall and foolish & such as truely resemble their authors?

*The reason why God abhorreth seruices where-with men deuise to please him.*

Col. 2.4.

Whereas also the Patrons of superstitions alleadge, that *Samuel* sacrificed in *Ramatha*, & although the same was done beside the law, yet it pleased God: the solution is easie, that it was not a certaine seconde altar to set against the one only altar: but because the place was not yet appointed for the arke of couenant, he appointed the town where hee dwelled for sacrifices, as the most conuenient place. Truly the mind of the holy prophet was not to make any innouation in holy things, whereas God had so straitly forbidden any thing to be added or minished. As for the example of *Menoha*, I say y it was an extraordinarie & singular case. He being a priuate man offered sacrifice to God & not without the allowance of God: verily because hee enterprised it not of a rash motio of his own mind, but by a heauenly instigation. But how much the Lord abhorreth those things y men deuise of them

*Samuel & Menoha no examples to iustifie the Church of Rome in her boldnes, but rather Gedeon to condemne her.*  
1 Sam. 7.17  
Iud. 13.19



Iud. 8. 37

selues to worship him withal, another not inferior to *Menoha Gedeon* is a notable example, whose Ephod turned to destruction not only to him & his familie, but to the whole people. Finally, euery new found inuention, wherewith men couet to worship god, is nothing else but a defiling of true holines.

*The ministeriall  
authoritie of  
Scribes & Pha-  
risees confirmed  
by Christ but not  
their presumption  
to burthen men  
with what they  
lusted.  
Mat. 23. 3 .  
& 16. 6*

26 Why then (say they) did Christ wil that those intollerable burdens should be borne, which the Scribes and Pharisees bound vpon men: But why in another place did the same Christ will that men shoulde beware of the leauen of the Pharisees: calling leauen (as *Matthew* the Euangelist expoundeth it) all their owne doctrine that they mingled with the purenesse of the worde of God? What would we haue more plaine, than that wee bee commaunded to flee and beware of all their doctrine? Whereby it is made most certaine vnto vs, that in the other place alio the Lorde willed not, that the consciences of his should be vexed with the Pharisees own traditions. And the verie words, if they be not wrested, sound of no such thing. For the Lord purposing there to inueigh sharply against the manners of the Pharisees, did first simply instruct them that heard him, that although they sawe nothing in their life meete for them to follow, yet they should not cease to do those things which they taught in wordes, while they sat in the chaire of *Moses*, that is, to declare the lawe. Therefore he meant nothing else but to provide that the common people shoulde not with the euil examples of the teachers be brought to despise the doctrine. But forasmuch as many are nothing at all moued with reasons, but alway require authoritie, I will alleage *Augustines* wordes, in which the verie same thing is spoken. The Lords sheepfold hath gouernours, some faithfull, and some hirelings. The gouernours that are faithfull, are true Pastors: but heare ye, that the hirelings also are necessarie: for many in the Church following earthly profits, do preach Christ, and by them the voice of Christ is heard: and the sheepe do followe, not a hireling, but a Pastor by the meanes of a hireling. Heare yee that hirelings are shewed by the Lorde himselfe. The Scribes (sayeth hee) and the Pharisees sit in the chayre of *Moses*. Doe yee those things that they saye, but doe not those things that they doe. What other thing saide hee, but heare the voice of the Pastor by the hyrelings? For in sitting in the chaire they teach the lawe of GOD: therefore God teacheth by them. But if they will teach their owne, heare it not, doe it not. This saith *Augustine*.

*In forbidding  
mens consciences  
to be charged  
with humane  
traditions, lawes  
whereby the  
Church useth in  
order are not pre-  
iudiced.*

27 But whereas many vnskillfull men, when they heare that consciences are wickedly bounde and God worshipped in vaine with the traditions of men, do at once blot out altogether all lawes whereby the order of the Church is set in frame: therefore it is conuenient also to meete with their errour: Verily in this point it is easie to bee deceiued, because at the first sight it doeth not by and by appeare what difference is betweene the one sorte and the other. But I will so plainly in fewe wordes set out the whole matter, that the likenesse may deceiue no man. First let vs hold this, that if wee see in euery fellowship of men some policie to bee necessarie, that may serue to nourish common peace, and to retaine concord: if wee see that in the doing of things there is alway some orderly forme, which is behouefull for publike honestie and for verie humanitie not to be refused:  
the

the same ought chiefly to be observed in Churches, which are both best maintained by a well framed disposition of all thinges, and without agreement are no Churches at all. Therefore if we will haue the safetie of the Church wel provided for, we must altogether diligently procure that which *Paul* commaundeth, that all thinges be done comelily and according to order. But forasmuch as there is so great diuersitie in the manners of men, so great varietie in mindes, so great disagreement in iudgements & wits: neither is there any policie steadfast enough, vnlesse it bee established by certaine lawes, nor any orderly vsage can be obserued without a certaine appointed forme: Therefore wee are so farre off from condemning the lawes that are profitable to this purpose, that we affirme that when those be taken away, Churches are dissolued from their sinewes, and vtterly deformed and scattered abroad. For this which *Paul* requireth, that all thinges bee done decently and in order, cannot bee had, vnlesse the order it selfe and comelinesse bee established, with obseruations adioyned as with certaine bondes. But this onely thing is alway to be excepted in those obseruations, that they bee not either beleecued to be necessarie to saluation, and so bind consciences with religion, or be applied to the worshipping of God, and so godlines be reposed in them.

28 We haue therefore a very good and most faithful marke, which purteth difference betweene those wicked ordinaunces, by which we haue said that true religion is darkened and consciences subuerted, and the lawfull obseruations of the Church: if wee remember that the lawfull obseruations tende alway to one of these two thinges or to both together, that in the holy assemblie of the faithfull all thinges bee done comely and with suche dignitie as becometh: and that the verie common felowshippe of men should bee kept in order as it were by certaine bondes of humanitie and moderation. For when it is once vnderstoode that the lawe is made for publike honesties sake, the superstition is now taken away, into which they fall that measure the worshipping of God by the inuentions of men. Againe when it is knowen that it pertaineth to common vse, then that false opinion of bonde and necessitie is ouerthrowen, which did strike a great terror into consciences, when traditions were thought necessarie to saluation. For herein is nothing required but that charitie should with common duetifull doing be nourished among vs. But it is good yet to define more plainly, what is comprehended vnder that comelinesse which *Paul* commendeth, and also what vnder order. The ende of comelinesse is, partly that when such Ceremonies are vsed as may procure a reuerence to holy thinges, wee may by such helpes be stirred vp to godlinesse: partly also that the modesty and grauitie which ought to be seen in all honest doings may therein principally appeare. In order this is the first point, that they which gouerne may knowe the rule and lawe to rule well: and the people which are gouerned may be accustomed to obeying of God, and to right discipline: Then, that the state of the Church being well framed, peace and quietnes may be promoted for.

29 Therefore wee shall not say that comelinesse is, wherein shal be nothing but vaine delectation: such as we see in that playerlike apparell, which

*The difference  
betweene vici-  
ked obseruations  
and the lawfull  
cōstitutions of the  
Church.*

*FF that thinges  
they be that serue  
for comeline. & or-  
der in the Church.*

the Papistes vse in their ceremonies, where appeareth nothing else, but an vnprofitable visor of gainesse, and excesse without fruite. But we shall account that to be comelinesse which shall so bee meete for the reuerence of holy mysteries, that it be a fit exercise to godlinesse, or at least such as shall serue to convenient garnishing for the celebrating thereof: & the same not without fruite, but that it may put the faithfull in minde with howe great modestie, religiousnesse and reuerence, they ought to handle holy things. Nowe, that ceremonies may be exercises of godlinesse, it is necessary that they leade vs the streight waie to Christ. Likewise wee maie not say that order consisteth in those trifling pomps that haue nothing else than a vanishing gaines: but that it standeth in such an orderly framing as maie take away all confusion, barbarousnesse, obstinacie, and all strifes and dissensions. Of the first sort are these examples in *Paul's* prophane banquettings should not bee mingled with the holie Supper of the Lorde: that women shoulde not come abraide, but couered: and many other which wee haue in common vse: as this, that we pray kneeling and bare headed: that we minister the Lordes Sacramentes not vncleane, but with some dignitie: that in the burying of the dead we vse some honest shewe: and other things that are of the same sorte. Of the other kinde are the houres appointed for publike prayers, Sermons, and celebrations of mysteries: at Sermons, quietnesse and silence, places appointed, singing together of Hymnes, daies prefixed for celebrating of the Lorde Supper, that *Paul* forbiddeth that women should teach in the Church, and such like. But specially those things that concerne discipline, as the teaching of the Catechisme, the censures of the Church, excommunication, fastinges, & such as may be reckoned in the same number. So all the constitutions of the Church, which wee receiue for holy and wholesome, we may referre to two chiefe titles: for some pertaine to rites, & ceremonies, and the other to discipline and peace.

1. Cor. 11. 21. &  
5.

1. Co. 14. 34

*A rule for church  
ordinances.*

39 But because here is peril, least on the one side the false bishops should thereby catch a pretence to excuse their wicked and tyrannous lawes, and least on the other side there bee some men too fearefull, which admonished with the aforesaide euils do leaue no place to lawes be they neuer so holie: here it is good to protest, that I allow only those ordinances of men which be both grounded vpon the authoritie of God, & taken out of the scripture, yea and altogether Gods owne. Let vs take for an example the kneeling which is vsed in time of common prayer. It is demanded, whether it bee a tradition of man, which euery mā may lawfully refuse or neglect, I say that it is of mā, that it is also of God. It is of God, in respect that it is a part of that comelinesse, the care and keeping whereof is commended vnto vs by the Apostle: it is of men, in respect that it specially betokeneth that which had in generallie rather beene pointed to, than declared. By this one example wee may iudge, what is to be thought of that whole kinde: verily because the Lorde hath in his holie Oracles both faithfully contained and clearely set forth both the whole summe of true righteousnesse, and all the partes of the worshipping of his diuine Maiestie, and whatsoeuer was necessarie to saluation: therefore in these things hee is onelie to be hearde as our Schoolemaister. But because in outward discipline and Ceremonies his

1. Cor. 14. 40.

will



will was not to prescribe each thing particularly what wee ought to followe (because hee foresawe this to hang vpon the state of times, and did not thinke one forme to be fitte for all ages) herein wee must flee to those generall rules which he hath giuen, that thereby all those things shoulde be tried which the necessitie of the Church shall require to bee commaunded for order and comelinesse. Finally, Forasmuch as hee hath therefore taught nothing expressly, because these things both are not necessarie to saluation, and according to the manners of euery nation and age ought diuersly to be applyed to the edifying of the Church: therefore as the profite of the church shall require, it shal bee conuenient as well to change and abrogate those that be vsed, as to institute newe. I graunt in deede, that we ought not rashly, nor oft, nor for light causes to runne to innouation. But what may hurt or edifie, charitie shall best iudge: which if we will suffer to be the gouernes, all shal be safe.

31 Nowe it is the duetie of Christian people, to keepe such things as haue beene ordeined according to this rule, with a free conscience & without any superstition, but yet with a godly and easie redinesse to obey, not to despise them, not to passe them ouer with carelesse negligence: so farre is it of, that they ought by pride and obstinacie openly to breake them. What manner of libertie of conscience (wilt thou say) may there bee in so great obseruation and warinesse? Yea, it shall stande excellently well when wee shall consider, that they are not stedfast and perpetuall stayed lawes, whereunto wee be bounde, but outwarde rudimentes for the weakenesse of men: which although we do not all neede, yet wee doe all vse them, because wee are mutually one bound to another, to nourish charitie among vs. This wee may reknowledge in the examples aboue rehearsed. What? Doeth religion stande in a womans veile, that it is not lawfull to goe out of dores with her heade vncouered? Is that holy decree of his concerning silence, such as cannot be broken without most hainous offence? Is there any mysterie in kneeling, or in burying of a dead carcase, that may not be omitted without sinne? No, For if a woman neede, for the helping of her neighbour, to make such hast as may not suffer her to couer her head, shee offendeth not if shee runne thither with her head vncouered. And it may sometime besall that it may be no lesse conuenient for her to speake, than at another time to holde her peace. And there is no cause to the contrarie, but that he which by reason of disease cannot bow his knees may pray standing. Finally, it is better to burie a dead man speedely in time, than when they lacke a winding sheet, or when there be not men present to conuey him, to carrie till he rot vnburied. But neuer thelesse in these things there is somewhat which the manner and ordinances of the countrie, and finally very natural honestie and the rule of modestie appointeth to bee done or auoided: wherein if a man swarue any thing from them, by vnwarines, or forgetfulnesse, there is no crime committed: but if vpon contempt, such stubborneesse is to bee disallowed. Likewise the dayes themselves, which they bee, and the houres, and howe the places be builded, and what Psalmes be song vpon which day, it maketh no matter. But it is meete that there bee both certaine daies, and appointed houres, and a place fit to receiue all, if there bee regarde had of the prefer-

*The obedience  
required vnto  
lawful ordinances  
of the church.*

1. Cor. 11. 16

*Cautions touching Church ordinances.*

uation of peace, For how great an occasion of brawlings should the confusion of these things bee, if it were lawful for every man as he list, to change those things that belong to common state: forasmuch as it will neuer come to passe that one same thing shall please all men, if things be left as it were in the middest to the choice of every man: If any man do carpe against vs, and will herein bee more wise than hee ought, let him see himselfe by what reason hee can defende his owne precisenesse to the Lorde. As for vs, this saying of *Paul* ought to satisfie vs, that wee haue not an vse to contend, nor the Churches of God.

32. Moreover it is with great diligence to be inuicured, that no error creepe in, that may corrupt or obscure this pure vse. Which shalbe obtained, if all obseruations, whatsoever they shall bee, shall haue a shewe of manifest profite, and if verie fewe bee receiued: but principally if there be adioyned a faithfull doctrine of the Pastor, that may stoppe vp the waye to peruerse opinions. This knowledge maketh that in all these things every man may haue his owne libertie preserved, and neuertheless shall willingly charge his owne libertie with a certaine necessitie, so farre as either this comelinesse that wee haue spoken of, or the order of Charitie shal require. Secondly, that both wee our selues shoulde without any superstition be busied in the obseruing of those things, and shoulde not too precisely require them of other, so as wee shoulde thinke the worshipping of God to bee the better for the multitude of ceremonies: that one Church should not despise another for the diuersitie of discipline: last of all that setting herein no perpetuall lawe to our selues, wee shoulde referre the whole vse and ende of obseruations to the edification of the Church, that when it requireth we may without any offence suffer not onely somewhat to bee changed, but all the obseruations that were before in vse among vs, to bee altered. For this age is a present experience, that certaine rites, which otherwise are not vngodly nor vncomely, may according to the fit occasion of the matter, bee conveniently abrogate. For (such hath bene the blindnesse and ignorance of the former times) Churches haue heretofore, with so corrupt opinion and with so stiffe affection, sticke in ceremonies, that they can scarcely be sufficiently purged from monstrous superstitions, but that many ceremonies must be taken away, which in olde time were peradventure ordeined not without cause, and of themselves haue no notable vngodlines in them.

*The vse of a policie in the church different frō that which is ciuil: the antiquitie of ecclesiastical iudgements: the difference of authoritie giuen to the Church in the 18. of Matth. from that which is giuen in the 16. of Matth. and the 21. of Iohn.*

## The xi. Chapter.

*Of the iurisdiction of the Church, and the abuse thereof, such as is seene in the Papacie.*

NOwe remaineth the thirde part of the power of the Church, yea & the cheefe part in a well ordered state, which wee haue said to consist in iurisdiction. The whole iurisdiction of the Church pertaineth to the discipline of maners, of which we shal entreat by and by. For as much as no citie or no town can stand without magistrate & policie: so the church of God (as I haue

I haue already taught, but now I am compelled to repeat it again) needeth her certaine spiritual pollicie: but such as is utterly seuered from the ciuile pollicie, and doth so nothing hinder or minish it, that it rather doth much helpe and further it. Therefore this power of iurisdiction shal in a summe be nothing else but an order framed for the preservation of spirituall pollicie. To this ende from the beginning were ordained iudiciall orders in Churches, which might vse examination of maners, correct vices & exercise the office of the keyes. This order *Paul* speaketh of in the Epistle to the Corinthians, when he nameth governments. Againe, to the Romanes, when hee saith: let him that ruleth, rule in carefullnes. For he speaketh not to the magistrates, (for at that time there were no Christian magistrates) but to them y were ioyned with the Pastors for the spiritual government of the church. Also in the Epistle to *Timoshee*, he maketh two sorts of Elders: some, that labor in the word: other some, that do not vse the preaching of the word, & yet doe rule well. By this later sort it is no dout that he meaneth the y were appointed to looke vnto maners, and to the whole vse of the keyes. For this power, of which we nowe speake, hangeth wholly vppon the keyes which Christ gaue to the Church, in the xviii. Chap. of *Mathewe*: where hee commandeth, that they should be sharply admonished in the name of the whole Church, that haue despised priuate monitions: but if they goe forward in their obstinacie, he teacheth that they should be put out of the fellowship of the faithfull. But these monitions & corrections cannot bee without knowledge of the cause: therefore there needeth both some iudgement and order. Wherefore vnlesse we will make void the promise of the keyes, & take utterly away excommunication, solemne monitions, & all such things whatsoever they be: we must needs giue to the Church some iurisdiction. Let the readers marke that that place entreateth not of the generall authoritie of doctrine, as in the xvi. Chapter of *Mathewe*, and the xxi. of *Iohn*: but that the power of the Synagogue is for the time to come transferred to the flock of Christ. Vntill that day the Iewes had their order of gouerning, which Christ stablisheth in his Church, and that with great penaltie, so much as concerneth the pure institution of it. For so it behoued, forasmuch as otherwise the iudgement of an vnnoble and vnregarded congregation might be despised of rash and proude men. And that it shoulde not encombe the readers, that Christ doeth in the same wordes expresse things somewhat differing one from the other, it shalbe profitable to dissolue this doubt. There be therefore two places, that speake of binding and loosing. The one is in the xvi. Chapter of *Mathewe*, where Christ, after that he had promised that he woulde giue to *Peter* the keyes of the kingdome of heauen, immediately adde, that whatsoever he shall binde or loose in earth, shalbe confirmed in heauen. In which wordes he meaneth none other thing, than hee doeth by other wordes in *Iohn*, when sending his disciples to preach, after that hee had breathed vpon them he saide: whose sinnes ye forgiue, they shalbe forgiven: and whose ye retaine, they shalbe retained in heauen, I will bring an exposition not subtle, not enforced, not wrested: but natural, flowing, and offering it selfe. This commaundement of forgiuing and receiuing sinnes, & that promise of binding and loosing made to *Peter*, ought to be referred to

1. Cor. 12.22

Rom. 12.8

1. Tim. 5.17

Ioh. 20.23.

Matt. 16.19



no other thing but to the ministerie of the worde: which when the Lorde committed to the Apostles, he did therewith also arme them with this office of binding and loosing. For what is the summe of the Gospell, but that wee all being the bondseruantes of sinne and of death, are loosed and made free by the redemption that is in Christ Iesus: and that they which do not receiue nor acknowledge Christ their deliuerer and redeemer, are damned and adjudged to euerlasting bonds? When the Lord deliuered this message to his Apostles, to be carried into all nations: to approue that it was his owne & proceeding from himselfe, he honored it with this noble testimonie: and that to the singular strengthening both of the Apostles themselves, and of all those to whom it should come. It behoued that the Apostles should haue a stedfast and sounde certaintie of their preaching, which they should not onely execute with infinite labours, cares, troubles and dangers, but also at the last seale it with their blood. That they might (I say) knowe the same to bee not vaine nor voide, but full of power and force: it behoued that in so great carefulnesse, in so great hardnesse of thinges, and in so great dangers, they should be perswaded that they did the businesse of God: that when all the worlde withstoode them, and fought against them, they should knowe that God stoode on their side: that hauing not Christ the author of their doctrine present by sight in earth, they shoulde vnderstande him to be in heauen, to confirme the trueth of the doctrine which he had deliuered them. It behoued againe that it should also be most certainly proued by testimonie to the hearers, that that doctrine of the Gospell was not the worde of the Apostles, but of God himselfe: nor a voice bred in earth, but come downe from heauen. For these thinges, the forgiuenesse of sinnes, the promise of euerlasting life, the message of saluation, cannot bee in the power of man. Therefore Christ hath testified, that in the preaching of the Gospell there is nothing of the Apostles, but the onely ministerie: that it was hee himselfe that spake and promised all thinges by their mouthes as by instruments: and therefore that the forgiuenesse of sinnes which they preached, was the true promise of God: and the damnation which they pronounced, was the certaine iudgement of God. But this testifying is given to al ages, and remaineth in force, to certifie and assure all men, that the worde of the Gospell, by what man soeuer it bee preached, is the verie sentence of God, published at the foueraigne iudgement seate, written in the booke of life, ratified, firme and fixed in heauen. Thus wee see that in those places the power of the keyes is nothing but the preaching of the Gospell: and that it is not so much a power as a ministerie, if we haue respect to men. For Christ hath not given this power properly to men, but to his owne worde, whereof he hath made men ministers.

2 The other place which we haue said to be concerning the power of

*The power of binding and loosing by discipline committed to the Church.*

Mat. 18. 17.

binding and loosing, is in the xviii. Chapter of *Matthew*, where Christ saith: If any brother heare not the Church, let him be to thee as a heathen man or a publicane. Verily I say vnto you: what soeuer ye bind vpon earth, shalbe bounde also in heauen: what soeuer yee loose shalbe loosed. This place is not altogether like the first, but is a litle otherwise to be vnderstanded. But I doe not so make them diuerse, that they haue not great affinitie together.

This

This first point is like in both, that either of them is a general sentence: that in both there is alway all one power of binding and loosing, namely by the worde of God, all one commendement, all one promise. But herein they differ, that the first place peculiarly belongeth to preaching, which the ministers of the worde doe execute: this latter place to the discipline of Excommunication, which is committed to the Church. The Church bindeth, whom she excommunicateth not that she throweth him into perpetuall ruine and desperation, but because she condemneth his life and manners, and vnlesse he repent, doth already warne him of his damnation. She loseth whom she receiveth into communion: because she doth make him as it were partaker of the vnitie which she hath in Christ Iesus. Therefore that no man should obstinately despise the iudgement of the church, or little regard that he is condemned by the consenting voyces of the faithfull: the Lord testifieth that such iudgement of the faithful is nothing else but a publishing of his own sentence: and that whatsoever they do in earth, is confirmed in heauen. For they haue the worde of G O D, whereby they may condemne the peruerse: they haue the worde, whereby they may receiue the repentaunte into grace. And they can not erre, nor dissent from the iudgement of God: because they iudge not but after the law of God, which is not an vncertaine or earthly opinion, but the holy wil of God, & a heauenly oracle. Out of these two places, which I thinke I haue both briefly & familiarly and truly expounded, those furious men without difference as they be caried with their owne giddinesse, goe about to stablish sometime confession, sometime excommunication, sometime iurisdiction, sometime the power to make lawes, sometime pardons. But the first place they aledge to stablish the supremacy of the Sea of Rome: they can so well skill to fit their keyes to all lockes and doores, that a man may say they haue practised smithes craft all their life.

3 For whereas many thinke that those things endured but for a time, when the Magistrats were yet strangers from the profession of our religion: they are deceiued in this, y they consider not, howe greate difference and what maner of vnlikenesse there is of the Ecclesiastical & ciuill power. For the Church hath not the power of the sword to punish or restraîne, no empire to commande, no prison, no other paines which the Magistrate is wont to lay vpon men. Againe, it tendeth not to this ende, that he that hath sinned should be punished against his will, but should with willing chastisement professe his repentance. Therefore there is a farre diuerse order: because neither doth the Church take to it selfe any thing which properly belongeth to the Magistrate, nor the magistrate can execute that which the church doth. This shalbe made plainer by an example. Is any man dronke? In a wel ordered citie prison shalbe his punishment. Hath he committed fornication? He shal haue like, or rather greater punishment. So shall both the lawes, & the magistrat, & outward iudgement be satisfied: But it may be that he shal giue no signification of repentance, but rather murmure & grudge against it. Shal the Church in this case doe nothing? But such can not bee receiued to the Supper, without doing wrong both to Christ and his holy institution. And reason requireth this, that hee which offendeth the Church with an euill example

*The difference betweene ecclesiastical iudgements & ciuill, and the necessitie as well for the one as the other so continue.*

example, should with solempne declaration of repentance take away the offence which he hath raised. The reason which they bring that are of contrary opinion, is too colde. Christ say they committed these doings to the Church, when there was no magistrate to execute them. But it happeneth often times that the magistrate is more negligent, yea sometime peradventure that himselfe is to be chastised, which happened to the Emperor *Theodosius*. There may beside this as much be said of the ministerie of the worde. Now therefore after their sentence, let Pastors cesse to blame manifest wicked doings, let them cease to chide, to reprove, to rebuke, for there be Christian magistrates, which ought to correct these things with the law and with the sword. But as the Magistrate ought by punishing, and by restraining with force, to purge the Church of offences: so likewise the minister of the worde for his part ought to helpe the magistrate that there may not so many offend. So ought their workings to be conioyned that the one may bee a help, not a hinderance to the other.

*Ecclesiasticall iurisdiction not abolished by ciuill.*

4 And truly if a man more neerely wey the words of Christ, hee shall easily perceiue that in these places, is described a stayed state, and a perpetuall order of the Church, not such as endureth but for a time. For it is not meete that we should accuse them to the magistrate, that will not obey our monitions: which yet should be necessarie if the magistrat succeeded into the office of the Church. What is this promise? Shall we say that it is a promise of one or a fewe yerres? Verily verily I say vnto you, whatsoeuer yee binde in earth. Moreover Christ did here institute no newe thing, but followed the custome alway obserued in the auncient Church of his owne nation: whereby he signified that the Church cannot want the spirituall iurisdiction, which had beene from the beginning. And this hath beene confirmed by the consent of all times. For when Emperors and magistrates began to professe Christe, the spirituall iurisdiction was not by & by abolished: but only so ordred, that it should diminish nothing of the ciuile iurisdiction, or be confounded with it. And rightfully. For the magistrate, if he be godly, will not exempt himselfe from the common subiection of the children of God, whereof it is not the last parte to submit himselfe to the Church, iudging by the worde of God: so farre it is off, that he ought to take away that order of iudgement. For what is more honorable (saith *Ambrose*) for the Emperor, than to be called the sonne of the Church? For a good Emperor is within the Church, not about the Church. Therefore they, which to honor the magistrate doe spoile the Church of his power, do not onely with false exposition corrupt the sentence of Christ, but also doe not slenderly condemne so many holy bishops which haue beene from the time of the Apostles, hat they haue by false pretence vsurped the honor & office of the Magistrate.

*Epi. 32. ad Valent.*

*Spirituall power sauered from the power of the sword.*

5 But on the other side it is good to see this, what was in olde time the true vse of the iurisdiction of the Church, and howe great abuse is crept in, that we may know what is to be abrogate, and what is to be restored of antiquitie, if we will ouerthrowe the kingdome of Antichrist, and set vp the true kingdome of Christ againe. First this is the marke to be thot at, that offences be preuented, and if any offence be risen vp, that it may bee abolished. In the vse two things are to be considered: first, that this spirituall power bee  
also.



altogether seuered from the power of the sword: then, that it be not executed by the will of one man, but by a lawfull assembly. Both these things were obserued in the purer Church. For the holy byshops did not exercise their power with fines, or imprisonments, or other ciuill punishmentes: but they vsed the onely word of the Lord, as they ought to do. For the seuearest reuenge, and as it were the vttermost thunderbolt of the church is excommunication, which is not vsed but in necessity. But this requireth neither force nor strong hand, but is content with the power of the word of God. Finally, the iurisdiction of the old Church was nothing else but a declaration in practise (as I may so call it) of that which *Paul* teacheth concerning the spirituall power of Pastors. Ther is (saith he) power giuen to vs, whereby we may throwe downe strong holdes, whereby we may make low all height that lieth vp it selfe against the knowledge of God, whereby we may subdue all thought, & may lead it captiue into the obedience of Christ, and we haue in readinesse a reuenge against all disobedience. As this is done by the preaching of the doctrine of Christ; so, least the doctrine should be scorned, according to that which is taught ought they to be iudged which professe themselves of the household of faith. But that cannot be done, vnlesse ther be ioyned with the ministry a power to call them that are to be priuately admonished, or to be more sharply corrected, and also a power to exclude them from the communion of the supper, which cannot be receiued without prophaning of so great a mystery. Therefore when in another place he saith, that it belongeth not to vs to iudge straungers, hee maketh the children subiect to the censures of the Church, which may chastice their faultes, and he secretly signifieth that there were then iudiciall orders in force from which none of the faithfull was free.

2. Cor. 10. 4.

1. Cor. 5. 12.

6 But such authoritie (as we haue declared) was not in the power of one man, to do euery thing according to his own will: but in the power of the assembly of the Elders, which was the same thing in the Church that a Senate is in a citie. *Cyprian*, when hee maketh mention by whome it was exercised in his time, vseth to ioine the whole cleargy with the bishop. But in another place also he sheweth, that the verie cleargy so gouerned, that in the meane time the people was not excluded from the hearing of matters. For thus hee writeth: Since the beginning of my byshoprick I haue determined to do nothing without the counsell of the cleargy and consent of the people. But this was the comon and vsuall manner, that the iurisdiction of the Church should be exercised by a Senate of elders: of whome (as I haue saide) there were two sortes: For some were ordeined to teaching, and other some were onely iudges of manners. By little and little this institution grew out of kinde from the first beginning of it: so that euen in the time of *Ambrose* onely clearkes were iudges in ecclesiasticall iudgements. Which thing he him selfe complaineth of in these words: The old Synagoge (saith he) and since that time the Church hath had Elders, without whose counsell nothing was done. Which by what negligence it is growne out of vse, I know not, vnlesse peraduenture by the slouthfulnesse or rather the pride of the teachers, while they alone would be thought to bee somewhat. Wee see howe much the holy man is displeased, that any thing of the better state is decayed,

*Spirituall iurisdiction executed by the will not of one but of many in the time of Cyprian and Ambrose.*  
Epi. 34. & 9. lib. 2

In 5. capite.  
1. ad Tim.

when

when notwithstanding they had yet continuing an order that was at the least tolerable. What then would he doe if hee sawe these deformed ruines that shewe almost no signe of the olde building? What bewailing would he vse? First, against lawe and right, the byshop hath claimed to himselfe alone, that which was giuen to the whole Church. For it is like as if the Consull, driuing out the Senate, should take the Empire vpon himselfe alone. But as he is aboute the rest in honour, so in the whole assembly is more authoritie than in one man. Therefore it was too wicked a deede, that one man, removing the common power to himselfe, hath both opened an entry to tyrannous lust, and hath taken from the Church that which belonged vnto her, and hath suppressed and put away the assembly ordeined by the Spirit of Christ.

*The abuse of  
spiritual courses.*

7 But (as of one euill alway groweth another) Byshops disdaining it as a thing vnworthy of their care, haue committed it ouer to other. Here vpon are created Officials to serue that roome: I doe not yet speake what kinde of men they be, but onely this I say, that they nothing differ from prophane Iudges. And yet they still call it a spirituall iurisdiction, where men contende about nothing but earthly matters. Although there were no more euill, with what face dare they cal a brawling court the iudgement of the church? But there are monitions, there is excommunication. So verily they mocke with God. Doeth a poore man owe a litle money? he is cited: if he appeare, he is condemned. When he is condemned, if he doe not satisfie it, he is monished: after the second monition they proceede one steppe towards excommunication: if he appeare not, he is monished to come and yeelde himselfe to iudgement: if hee then make delay, hee is monished, and by and by excommunicate. I beseech you, what is there any thing like either to the institution of Christ, or to the auncient manner, or to an Ecclesiasticall order? But there is also correction of vices. But howe? verily they not onely suffer but with secrete allowance do after a certain maner cherish and confirme adulteries, wantonnesse, drunkennesse & such kind of mischieuous doings: & y<sup>e</sup> not only in the common people, but also in the cleargy themselves. Of many they call a fewe before them, either that they shoulde not seeme slouthfull in winking at them, or that they may milke out some money. I speake not of the pillages, robberies, briberies, & sacriledges that are gathered thereby, I speake not what manner of men are for the moste part chosen to this office. This is enough & too much, that when the Romanists doe boast that their iurisdiction is spirituall, it is easy to shewe that there is nothing more contrary to the order institute of Christe, and that it hath no more likenesse to the auncient custome than darknesse hath to light.

*Spiritual power  
abused, civil vsurped by the Pope.*

8 Although wee haue not spoken all things that might be alleaged for this purpose, and those things that wee haue spoken of are knitte vp in fewe words: yet I trust that wee haue so fought it out, that there is nowe no more cause why any man shoulde doubt, y<sup>e</sup> the spirituall power whereof the Pope with al his kingdom proudly glorieth, is wicked against God, & an vniust tyranny ouer his people. Vnder the name of spirituall power I comprehend both boldnesse in framing newe doctrines, wherewith they haue turned away the sly people from the naturall purenesse of the worde of God, and  
the

the wicked traditions wherewith they haue snared them, and also the false ecclesiasticall iurisdiction which they execute by Suffrages and Officiales. For if we graunt vnto Christ a kingdome among vs, it is not possible but that al this kinde of dominion must immediatly be ouerthrowen and fall downe. As for the power of the sword which they also giue to themselues, because it is not exercised vpon consciences, it pertaineth not to our present purpose to intreat of it. In which behalfe yet it is also to note, that they be alway like themselues, verily nothing lesse than that which they would be takē for, that is to say, Pastors of the Church. Neither doe I blame the peculiar faultes of men, but the commō wickednes of the whole order, yea the verie pestilence of the order: forasmuch as it is thought that the same should be mained, vnlesse it be gloriously set forth with wealth and proud titles. If we require the authoritie of Christ concerning this matter, it is no doubt but that his mind was to debar the ministers of his word from ciuill dominion and earthly gouernement, when he saide. The kinges of the Gentils beare rule ouer them: but you shall not so. For he signifieth not only that the office of Pastor is distinct from the office of a Prince, but that they be thinges so seuered, that they can not meete together in one man. For whereas *Moses* did beare both the offices together: First that was done by a rare miracle: againe, it was but for a time till thinges were better sette in order. But when a certaine forme was once prescribed of God, the ciuill gouernment was left vnto him, and he was commaunded to resigne the priesthoode to his brother. And worthily. For it is aboue nature, that one man should suffice to beare both burdens. And this hath in al ages ben diligently obserued in the church. And there was neuer any of the bishops, so long as the true forme of the Church endured, that once thought of vsurping the power of the sword: so y this was a common prouerbe in the time of *Ambrose*, that Emperours rather coueted the priesthood, than priests the empire. For this which he afterward saith, was emprinted in the minds of al men, that palaces pertained to the Emperour, and Churches to the Priest.

9 But since that a way hath ben deuised, whereby bishops might hold the title, honor & riches of their office without burden or care: least they should bee left altogether idle, the power of the sword was giuen them, or rather they did by vsurpation take it vpon themselues. By what colour wyll they defende this shamelesnes? Was this the duetie of Bishops to wrappe themselues with iudiciall hearing of causes, with the gouernementes of cities and prouinces, and through large circuites to meddle in businesse so vnpertaining to them: which haue so much worke and businesse in their owne office, that if they were wholly & continually occupied in it, and were withdrawn with no callings away from it, yet they were scarcely able to satisfie it? But (such is their waiwardnesse) they sticke not to boast, that by this meane the Church doth flourish according to her worthinesse, and that they themselues in the meane time are not too much drawn away from the dueties of their vocation. As touching the first point: if this be a comely ornament of y holy office, that they be aduanced to such height, that the highest monarches may stande in feare of them: then they haue cause to quarell with Christe, which hath in such sort grieuously pinched their honor. For, at least in their

opinion

Matt. 20. 25  
Luke. 12. 25

Exod. 18. 16

Hom de Basilic.  
traden.

Neither honorable for the church,  
nor if performance  
of duetie be re-  
spected profitable,  
for Romish pre-  
lates to be both  
Bishops & kings.



Matt. 20. 25

Luke. 22. 25

Luke. 12. 14

A. 2. 6. 2

opinion, what could haue ben spoken more dishonorably than those wordes: The kings of the Gentiles and princes beare rule ouer them, but you shall not so? And yet he laid no harder lawe vpon his seruants than he first laide and receiued vpon himselfe. Who (saith he) hath made me a iudge or diuider among you? We see that he plainly putteth away from himselfe the office of iudging, which he would not do if it were a thing agreeing with his office: wil not the seruants suffer themselves to bee brought into that order, whereunto the Lorde hath yeelded himselfe subiect? As for the other point, I woulde to God they coulde so proue it in experience as it is easie to speake it. But forasmuch as the Apostles thought it not good, to leaue the worde of God and minister at tables: thereby, because they will not bee taught, they are conuincid, that it is not all one mans worke to be both a good bishop & a good prince. For if they (which according to the largenesse of the giftes wherewith they were endued, were able to satisfie mo and greater cares than any men that haue bene borne since them) haue yet confessed that they cannot at once apply the ministerie both of the worde and of tables, but that they shoulde faint vnder the burden: howe colde these that bee men of no valor in comparison of the Apostles a hundred folde excell the industrie of the Apostles? Truly, to attempt it was a point of moste shamelesse and too presumptuous boldnesse: yet wee see that it hath bene attempted: but with what successe, it is euident. For it coulde not otherwise come to passe, but that forsaking their owne office they shoulde remooue into other mens charge.

*The steps & occasions wherby romish bishops haue risen vnto more than conuenient power.*

10 And is is no doubt but that of small beginning they haue by litle and litle grown to so great encreases. For it was not possible that they shoulde at the first step clime vp so high. But sometime with subtletie & crooked craftie meanes they priuilie auanced themselves, so as no man coulde foresee that it woulde come to passe till it was done: sometime when occasion serued they did by terror and threatnings wring from princes some augmentation of their power: sometime when they sawe Princes not harde laced to giue, they abused their fond and vnaduised gentlenesse. In olde time if any controuersie happened, the godly, to escape the necessitie of going to lawe, committed the arbitrement to the bishop, because they doubted not his vprightnesse. With such arbitrements the olde bishops were oftentimes encombred, which in deepe greatly displeased them (as *Augustine* in one place testifieth) but lest the parties should runne to contentious lawing, they did though against their willes take that encumbrance vpon them. These men haue of voluntarie arbitrements, which were altogether differing from the noise of iudiciall courtes, made an ordinarie iurisdiction. In a litle while after when cities and countries were troubled with diuerse harde distresses, they resorted to the protection of bishops, to be safeguarded by their faithfull succour: the bishops by marueilous subtletie, of protectors made themselves Lordes. Yea, and it cannot be denied that they haue gotten the possession of a greate parte by violent seditious partakinges. As for the Princes, that willinglie gaue iurisdiction to bishops, they were by diuerse affections moued thereunto. But admitting that their gentlenes had some shewe of godlinesse: yet with this their wrongfull liberalitie they did not verie well

well provide for the profit of the Church, whose auncient and true discipline they haue so corrupted, yea (to say trueth) haue vterly abolished. But those bishops y haue abused such goodnes of princes to their owne commoditie, haue by shewing of this one exāple enough & too much testified y they are not bishops. For if they had had any sparcle of an apostolike spirit, they wold without doubt haue answered out of the mouth of *Paul*: the weapons of our warfare are not carnal, but spiritual. But they being rauished with blind greedines, haue destroyed both themselves, their successours, & the church.

11 At length the byshop of *Rome* not contented with meane Lordships, first layd hand vpon kingdoms, & afterward vpon the very empire. And that he may with some color whatsoeuer it be retain the possessiō gottē by mere robbery, he sometime boasteth that he hath it by the law of God, he sometime pretendeth the gift of *Constantine*, sometime some other title. First I aunswere with *Bernard*: Admit that he do by any other reason whatsoeuer, claime this vnto him, yet hee hath it not by Apostolike right. For *Peter* coule not giue that which he had not: but he gaue to his successors y which he had, the care of Churches. But when the Lord and master saith, that he is not appointed iudge betweene two, a seruauant and scholler ought not to think scorn if he be not iudge of all men. But *Bernard* speaketh of ciuill iudgements. For hee addeth: Therefore your power is in crimes, not in possessions: because for those & not for these ye haue receiued the keyes of the kingdom of heauen. For which seemeth to thee the greater dignity to forgiue sinnes, or to diuide landes? There is no comparison. These base and earthly things haue Kinges & Princes of the earth their iudges. Why do ye inuade the bounds of others? &c. Againe, Thou art made a superiour: (he speaketh to Pope *Eugenius*) but whereunto? Not to beare lordship, I think. Therefore how much to euer we thinke of our selues, let vs remember that there is a ministry layd vpon vs, not a lordship giuen vs. Learne that thou hast need of a weedhooke not of a scepter, that thou maist do the worke of a Prophet. Againe, it is plaine: Lordship is forbidden to the Apostles. Go thou therefore, & presume to vsurp to thy selfe either being a Lord, an Apostleship: or being an Apostle, a Lordship. And by and by after: the forme of an apostleship is this, Lordship is forbidden them, ministry is bidden them. Whereas these thinges are to spoken of a man, y it is euident to al men that the very truth speaketh them, yea whereas the very thing it selfe is manifest without all wordes: yet the Bisshoppe of *Rome* was not ashamed in the Councel at *Orleance* to decree that the supreme power of both the swordes belong to him by the lawe of God.

*The shifts vvhich  
the bishop of  
Rome vsesh to  
hold the power  
vvhich by robbery  
he hath gotten.  
Liber de  
Consid. 25.*

*Cuncil. Arela-  
tense.*

12 As for the gift of *Constantine*, they that be but meanly practised in the histories of those times neede not to be taught how much this is not onely fabulous, but also to be laughed at. But to passe ouer histories, *Gregory* himselfe is both a sufficient & most full witnesse hereof. For so oft as he speaketh of the Emperour, he calleth him most noble Lord, and himself his vnworthy seruauant. Againe, in another place: But let not our Lord by the earthly power be the sooner angry with the priestes: but with excellent consideration, for his sake whose seruauants they be, let him so rule ouer them, that he also giue them due reuerence. We see howe in common subiection hee woulde

be

*The fragments  
of Constantines  
Donation.  
Epist. 5. lib. 2.  
Epist. 20. lib. 3.  
Epist. 61. lib. 2.  
Epist. 31. lib. 4.  
Epist. 34. lib. 4.*

be accounted as one of the people. For hee there pleadeth not any other mans cause, but his owne. In an other place, I trust in the almighty God, that he will giue a long life to our godly Lordes, and will dispose vs vnder your hande according to his mercie. Neither haue I therefore alleaged these thinges, for that it is my purpose thoroughly to discusse this question concerning the gift of *Constantine*: but onely that the Readers shoulde see by the way how childishly the Romanistes do lie, when they go about to challenge an earthly Empire to their bishop. And so much the more fowle is y<sup>e</sup> shamelesnes of *Augustine Steuchus*, which in such a dispeired cause hath beene so bolde to sell his trauaile and tongue to the bishop of Rome. *Valla* (as it was not hard for a man learned and of a sharp wit) had strongly confuted that fable. And yet (as a man little exercised in ecclesiastical matters) he had not saide al that might haue made for that purpose. *Steuchus* burst in, and scattered stinking trifles to oppresse the cleare light. And truely he doth no lesse coldly handle the cause of his master, than if some mery conceited fellowe faining him selfe to do the same, would in deede take *Vallas* part. But verily it is a worthy cause, for which the Pope shoulde hire such patrones for money: and no lesse worthy are those hired losels to be deceiued of their hope of gaine, as it happened to *Eugubinus*.

The time when  
the Pope began  
first to ouertop  
the emperor.

13 But if any man require to knowe the time, since this fained Empire began to rise vp, there are not yet passed fiae hundred yeares, since the Bishops yet remained in subiection of the Princes, neither was the Pope created without authoritie of the Emperour. The Emperour *Herry* the fourth of that name, a light and rash man, and of no forecalt, of great boldnesse and dissolute life, gaue first occasion to *Gregory* the seuenth to alter this order. For when he had in his court the byshoppricks of all *Germany* partly to be sold, and partly layde open for spoile: *Hildebrand*, which had receiued displeasure at his hand, caught hold of a goodly colour to reuenge himself, But because he seemed to pursue an honest and a godly cause, hee was furthered with y<sup>e</sup> fauour of many. And *Herry* was otherwise, by reason of his insolent manner of gouerning, hated of the most part of princes. At the length *Hildebrand*, which called himselfe *Gregory* the leuenth, as he was a filthy & naughly man, bewrayed the malice of his heart: which was the cause that hee was forsaken of many that had conspired with him. But he thus much preuailed. that his successours might freely without punishment not onely shake off the yoke, but also bring Emperours in subiection to them. Hereunto was added y<sup>e</sup> from thence forth there were many Emperours liker to *Hemrie* than to *Iulius Caesar*: whome it was no hard thing to subdue, while they sate at home carelesse of all things & slouthful, when they had most neede with vertue & lawfull meanes to repressse, the greedines of the bishops. Thus we see with what colour that same godly gift of *Constantine* is shadowed, whereby the Pope saineth that the empire of the West was deliuered vnto him.

The violent  
meanes whereby  
the power of the  
Pope hath  
groune.

14 In the meane time the Popes ceased not, sometime with fraud, sometime with treason, and sometime with force to inuade other mens dominions: & the very city it selfe, which before was free, within a hundred & thirty yeares, or there about they brought into their subiection, til they grew to the same power which they haue at this day: & for the obtaining or encreasing whereof,



whereof they haue so troubled Christendome by the space of two hundred yeares, (for they beganne before that they tooke to them the dominion of the Citie) that they haue almost destroyed it. In the olde time when vnder *Gregorie* the keepers of the goods of the church, did take possession of the lands which they reckened to belong to the Church, and after the maner of seasing to the vse of the Prince did set titles vpon them for token of claime, *Gregorie* assembling a councell of bishops, inueying sore against that prophane maner, asked whether they did not iudge that Clerke accursed which did of his owne will by writing of any title attempt to enter vpon any possession. They all pronounced, accursed If to claime a peece of ground by writing of a title be in a Clarke an offence worthy of accursing: when whole two hundred yeres together Popes do practise nothing else but battels, shedding of blood, destructions of armies, sackings of some cities, racing of other, ouerthrowes of nations, wastings of kingdomes, onely that they might catch holde of other mens possessions: what cursings can be enough to punish such examples? Truly it is very plaine that they seeke nothing lesse than the glorie of Christ. For if they of their owne will doe wholly resigne all the secular power that they haue, therein is no danger to the glory of God, no danger to sound doctrine, no danger to the safetie of the Church: but they are caried blind and headlong with only greedinesse of dominion: because they thinke nothing safe, vnlesse they may beare rule with rigorousnesse (as the Prophet saith) and with power.

15 To iurisdiction is annexed immunitie, which the Romish Cleargie tooke to themselves. For they thinke it against their dignitie, if they answer in personal causes before a temporall iudge: and therein they thinke both the libertie and dignitie of the Church to consist, if they be exempt from common iudgements and lawes. But the old bishops, which otherwise were most rigorous in defending the right of the Church, iudged themselves and their order to bee nothing hurt, if they were subiect to them. And the godlie Emperours, without gainesaying of any man, did alway call Clarkes to their iudgement seats so oft as need required. For thus saith *Constantine* in his Epistle to the Nicomedians: If any of the bishoppes shall vndiscretely disorder him selfe, his boldnes shall be restrained by the execution of the minister of God, that is by my execution. And *Valentinian* saith: good bishoppes doe not speake against the power of the Emperour, but doe sincerely both keepe the commaundements of God the great king, and also obey our lawes. At that time all men were perswaded of this without controuersie. But Ecclesiastical causes were referred to the iudgement of the Bishop As if any Clerke had offended nothing against the lawes, but only was accused by ſ Canons: he was not cited to the common iudgement seat, but in ſ cause had ſ bishop for his iudge. Likewise if there were a questio of Faith in controuersie, or such a matter as properly pertained to the Church, the iudgement thereof was committed to the Church. So is ſ to be vnderstanded, which *Ambrose* writeth to *Valentinian*: Your father of honourable memorie, not onely answered in worde, but also decreed by lawes, that in a cause of Faith hee ought to bee iudge that is neither vnfit in office nor vnlike in right. Again: If we haue regarde to the Scriptures or olde examples, who is there that can denie

G Gg.

Ezech. 34.4.

The Romish  
Cleargie exempting themselves  
from the power  
of the Ciuill Iudge  
contrarie to the  
auncient customs  
of the Church.

Epi. 31.

that

that in a cause of Faith, in a cause (I say) of Faith, bishops are wont to iudge of Christian Emperours, and not Emperours of bishops? Againe? I would haue come, O Emperour, to your consistorie, if either the bishops or the people would haue suffered me to goe saying, that the cause of Faith ought to be debated in the Church before the people. He affirmeth verily that a spirituall cause, that is to say the cause of religion, ought not to be drawn into a temporall court where profane causes are pleaded. Worthily do all men praise his constancie in this behalfe. And yet in a good cause hee proceedeth but thus farre, that if it come to violence and strong hand, he saith that he will giue place. Willingly (saith he) I will not forsake the place committed vnto me: but when I am enforced, I knowe not howe to resist: for our armour are prayers and teares. Let vs note the singular modestie & wisdom of the holy man, ioynd with stoutnesse of courage and boldnesse. *Iustina* the Emperours mother, because shee could not drawe him to the Arrians side, practised to driue him from the gouernment of the Church. And so should it haue come to passe, if hee had come when hee was called to the palace to pleade his cause. Therefore hee denieth the Emperour to bee a competent iudge of so great a controuersie. Which manner of doing both the necessitie of that time, and the continual nature of the matter required. For hee iudged that he ought rather to die, than that such an example should by his consent bee giuen to posteritie: & yet if violence be offered, he thinketh not of resistance. For he denieth it to be bishoplike, to defend the faith & right of the church with armes. But in other causes he sheweth himselfe readie to doe whatsoever the Emperour shall commaund him. If hee demanda tribute, (saith he) wee denie it not: the lands of the Church do pay tribute. If he aske landes, he hath power to claime them, none of vs resisteth. After the same manner also speaketh *Gregorie*. I am not ignorant (saith he) of the mind of our most noble Soueraigne Lorde, that hee vseth not to intermeddle in causes pertaining to Priestes, least hee should in any thing be burdened with our sinnes. He doth not generally exclude the Emperour from iudging of Priestes: but he saith that there be certaine causes, which he ought to leaue to the iudgement of the Church,

Hom. de Basilic. trad.

Li 3. Epi. 20.

The immunitie of Romish clergie men from secular courts in the time of *Gregorie* not stood upon.

Li. 1. Epi. 43

Lib. 4. Epi. 32. and 34.

16 And by this verie exception the holy men sought nothing else, but that Princes lesse zealous of religion shoulde not with tyrannous violence and wilfulnesse interrupt the Church in doing her office. For neither did they disallowe, if princes sometime did vse their authoritie in Ecclesiasticall matters, so that it were done to preserue the order of the Church, not to trouble it, to stablish discipline, not to dissolue it. For sith the Church hath not the power of compelling, nor ought to require it (I speake of ciuil constraining:) it is the office of Godly Kings and Princes to maintaine religion with lawes, proclamations, and iudiciall proceedings. After this manner, when the Emperour *Maurice* had commaunded certaine bishops that they shoulde receiue their fellowe Bishops that were their neighbours and driuen out by the barbarous nations: *Gregorie* confirmeth that commaundement, and exhorteth them to obey it. And when hee himselfe is admonished by the same Emperour to come to attonement with *Iohn* the Bishop of *Constantinople*, hee doeth in deede render a reason why hee ought not

to be blamed: yet he doth not boast of immunitie from the secular court, but rather promifeth that he will be obedient, so farre as his conscience will giue him leaue: & therewithall he saith this, that *Maurice* did as became a godlie Prince, when he gaue such commandements to the Priests.

Lib.7.epi.35.

## The xii. Chapter.

*Of the discipline of the Church, whereof the chiefe use is in the censures and excommunication.*

THE discipline of the Church, the entreating whereof we haue differred vnto this place, is briefly to be declared, that wee may at length passe ouer to the rest. But that same for the most parte hangeth vpon the power of the keyes and spirituall iurisdiction. That this may bee the more easily vnderstood, let vs diuide the Church into two principall degrees, that is to say the Cleargy, and the people. Clarke's I call by the vsuall name those that execute publike ministerie in the Church. First wee will speake of common discipline, to which all ought to bee subiect; then we wil come to the Cleargy, which beside that common discipline, haue a seuerall discipline by themselves. But because many for hatred of discipline do abhorre the very name thereof, let them heare this: If no fellowship, yea no house though it haue but a smal household, can be kept in right state without discipline, y same is much more necessary in the church, whose state ought to be most orderly of all. Therefore as the doctrine of Christ which bringeth saluation is the soule of the Church, so discipline is in steede of sinewes therein: whereby it is brought to passe, that the members of the bodie hang together euery one in his fit place. Wherefore whosoever do either desire to haue discipline taken away, or hinder the restoring thereof, whether they do it of set purpose or by vnadvisednes, verily they seeke the extreeme dissipation of the Church. For what shal betide, if what is lustfull be lawfull to euery man? But so would it be, if there were not with the preaching of doctrine adioyned priuate admonishments, corrections, & such other helps which susteine doctrine and suffer it not to be idle: discipline therefore is as it were a bridle wherewith they may be holden backe & tamed which coltishly resist against Christ: or as it were a pricke, wherewith they y are not willing enough may be stirred vp: and sometime, as a fatherly rod, wherewith they which haue more grievously fallen may be chastised mercifully and according to the mildnesse of the spirit of Christ. Sith therefore we do nowe see at hande certaine beginninges of a horrible wastnesse in the Church, because there is no care nor order to keep the people in awe, very necessitie crieth out that there is neede of remedy. But this is the onely remedy, which both Christ hath commanded, & hath alway bin vsed among the godlie.

*The necessity of discipline in the Church.*

2 The first foundation of discipline is, that priuate monitions shoulde haue place: that is to say, that if any man of his owne accorde doe not his duety, if he behaue himselfe licentiously, or liue not honestly, or haue committed any thing worthy of blame, he shoulde suffer himselfe to be admonished: and that euery man should study to admonish his brother when occasion shall require. But specially let the Pastors and Priests bee watchfull to

*The use of admonition to-wards them that be offenders.*



Act. 20. 20. &amp; 26.

do this, whose office is not onely to preach to the people, but in euery house to admonish & exhort if at any time they do not sufficiently preuaile by general doctrine: as *Paul* teacheth, when he rehearseth that he taught priuately & in houses, and protesteth that he is clean from the blood of all men, because he hath not ceased with teares day & night to admonish euery one. For doctrine doth then obtain force & authority, whē the minister not only doth declare to all together what their dutie is to Christ, but also hath power & order to require the keeping thereof of thē whō he marketh to be either not obedient to doctrine, or slothful. If any man do either stubbornly refuse, or in going forward in his fautes, do despise such admonishments: when he hath bin the second time admonished with witnesses called to it, Christ commandeth them to be called to the iudgement of the church, which is the assembly of Elders: and y<sup>e</sup> there they should be more grievously admonished as it were by publike authoritie, that if he reuerēce the Church he may submit himselfe & obey. But if he be not hereby subdued, but do continue in his wickednes, then he commandeth him, as a despiser of the church, to be put away from the fellowship of the faithfull.

*The difference  
of dealing in  
fautes secretly &  
in fautes openly  
committed.*  
Mat. 18 15  
1. Tim. 5. 22.

3 But because he speaketh here onely of secret faults, we must make this diuision: that some sinnes be priuate, and some publike or openly manifest. Of the first sort Christ saith to euery priuate man, Reproue him betweene thee and him alone. Of manifest sins *Paul* saith to *Timoshee*. Reproue him before all men, that the rest may haue feare. For Christ had saide before, If thy brother haue offended against thee. Which words (against thee) vnlesse thou wilt be contentious, thou canst not otherwise vnderstand than vnder thine owne secret knowledge, so that there bee no moe priuie to it. But the same thing which the Apostle teacheth *Timoshee* concerning the rebuking of them openly that sinne openly, he himselfe followed in *Peter*. For when *Peter* sinned euen to publike offence, hee did not admonish him a part by himselfe, but brought him forth into the sight of the Church. Therefore this shalbe the right order of doing, if in secrete fautes wee goe forward according to those degrees that Christ hath set: but in manifest faults, we immediately proceede to the Churches solempne rebuking, if the offence be publike.

Gal. 2. 14.

*Not one and the  
same proceeding  
against meane &  
harmous offenders.*  
1. Cor. 5. 4.

4 Let this also be an other distinction: that of sinnes some be defaults, other some be wicked doinges, or hainous offences. To the correcting of this later sort, not only admonishment or rebuking is to be vsed, but also a seuerer remedy: as *Paul* sheweth which not only chastised with words the Corinthian that had committed incest, but also punished him with excommunication, so soone as he was certified of his wicked deede. Now therefore we beginne better to see howe the spirituall iurisdiction of the Church: which punisheth sinnes according to the word of the Lord, is the best maintenance of health, and foundation of order, & bonde of vnitie. Therefore when the Church doth banish out of her company manifest adulterers, whoremōgers, theeues, robbers, seditious persons, periured men, false witnesses, and suche other, againe, obstinate men, which being orderly admonished euen of small fautes do scorne God and his iudgement, she taketh nothing vpon her self without reason, but executeth the iurisdiction giuen her of the Lorde.

More-

Moreover, that none should despise such iudgement of the Church, or lightly regard that he is condemned by the consenting voices of the faithfull: the Lorde hath testified, that the same is nothing else but a pronouncing of his owne sentence, and that whatsoever they doe in earth is confirmed in heauen. For they haue the worde of the Lord, whereby they may condemne the froward: they haue the worde, whereby they may receiue the repentant into fauour. They I say that trust that without this bonde of discipline Churches may long stande, are deceiued in opinion: vnlesse perhaps wee may want that helpe which the Lorde foresawe that it should be necessarie for vs. And truly how great is the necessitie thereof, shalbe better perceived by the manifold vse of it.

5 There bee three endes which the Church hath respect vnto in such corrections and excommunication. The first is, that they shoulde not, to the dishonour of God, be named among Christians, that leade a filthie and sinfull life, as though his holy Church were a conspiracie of naughtie and wicked men. For sith the Church is the body of Christ, it cannot bee defiled with such filthie & rotten members, but that some shame must come to the heade. Therefore that there should not be any such thing in the Church, whereby his holy name may be spotted with any reproch, they are to be driuen out of her household, by whose dishonestie any slander might redounde to the name of Christians. And herein also is consideration to be had of the Supper of the Lord, y it be not profaned with giuing it to all without choise. For it is most true, that hee to whome the distribution of it is committed, if he wittingly and willingly admit an vnworthy man whom he might lawfully put backe, is as guiltie of Sacrilege, as if he did giue abroad the Lordes body to dogges. Wherefore *Chrysostome* grievously inueigheth against the priests, which while they feare the power of great men, dare debarre no man. The bloud (saith he) shalbe required at your handes. If yee feare man, hee shall laugh you to scorne: but if yee feare God, ye shalbe reuerenced also among men. Let vs not feare maces, nor purple, nor crownes: we haue here a greater power. I verily will rather deliuer mine owne bodie to death, and suffer my bloud to be shed, than I wil be made partaker of this defiling. Therefore least this most holy mysterie be spotted with slander, in the distributing thereof choise is greatly requisite: which yet cannot bee had but by the iurisdiction of the church. The second end is, least (as it is wont to come to passe) with the continuall company of the euill, the good should be corrupted. For (such is our readie inclinatio to go out of the way) there is nothing easier than for vs to be led by euill examples from the right course of life. This vse the Apostle touched, when he commanded the Corinthians to put the incestuous man out of their companie. A litle leauen (saith he) corrupteth the whole lump of doa. And he foresawe herein so great danger, that hee forbade him euen from all fellowship. If any brother (saith he) among you bee named either a whoremonger, or a couetous man, or a worshipper of Idols, or a drunkard, or an euil speaker, with such a one I graunt you not leaue so much as to eate. The third end is, that they themselues confounded with shame may begin to repent of their filthinesse. So it is profitable for them also to haue their owne wickednesse chastised, that with feeling of the rodde they may

*To what endes  
corrections & ex-  
communications  
were ordeined in  
the Church.  
Eph. 5.25  
Col. 1.24*

*Hom. in  
Matt. 3.  
Eze. 4.18  
& 33.10*

*1. Cor. 5.6. & 11*

2. Thes. 3. 14.

1. Cor. 5. 5.  
Aug. de ver.  
apost. ho. 58.

*The manner of  
ecclesiastical cor-  
rection.*

1. Cor. 5. 5.

Epi. 2. lib. 1.  
Liber. 3. Epi. 14.  
& 26.

be awaked, which otherwise by tender bearing with them woulde haue become more obstinate. The same thing doth the Apostle meane whē he saith thus: If any doe not obey our doctrine, marke him, and keepe no company with him, that he may be ashamed. Againe in another place, when he writeth that he hath deliuered the Corinthian to Satan, that his spirit might be saued in the day of the Lorde: that is (as I expound it) that he went into a damnation for a time, that he might be saued for euer. But he therefore saith that he deliuereth him to Satan, because the diuel is out of the church as Christ is in the Church. For whereas some do referre it to a certaine vexing of the flesh, I thinke that to be verie vncertaine.

6 When these endes bee set forth, nowe it remaineth to see howe the Church executeth this part of discipline which consisteth in iurisdiction. First let vs keepe the diuision aboue set, that of sinnes some be publike, and other some be priuate or more secrete. Publike are those that haue not only one or two witnesses, but are committed openly & with the offence of the whole Church. Secrete I call those, not which are altogether hidden from men, as are the sinnes of hypocrites, for those come not into the iudgement of the Church, but those of the meane kind which are not without witnesses, & yet are not publike. The first kind requireth not those degrees which Christ rehearseth: but when any such thing appeareth, the Church ought to do her duetie in calling the sinner & correcting him according to the proportion of the offence. In the second kinde according to the rule of Christ, they come not to the Church till there be also obstinacie added. When it is once come to knowledge, then is that other diuision to be noted betwene wicked doings & defaultes. For in lighter sinnes there is not to be vsed so great seueritie, but chastisement of wordes sufficeth, and the same gentle & fatherly, which may not harden nor confound the sinner, but bring him home to himselfe, that he may more reioyce than be sorie that hee was corrected. But it is meete that hainous offences bee chastised with sharper remedy. For it is not enough, if he that by doing a wicked deede of euil example hath greuously offended the Church, should be chastised onely with wordes, but he ought for a time to be deprived of the communion of the supper, till he haue given assurance of his repentance. For against the Corinthian Paul vseth not only rebuking of words, but driueth him out of the church, & blameth the Corinthians that it had so long borne him. The old & better Church kept this order, when rightfull gouernment flourished. For if any man had done any wicked deede wherupon was growen offence, first he was commounded to abstaine from partaking of the holy supper, then both to humble himselfe before God, and to testifie his repentance before the Church. There were also certain solemne vsages, which were enioyned to them that had fallen, to be tokens of their repentance. When they had so done, that the church was satisfied, then by laying on of hands hee was receiued into fauour. Which receiuing is oftentimes called of Cyprian peace, who also briefly describeth this vsage. They do penance (saith he) in a certaine full time: then they come to confession, & by the laying on of hands of the bishop & the cleargie they receiue power to come to the communion. Howbeit the Bishop and his cleargie had so the ruling of reconciliation, that they did therewith.



which shall require the consent of the people: as he sheweth in another place.

7 From this discipline there was no man exempted, that euen the princes together with the common people did submit themselves to beare it. And rightfully, sith it was euident that it was the discipline of Christ, to whom it is meete that all scepters and crownes of kinges bee submitted. So when Theodosius was deprived by Ambrose of power to come to the communion because of the slaughter committed at Theffalonica, he threw downe all the royall ornament wherewith he was clothed: hee openly in the Church bewailed his sinne, which had crept vpon him by fraud of other men: he craved pardon with groning and teares. For great kinges ought not to think this to be any dishonor to them, if they humbly throw downe themselves before Christ the king of kinges, neither ought it to displease them y they be iudged by the Church. For sith in their court they heare nothing else but mere flatteries, it is more than necessary for them to be rebuked of the Lorde by the mouth of the priestes. But rather they ought to wish, that the priestes should not spare them, that the Lorde may spare them. In this place I omit to speak by whom this iurisdiction is to bee exercised, because it is spoken of in another place. This onely I adde that that is the lawfull manner of proceeding in excommunicating a man which Paul sheweth: if the Elders do it not alone by themselves, but with the Church knowing & allowing it: that is, in such sort that the multitude of the people may not gouerne the doing, but may mark it as a witnes & a keeper y nothing should be done of a few by wilful affection. But the whole maner of doing, beside the calling vpon the name of God, ought to haue such grauity, as may resemble y presencc of Christ, y it may be vndouted that he there sitteth for ruler of his own iudgement.

8 But this ought not to be passed ouer, that such seuerity becommeth the Church as is ioyned with the spirite of mildnes. For we must alway diligently beware (as Paul teacheth) that he which is punished be not swallowed vp of sorrow: for so should of a remedy be made a destruction. But out of the end may better be gathered a rule of moderation. For whereas this is required in excommunication that the sinner should be brought to repentance, and euil examples taken away, least either the name of Christ should be euil spoken of, or other men be prouoked to folow them: if we shal haue an eie to these things, we shal be able easily to iudge how farre seueritie ought to proceede & where it ought to end. Therefore when the sinner giueth a testimonie of his repentance, & doth by his testimony, as much as in him lieth, blot out the offence: he is not to be enforced any further: but if he bee enforced, rigorousnes doth then exceed measure. In which behalfe the immeasurable seueritie of the old fathers cannot be excused, which both disageed frō the prescribed order of the Lord, & also was maruellously dangerous. For when they charged a sinner with solemne penance, & deprivation from the holy communion sometime for seuen yeres, sometime foure yeres, sometime three yeres, sometime for their whole life: what other thing could follow thereof but either great hypocrisie or most great desperatiō? Likewise whereas no mā y had fallen the second time was admitted to seconde penance but was cast out of the Church euen to the ende of his life: that was neither profitable nor agreeing to reason. Therefore whosoever shal weigh the matter with sound

*All men submit vnto Church discipline, which to execute belongeth vnto some, but vnto all to see executed not as doers but as beholders of that which is done. Ambrosius in lib. 1. Epi. 3. in orat. habita in fun. Theodosius.*

*The lenity and gentleness that should be used in execution of Church discipline. 2. Cor. 13. 7.*

Ad Cor. Epi. 31.  
Liber 1.

iudgement, shall herein perceiue want of their discretion. Howbeit I do here rather disallow the publike manner, than accuse all them that vsed it, whereas it is certaine that many of them misliked it: but they did therefore suffer it, because they could not amende it. Truly, *Cyprian* declareth, howe much beside his owne will he was so rigorous. Our patience (saith he) & easinesse and gentlenes is readie to them that come. I wishe all to returne into the Church: I wish all our fellowfoliards to be enclosed within the tentes of Christ & in the houses of God the father, I forgiue al things, I dissemble many things, for zeale & desire to gather brotherhood together, I examine not with full iudgement those things that are committed against God, in pardoning defaults more than I ought, I am my self almost in default, I do with readie and full loue embrace them that returne with repentance, confessing their sinnes with humble and plaine satisfaction. *Chrysostome* is somewhat harder, and yet he saith thus: If God be so kind, why will his Priest seeme so rigorous? Moreouer we know what gentlenesse *Augustine* vied toward the Donatistes, in so much that he sticked not to receiue into bishoprike those that had returned from schisme, euen immediatly after their repentance. But because a contrarie order had growe in force, they were compelled to leaue their owne iudgement to follow it.

*Men seuered from  
the Church by ex-  
communication  
not rashly to bee  
condemned in the  
iudgements of mē.*

9 But as this mildnes is required in the whole body of the church, that it should punish them that are fallen, mercifully & not to the extremitie of rigor, but rather according to the precept of *Paul*, should confirme charity toward them: so every priuate man for himselfe ought to temper himselfe to this mercifulnes & gentlenes. Therefore it is not our part to wipe out of the number of the elect such as are driuen out of the Church, or to despair of them as though they were already lost. We may indeed iudge them straungers from the Church, & therefore strangers from Christ: but that is onely during the time y they abide in diuorce. But if then also they shew a greater resemblance of stubbornes than of gentlenes, yet let vs comit them to the iudgement of the Lord, hoping better of them in time to come than we see in time present, & let vs not therefore cease to pray to God for them, & (to comprehend all in one worde) let vs not condemne to death the person it selfe, which is in the hand & iudgment of God alone, but let vs rather weigh by the law of the Lord of what sort every mans works be. Which rule while we follow, wee rather stande to the iudgement of God than pronounce our owne. Let vs not take to our selues more libertie in iudging, vnlesse wee will binde the power of God within boundes, & appoint a lawe to his mercie, at whose pleasure whē he thinketh it good, very euil men are turned into very good, strangers are grafted & foreins are choise into the church. And this the Lord doth, thereby to mocke out the opinion of men, & rebate their rashnes: which if it be not restrained, presumeth to take to it selfe power of iudging more than it ought.

*The difference  
betwene excom-  
municating and  
accursing.  
Matt. 18. 18.*

10 For whereas Christ promiseth that that shalbe bounde in heauen, which they that be his shalbind in earth, he limiteth the power of binding, to the Censure of the church: by which they y are excommunicate, are not thrown into euerlasting ruine & damnation: but hearing their liues & manners to be condemned, they are also certified of their owne euerlasting con-  
dem.



demnation, vnlesse they repent . For excommunication herein differeth from accursing, that accursing taking away all pardon doth condemne a mā and adiudge him to eternal destruction : excommunication rather reuengeth and punisheth maners. And though the same doe also punish the man, yet it doth so, punish him, that in forewarning him of his damnation to come, it doeth call him backe to saluation. If that be obtained, reconciliation & restoring to the communion is readie. But accursing is either very seldome or neuer in vsē. Therefore, although ecclesiasticall discipline , permitteth not to liue familiarly , or to haue friendly conuersation with them that bee excommunicate : yet wee ought to endeouour by such meanes as we may, that returning to amendement , they may returne to the fellowship and vnitie of the Church: as the Apostle also teacheth. Do not (saith he) thinke them as enemies, but correct them as brethren . Vnlesse this gentlenesse be kept as well priuately as in common, there is danger lest from discipline we soorthwith fall to butcherie.

II This also is principally required to the moderation of discipline, which *Augustine* entreateth of in disputing against the Donatistes: that neither priuate men , if they see faultes not diligently enough corrected by the Councel of elders, should therefore by and by departe from the Church: nor the Pastors themselues, if they cannot according to their hearts desire purge al things that neede amendment, should therefore throw away the ministrie, or with vnwonted rigoroufnes trouble the whole Church. For it is most true which he writeth: that he is free & discharged from curse, whosoever he be that either by rebuking amendeth what he can: or what he cannot amend, excludeth , sauing the bond of peace: or what he cannot exclude, sauing the bond of peace, he doth disallow with equitie, and beare with steadfastnes. He rendereth a reason thereof in another place: because all godlye order & manner of ecclesiasticall discipline ought alway to haue respect vnto the vnitie of the Spirite in the bond of peace: which the Apostle commaundeth to be kept by our bearing one with another, and when it is not kept, the medicine of punishment beginneth to be not only superfluous , but also hurtfull, and therefore ceaseth to be a medicine. He that (saith he) doth diligently thinke vpon these things doth neither in preseruing of vnitie neglect the seueritie of discipline, nor doth with immeasureablenesse of correction breake y<sup>e</sup> bonde of fellowship . He graunteth in dede that not onely the Pastors ought to trauaile to this point, that there may remaine no fault in the Church , but also that euerie man ought to his power to endeouour thereunto: & he plainly declareth that he which neglecteth to monish, rebuke, & correct the euil, although he do not fauour them, nor sinne with them, yet is gilty before the Lord. But if he be in such degree, that he may also seuer them from the partaking of sacraments, and doth it not, now he sinneth not by an others euil, but by his own. Only he willeth it to be done, with vsing of discretion, which the Lord also requireth, least while the tares be in rooting out, the corne be hurt. Hereupon he gathereth out of *Cyprian*, Let a man therefore mercifully correct what he can: & what he cannot, let him patiently suffer, & with loue grone and lament it.

12 This he saith because of the precisenes of the Donatistes, who when

*The precisenes of the Donatistes*

2. Theff. 3. 15

*Mens duties in keeping vnitie where transgressions cannot conveniently be corrected.*

Lib. 2. contra. parm. cap. 1

Lib. 3. cap. 1

Cap. 2

Cap. 1

Matt. 13. 29



*King sacrilegious  
schisme in the  
Church, vnder  
presence of a reli-  
gious desire to  
haue vice severely  
punished, vberan  
the bishops being  
lesse faine and fier  
then some did  
vouch were ac-  
compied betrayers  
of discipline.*

they saw faults in the Churches which the bishops did in deede rebuke with words, but not punish with excommunication, (because they thought that they could this way nothing preuaile) did sharply inuey against the bishops as betrayers of discipline, and did with an vngodly schisme diuide the elues from the flocke of Christ As the Anabaptistes doe at this day, which when they acknowledge no congregation to be of Christ, vnlesse it doe in euerie point shine with angelike perfection, do vnder pretence of their zeale ouerthrowe all edification. Such (saith *Augustine*) not for hatred of other mens wickednes, but for desire to maintaine their owne contentions, do couer either wholly to draw away, or at least to diuide the weake people snared with the boasting of their name: they swelling with pride, mad with stubbornnes, traitorous with slanders, troublesom: with seditions, least it should openly appeare that they want the light of trueth, do pretend a shadow of rigorous seueritie: & those things which in scripture are commanded to be done with moderate healing for correcting of the faultes of brethren, preserving the syncrenes of loue, and keeping the vnitie of peace, they abuse to sacriledge of schisme & occasion of cutting off. So doth satan transforme himselfe into an angell of light, when by occasion as it were of iust seueritie he perswadeth vnmmercifull crueltie, coueuing nothing else but to corrupt & break the bond of peace & vnitie: which bond remaining fast among Christians, al his forces are made weake to hurt, his traps of treasons are broken, & his counsels of ouerthrowing do vanish away.

2. Cor. 11. 14

*Houue to deale in  
faultes so common  
that they cannot  
vouch the peace of  
the church be cor-  
rected.*

13 This one thing he chiefly commendeth, that if the infection of sin haue entred into the whole multitude, then the seuerer mercy of liuely discipline is necessarie. For (saith he) the deuises of separation are vaine, and hurtful & ful of sacrilege, because they are vngodly & proud, & do more trouble the weake good ones, than they amend the stout euil ones. And y<sup>e</sup> which he there teacheth other, he himselfe also faithfully folowed. For writing to *Aurelius* bishop of *Carthage*, he complaineth that drunkennes which is so sore condemned in scriptures, doth range vnpunished in *Africa*: & hee aduiseeth him, that assembling a Councell of bishops he shoulde prouide remedie for it. He addeth by and by after, These things (as I thinke) are taken away not roughly, not hardly, not after an imperious maner, but more by teaching than by commaunding, more by admonishing than by threatening. For so must we deale with a multitude of sinners, but seueritie is to be exercised vppō the sinnes of few. Yet he doth not meane that Bishops shoulde therefore winke or hold their peace at publike faultes, because they cannot seuerely punish them: as he himselfe afterward expoundeth it: But he willet that the measure of correction be so tempered, that so farre as may be, it may rather bring health than destruction to the body. And therefore at length he concludeth thus: Wherefore both this commaundement of the Apostle is in no wise to be neglected, to seuer the euil, when it may be done without peril of breaking of peace: & this is also to be kept, y<sup>e</sup> bearing one with another, wee should endeouour to preserve vnitie of the Spirit, in the bond of peace.

Lib. 3. contr.  
parr. cap. 2

1. Cor. 5. 7  
Eph. 4. 2

*The vse of exor-  
tation to publike  
exercises of humi-  
litie in the church.*

14 The part that remaineth of discipline, which properlie is not contained in the power of keyes, standeth in this, y<sup>e</sup> according to the necessitie of times the pastors should exhort the people either to fasting, or to common suppli-

supplications, or to other exercises of humility, repentance, & faith, of which things there is neither time, nor measure, nor forme prescribed by the word of God, but is left in the iudgement of the church. The obseruing of this part also, as it is profitable, so hath alway bin vsed of the old church euen from y<sup>e</sup> verie Apostles. Howbeit the Apostles themselues were not the first authors of them, but they tooke example out of the law & the Prophets. For we see that there so oft as any weightie businesse happened, the people were called together, common prayers enioyned, & fasting commanded. Therefore the Apostles followed that which both was not new to the people of God, & they foresawe that it should be profitable. Likewise is to be thought of other exercises, wherewith the people may either be stirred vp to their duetie, or be kept in awe and obedience. There are examples eche where in holy histories, which we neede not to gather together. In summe this is to be holdē that so oft as there happeneth any controuersie of religion, which must bee determined either by a Synode or by ecclesiastical iudgement, so oft as they be about choosing of a minister, finally, so oft as any hard matter or of great importance is in doinge: againe, when there appeare tokens of the wrath of God, as pestilence, & warre, & famine: this is a holy ordinance & profitable for all ages, that the Pastors should exhort the people to common fasting, & to extraordinarie prayes. If any man doe not allowe the testimonies which may be alleaged out of the old testament, as though they were not meete for the Christian Church, it is certaine that the Apostles also did the same. Howbeit of praiers I thinke there will scarcely any be found that wil mooue any question. Therefore let vs say somewhat of fasting: because many when they vnderstand not what profit it hath, do iudge it not so necessarie: some also do vterly refuse it as superfluous: and when the vse of it is not wel known, it is easie to slide into superstition.

15 Holy & true fasting hath three endes. For wee vse it, either to make leane and subdue the flesh, that it should not waxe wanton, or that we may be better disposed to prayers & holy meditations, or that it should be a testimonie of our humbling before God, when we be willing to confesse our guiltines before him. The first end hath not so often place in common fasting, because all men haue not like estate of body, nor like health: therefore it rather agreeth with priuate fasting. The second end is common to both, for as well the whole Church as euery one of the faithfull hath neede of such preparation to prayer. The third also is likewise common. For it shall sometime befall that God shal strike some nation with warre, or pestilence, or w<sup>th</sup> some calamitie. In such a common scourge the whole people must accuse themselves, and openly confesse their owne guiltinesse. But if the hand of the Lord do strike any priuate man, he ought to do the same, either alone, or with his own family. That standeth chiefly in the affliction of the mind. But when the minde is affected as it ought to be, it is scarcely possible, but that it will breake out into outward testifying: and then chiefly if it turne to common edifying, that al together in openly confessing their sinne should yelde praise of righteousness to God, and euery one mutually exhort other with their example.

16 Wherefore fasting, as it is a signe of humbling, hath more often vse publicly

*A triple vse  
of fasting.*

*Fasting ioyned  
with prayer by  
the Antiochians,  
Anna, Nehemiah,  
as Paul.*



Act. 14. 3.  
Act. 14. 23.

Luke. 2. 37.

Nehem. 1. 4.

1. Cor. 7. 5

*Publike fasting  
in the publike ca-  
lamities of the  
Church.*

Joel. 2. 25.

publicly, than among priuate men, howsoeuer it be common, as is already saide. Therefore as touching the discipline whereof we now entreate: so oft as we must make supplication to God for any great matter, it were expedient to commaunde fasting together with prayer. So when the Antiochians laide handes vpon *Paul & Barnabas*, that they might the better commend to God their ministry which was of so great importāce, they ioined fasting with prayer: So both they afterward, when they made ministers ouer churches, were wont to pray with fasting. In this kinde of fasting they had regard to none other thing, but that they might bee made fresher and more vncombered to pray. Verily this we finde by experience, that when the bellie is full, the minde is not so lifted vp to God, that it can both with heartie and seruēt affection be carried to prayer, and continue in it. So is that to be vnderstoode which *Luke* rehearseth of *Anne*, that shee serued the Lorde in fastinges and prayers. For hee doth not set the worshipping of God in fasting: but signifieth that the holy woman did after that manner exercise her selfe to continuance of prayer. Such was the fasting of *Nehemias* when he did with earnestly bent zeale pray to God for the deliuerance of his people. For this cause *Paul* saith that the faithfull do well, if they abstaine for a time from their wedding bed, that they may the more freely apply prayer and fasting. Where ioining fasting to prayer in steede of a helpe, he putteth vs in minde that it is of no value but so farre as it is referred to this ende. Againe, when in the same place hee giueth a rule to married folkes, that they shoulde mutually render good will one to another, it is plaine that hee doeth not speake of daily praiers, but of such prayers as require a more earnest intentiuenesse.

17 Againe, if either pestilence, or famine, or warre beginne to range abroad, or if any calamitie otherwise seem to hang ouer any countrey & people: then also it is the duty of Pastors to exhort the Church to fasting, y they may humbly beseech the Lord to turne away his wrath. For he giueth warning that he is prepared and in a maner armed to reuenge, when hee maketh any danger to appeare. Therefore as accused men in time past with long hanging beard, with vncombed haire, with blacke array, were wont humbly to abase themselues, to procure the mercie of the iudge: so when we are accused before the indgement seate of God, it behoueth both for his glorie, & for common edification, and also is profitable and healthfull for vs, that we should in piteous array craue to escape his seueritie. And that this was vsed among the people of Israel, it is easie to gather by the wordes of *Joel*. For when he commandeth a trumpet to be sounded, the congregation to be gathered together, fasting to be appointed, and the rest that followe: he speaketh of thinges receiued in common custome. Hee had a litle before said, that examination is appointed of the wicked deedes of the people, and had declared that the day of iudgement was nowe at hande, and had summoned them being accused to pleade their cause: then hee crieth out that they shoulde hast to sacke cloth and ashes, to weeping and fasting: that is, that they should also with outwarde testifyinges throwe themselues downe before the Lorde, Sacke cloth and ashes peraduenture did more agree with those times: but there is no dout that the calling together, and weeping,



and fasting & such like do likewise pertaine also to our age, so oft as the state of our things doth so require. For sith it is a holy exercise, both to humble men, and to confesse humilitie, why should we lesse vse it than the olde people did in like necessitie? We reade that not onely the people of *Israel*, which were informed and instructed by the worde of G O D, but also the Niniuits which had no doctrine, but the preaching of *Jonas*, fasted in token of sorrowe. What cause is there therefore why we should not doe the same; But it is an outwarde ceremonie, which was with the rest ended in Christe. Yea rather euen at this day it is, as it alway hath beene, a verie good helpe to the faithfull, and a profitable admonition, to stirre vppe themselues, that they should not with to great carelesnesse & sluggishnesse more & more prouoke God when they are chastised with his scourges. Therefore Christ when hee excuseth his Apostles for that they fast not, doth not say that fasting is abrogate; but he appointeth it to times of calamitie, & ioyneth it with mourning. The time shall come (saith he) when the bridegrome shall be taken away from them.

1. Sam. 7. 6  
and, 21. 13  
2. King. 1. 12  
Jonas. 3. 5

Matt 9. 15  
Luke. 5. 34

18 But that there should be no errour in the name, let vs define what fasting is. For we do not here vnderstande by it only abstinence and sparing in meate and drinke, but a certaine other thing. The life of the godly ought in deede to be tempered with honest sparing & sobrietie, that so neere as is possible it may in the whole course thereof beare a certaine resemblance of fasting. But beside this there is an other fasting for a time, when we withdraw any thing of our woted diet, either for one day or for a certaine time, and do charge our selues with a straiter and feuerer abstinence in diet than ordinarie. This consisteth in three things, in time, in qualitie of meates, & in smallnes of quantitie. I meane by time, that we should vse those doings fasting, for which fasting is ordained. As for example, if a man fast for common prayer: that he come emptie vnto it. Qualitie standeth in this, that all daintinesse should be absent, & being content with common & baser meates, we should not stirre vp appetite with delicates. The rule of quantitie is in this, that wee eate more sparingly and lesse than we be wont, onely for necessitie, and not also for pleasure.

*In fasting, time, qualitie, & quantitie of meates to be respected.*

19 But we must alway principally beware, that no superstition creepe vpon vs, as it hath heretofore happened to the great hurt of the Church. For it were much better that there were no vse at all of fasting than that it should be diligently kept, and in the meane time be corrupted with false & hurtfull opinions, whereunto the world sometime falleth, vnlesse the Pastors do with great faithfulness and wisdom preuent it. The first point therfore is, that they shoulde alway enforce that which *Joel* teacheth, that they shoulde cut their heartes and not their garmentes: that is, that they shoulde admonishe the people, that God doth not greatly esteeme fasting of it selfe, vnles there bee an inwarde affection of the hearte, a true misliking of sinne and of himselfe, true humbling, & true sorow through the feare of God: yea that fasting is profitable for no other cause, but for that it is ioyned to these as an inferior helpe. For G O D abhorreth nothing more than when men in setting signes and an outwarde shewe in steed of innocencie of heart, do labor with false color to deceiue themselues. Therefore *Esai* most sharply inuyceth

*Superstition and the opinion of merit in fasting so be taken heede of.*

Joel. 2. 13

against

Esa. 58. 5

Liber. 2. de  
mor. Manic.  
cap. 13. & li. 20  
cont. Fau.

against this hypocrisie, that the Iewes thought that they had satisfied God, when they had onely fasted, howsoever they did nourish vngodlines and vncleane thoughts in their heart. Is it (saith he) such a fasting which the Lord requireth? and so forth as followeth. Therefore the hypocritical fasting is not only an vnprofitable & superfluous wearying, but also a great abomination. An other euill meere vnto this is chiefly to be taken heede of, that it be not taken for a meritorious worke, or a forme of worshipping God. For sith it is a thing of it selfe indifferent, & hath no value but by reason of those endes which it ought to haue respect vnto, it is a most hurtfull superstition; to confound it with the workes commanded of God and necessarie of them, selues without other respect. Such was in olde time the dorage of the *Manichees*: whome when *Augustine* confuteth, hee doth plainly enough teach, that fasting is to be vsed by no other ends than those which I haue spoken of, and is no otherwise allowed of GOD, vnlesse it be referred to the same. The thirde errour is in deede not so vngodly, yet it is perillous: to require the keeping of it more precisely and rigorously as it were one of the chiefe dueties, and so to aduance it, with inmeasurable prayles, that men shoulde thinke they haue done some excellent thing when they haue fasted. In which behalfe I dare not altogether excuse the olde fathers, but that they haue sowed some seedes of superstition, and given occasion to the tyrannie which hath risen since. There are founde in deede sometimes in them sound and wise sentences, of fasting, but afterward we nowe and then meere with inmeasurable praises of fasting which aduance it among the chiefe virtues.

The fast of Lent  
superstitious if it  
be vsed vnder co-  
lour of following  
Christ in his forrie  
daies fast.  
Matt. 4. 2

20 And at that time the superstitious obseruing of Lent was ech where grown in vse: because both the common people thought that they did therein some notable seruice to God, and the Pastors did commend it for a holie following of Christ: whereas it is playne, that Christ did not fast to prescribe an example to other, but that in so beginning the preaching of the Gospel, he might in very deede proue that it was not a doctrine of men, but descended from heauen. And it is marueilous, that so grosse an errour, which is confuted with so many and so euident reasons, could creepe into men of so sharpe iudgement. For Christ did not fast oft (which hee must needes haue done if he would haue set forth a lawe of yearely fasting) but only once whe he prepared himselfe to the publishing of the Gospel. And hee fasted not after the manner of men, as it was meere that he shoulde haue done if hee would haue prouoked men to followe him: but rather he sheweth an example, whereby he may rather drawe men to wonder at him than stirre them vp to followe him. Finally there is none other cause of this fasting, than of that which *Moses* fasted when hee receiued the lawe at the hande of the Lorde. For sith that miracle was shewed in *Moses* to stablish the authority of the Lawe, it ought not to haue beene omitted in Christ, least the Gospel should seeme to giue place to the lawe. But since that time it neuer came in any mans minde vnder colour of following of *Moses* to require such a forme of fasting in the people of *Israel*. Neither did any of the holy Prophetes and fathers follow it, when yet they had minde and zeale enough to godly exercises. For, that which is saide of *Helias*, that he passed forrie daies without

Exod. 24. 18  
and 34. 28

1. King. 19. 8

meat

meate and drinke, tended to no other ende but that the people should know that he was stirred vp to be a restorer of the law from which almost all *Israel* had departed. Therefore it was a mere wrongful zeale & full of superstition, y they did set forth fasting with the title & color of following of Christ. Howbeit in the manner of fasting there was then great diuersitie, as *Cassiodorus* rehearseth out of *Socrates* in the ninth booke of his historie. For the *Romanes* (saith he) had but three weeks, but in these three there was a continuall fasting, except on the Sunday and Saturday. The *Slauonians* and *Grecians* had sixe weekes: other had seven: but their fasting was by diuided times. And they disagreed no lesse in difference of meates. Some did eate nothing but bread and water: some added herbes: some did not forbear fishe and fowles: some had no difference in meates. Of this diuersitie *Augustine* also maketh mention in the latter Epistle to *Iannarie*.

21 Then followed worse times, and to the preposterous zeale of the people was added both ignorance and rudenesse of the Bishops, and a lust to beare rule, and a tyrannous rigor. There were made wicked lawes, which straine consciences with pernicious bonds. The eating of flesh was forbidden, as though it defiled a man. There were added opinions full of sacriledge one vpon an other, til they came to the bottome of all errors. And that no peruerfenesse should be omitted, they began with a most fonde pretence of abstinence to mocke with God. For in the most exquisite deintines of fare is sought the prayse of fasting: no delicacies doe then suffice, there is neuer greater plentie, or diuersitie or sweetnesse of meates. In such and so gorgious preparation they thinke that they serue God rightly. I speake not how they neuer more sowlly glutte themselves, than when they would bee counted most holy men. Briefely, they count it the greatest worshipping of God to absteyne from flesh, and (these excepted) to floue full of all kind of deinties. On the other side they thinke this y extreamest vngodlinesse, and such as scarcely may be recompensed with death, if a man tast neuer so little a peece of bacon or vnfaury flesh with browne bread. *Hierome* telleth, that euen in his time were some y with such follies did mock with God: which because they would not eat oyle, caused most deintie meats from euery place to be brought thither: yea to oppresse nature with violence, they abstained from drinking of water, but caused sweete and costly suppings to be made for them, which they did not drinke out of a cup, but out of a shell. Which fault was then in a fewe, at this day it is a common fault among all rich men that they fast to no other ende but that they may banquet more sumptuously and deintily. But I will not wast many wordes in a matter not doubtful. Only this I say, that both in fasting and in all other partes of discipline, the Papists so haue nothing right, nothing pure, nothing wel framed and orderly, whereby they may haue any occasion to be proud, as though there were any thing remaining among them worthy of praise.

22 There followeth another parte of discipline, which peculiarly belongeth to the cleargie. That is contained in the canons which the olde Bishops haue made ouer themselves and their order. As these be: y no clearge should giue himselfe to hunting, to dicing, nor to banquetting: that none should

*The grosse abuse of fasting.*

*Ad Nepotian.*

*The auncient canons or orders of the Church for the government of the Cleargie.*



shoulde occupy vsurie, or marchandise: that none should be present at wanton dauncings: and such other ordinances. There were also added penalties whereby the authority of the canons was stablished, that none should break them unpunished. For this end to euery byshop was committed the gouernment of his owne cleargy, that they should rule their clearkes according to the cannons, and holde them in their dutie. For this end were ordeined yearly ouerseeings and Synodes, that if any were negligent in his dutie, he shoulde be admonished: if any had offended, he shoulde be punished according to y<sup>e</sup> measure of his offence. The bishops also themselues had yere-ly their prouinciall Synodes, and in the olde time yearly two Synodes, by which they were iudged if they had done any thing beside their duty. For if any Byshop were too harde or violent against his cleargie, they might appeale to those Synodes, although there were but one that complained. The feuerest punishment was that he which had offended should be remooued from his office, & for a time be deprived of the communion. And because y<sup>e</sup> same was a continuall order, they neuer vsed to dismissee any Synode, but y<sup>e</sup> they appointed a place and time for the next Synode. For, to gather a generall Councel, pertained to the emperour onely, as all y<sup>e</sup> old summonings of Councels do testify. So long as this feueritie flourished, y<sup>e</sup> clearks did require in word no more of y<sup>e</sup> people, than themselues did perform in example and deed. Yea they were much more rigorous to themselues thā to y<sup>e</sup> people. And verily so it is meete, that the people should be ruled with a gentler and looser discipline, as I may so tearme it: but the clearks should vse sharper iudgements among themselues, and should lesse beare with themselues, than with other men. How all this is growne out of vse, it is no neede to rehearse, when at this day nothing can be imagined more vnbridled and dissolute than the clergy, and they are broken foorth to so great licentiousnes, that the whole world crieth out of it. That all antiquitie should not seeme to be vtterly buried among them, I graunt indeede that they doe with certaine shadowes deceiue the eyes of the simple: but those are such as come no neerer to the auncient manners, than the connterfaiting of an ape approacheth to y<sup>e</sup> which men do by reason and aduise. There is a notable place in *Xenophon*, where he teacheth how fowly the Persians had swarued from y<sup>e</sup> ordinances of their Elders, and were fallen frō the rigorous kind of life, to softnes & daintines, y<sup>e</sup> yet they couered this shame, saying that they diligently kept y<sup>e</sup> ancient vsages. For when in the time of *Cyrus* sobriety and temperaunce so farre flourished that men needed not to weepe, yea and it was accounted a shame: with posterity this continued a religious obseruation, that no man shoulde draw snorte out of his nostrilles, but it was lawfull to sucke it vp, and feede with in euen till they were rotten the stinking humors which they had gathered by gluttonous eating. So by the old order it is vnlawfull to bring winepots to the borde: but to swill in wine that they neede to be caried away drunken is tollerable. It was ordeined to eat but once in a day: this these good successors haue not abrogate, but they gaue leaue to continue their surfettings frō mid day to midnight. The custome was that men shoulde make an ende of their dayes journey fasting. But it was at liberty and vsedly the custome, for

for auoiding of wearinesse, to shorten their iourney to two houres. Whensoever the Papistes shal pretend their bastarde rules, to shewe themselves to be like to the holy fathers: this example shal sufficiently reprove their fond counterfeiting, that no painter can more liuely expresse it.

23 In one thing they bee too rigorous and vntreatable, that they giue not leaue to Priestes to marrie. But how great libertie there is among them to vse whoredome unpunished, is not needefull to be spoken: and bearing them bolde vpon their stinking vnmarried life, they haue hardened themselves to all wicked doings: But this forbidding doeth plainly shewe, how pestilent all their traditions are, forasmuch as it hath not onely spoiled the Church of good and fitte Pastors, but also hath brought in a horrible sincke of mischeeues, and, throwen many soules into the gulfes of desperation. Truly whereas marriage hath beene forbidden to Priestes, that same hath beene done by wicked tyrannie, not onely against the worde of God, but also against all equitie. First to forbidde that which the Lorde had left at libertie, was by no meanes lawfull for men. Againe, that God hath expressely provided by his worde that this libertie shoulde not be broken, is so euident that it needeth no long demonstration. I speake not how *Paul* in many places willet a Bishoppe to bee the husband of one wife. But what coulde bee more vehemently spoken, than where hee pronounceth by the holy Ghost, that there shalbe in the last times wicked men that shall forbidde marriage: and hee calleth them not onely deceiuers, but diuels? This therefore is a Prophecie, this is a holye Oracle of the holye Ghost, wherewith hee willed to arme the Church aforehande against daungers, that the forbidding of marriage is the doctrine of diuels. But they thinke that they haue gayly escaped when they wrest this sentence to *Mohamas*, the Tatrans, Encratites, and other olde heretikes. They only (say they) condemned marriage: but wee doe not condemne it, but debarre the cleargie from it, for whome wee thinke it not to bee conuenient. As though albeit this prophecie was first fulfilled in those aforesaide men, it might not also bee applied to these: or as though this childish fonde sottletie were woorth the hearing, that they say that they forbidde it not, because they forbid it not to all. For it is all one as if a tyrant would affirme that it is not an vniust lawe, with yniustice whereof one parte alone of the Citie is oppressed.

24 They object, that the Priest doth by some marke differ from the people. As though the Lorde did not also foresee this, with what ornamentes Priestes ought to excell. So they accuse the Apostle of troubling the order and confounding the comelinesse of the Church, which when he portrayed out the absolute forme of a good Bishop durst set marriage among the other giftes which he required in him. I know how they expound this, namely that none is to be chosen that hath had a second wife. And I graunt that this is not a new exposition: but that it is a false exposition, appeareth by the text it self, because he by & by after setteth out of what qualities the wiues of Bishops & Deacons ought to be. *Paul* reckoneth marriage among y<sup>e</sup> vertues of a Bishop, these men teach that it is an intollerable fault in the order of the cleargie. And, on Gods name, not contented with this general dispraise they

*The cleargie forbidden marriage in the Church of Rome.*

1. Tim. 3. 2  
& 1. 6.

1. Tim. 4. 3.

*Marriage in the cleargie allowed by the Apostle, by the church of Rome not onely disallowed, but disgraced by vnseemely speech.*

*Sirici. ad Epi. sc. Hispana.*

call it in their canons vncleannesse and defiling of the flesh. Let every man thinke with himselfe out of what workshop these thinges be come : Christ vouchsaureth so to honour marriage that he willeth it to bee an image of his holy conioyning with the Church. What could be spoken more honourably to set out the dignitie of Marriage ? With what face therefore shall that bee called vncleane or defiled wherein shineth a likenesse of the spirituall grace of Christ ?

*The separation of Leuities from their wives vnder their ministrie in the old lawe, prometh but shadowly the forbidding of marriage in the church vnder the Gospell.*

25 But now when their forbidding so euidently fighteth with the word of God, yet they finde in the Scriptures wherewith to defende it. The Leuiticall Priests were bound to lie a sunder from their wives, so oft as it came to their turnes to minister, that they might handle the holy things pure & vndefiled. Therefore it were verie vncomely, that our holy thinges, sith they be both much more noble and daily, should be handled of married men. As though there were alone person of the minister of the Gospell, as was of the Leuiticall Priesthood. For they, as figures, represented Christ, which being the mediator of God & men should with most absolute purenesse reconcile the Father vnto vs. But when sinners could not in euery behalf expresse the figure of his holinesse, yet that they might with certain grosse draughts yeld a shadowe of him, they were commaunded to purifie themselves beyonde the manner of men, when they came to the Sanctuarie: namely because they then properly figured Christe, for that as pacifiers to reconcile the people to God they appeared at the tabernacle the image of the heavenly iudgement seate. Forasmuch as the Pastors of the church doe not beare this person at this day, therefore they are vainly compared with them. Wherefore the Apostle doth without exception boldly pronounce, that marriage is honorable among all men, but that for whom mongers and adulterers abideth the iudgement of God. And the Apostles themselves did with their owne example approue that marriage is not vncomely for the holinesse of any office be it neuer so excellent. For Paul witnesseth that they did not onely keepe wives, but also caried them about with them.

Heb. 13. 4

1. Cor. 9. 5.

*Marriage allowed in bishops by the ancient fathers of the Church.*

26 Again it was a maruellous shamelesnesse that they durst set out this comelinesse of chastitie for a necessarie thing, to the great reproch of the old Church: which when it abounded with singular learning of God, yet excelled more in holinesse. For if they passe not vpon the Apostles, ( as they are wont sometime stoutly to despise them ) what I beseech you will they doe to all the olde fathers, whom it is certaine, to haue not onely suffered but also allowed marriage in the order of Bishops ? They forsooth did nourish a filthie prophaning of holye thinges, forasmuch as so the mysteries of the Lorde were not rightly reuerenced among them. It was moued in deed in the Nycene Synode to haue vnmarried life commaunded : as there alway want not some superstitious men, which doe euery inuent some newe thing, to bring themselves in admiration. But what was decreede ? The sentence of Paphninius was assented to, which pronounced that a mans lying with his owne wife is chastitie. Therefore marriage remained holye among them: neither did it turne them to any shame nor was thought to spot the ministerie.

Hist tripart. Lib. 2. ca. 14.

27 Then followed times, in which too superstitious obseruation of single



gle life grew in force. Hereupon came those often and vnmeasurable aduanced praises of virginitie, so y<sup>e</sup> scarcely any other vertue was thought among the people to be compared with it. And although mariage was not condemned for vncléane, yet the dignitie thereof was so diminished, and the holinessse of it obscured, that hee seemed not to aspire with a courage strong enough to perfection, that did not refraine himselfe from it. Hereupon came those canons whereby it was first forbidden that they which were come to the degree of Priestthoode should not contract mariage: then, that none should be taken into that order but vnmarried men, or such as did forsake mariage together with their wiues. These things, because they seemed to procure reuerence to Priestthoode, were (I graunt) euen from antiquitie receiued with great wel liking. But if the aduersaries obiekt antiquitie against me, first I answer that this libertie remained both vnder the Apostles and in certaine ages after them, that Bishops might be married: that the Apostles themselves, and other Pastors of great authoritie which succeeded in their places, vsed the same without sticking at it. The example of that ancienter Church ought worthily to be of greater weight with vs, than that wee should thinke that to be either vnlawfull or vncomely for vs which was then with praise receiued and vsed. Secondly I saie that that age which for immeasurable affection to virginity began to be partial against mariage, did not so lay vpon Priestes the lawe of vnmarried life, as though it were a thing necessary of it self, but because they preferred vnmarried men aboue the married. Finally I answer that they did not so require it y<sup>e</sup> they did with force and necessity constraîne them to continence which were not fit to keepe it. For when they punished whoredomes with most seuerelawes, of them that contracted mariage they decreed no more but that they should giue ouer the execution of their office.

28 Therefore whensoever the defenders of this new tyrannie shall seeke the pretence of antiquitie to defende their vnmarried life: so oft we shall answer them with requiring th<sup>e</sup>, that they restore the old chastenesse in their Priestes: that they remoue adulerers and whoremongers: that they suffer not those in whom they suffer not honest & chaste vse of mariage bed, to run vnpunished into all kinde of lust: that they call againe the discontinued discipline, whereby all wantonnesse may be restrained: that they deliuer the Church from this so wicked filthinesse, wherewith it hath bene long defor med. When they haue graunted this, then they must againe be put in minde that they boast not that thing for necessarie, which being of it selfe at libertie hangeth vpon the profit of the Church. Yet I say not this for that I thinke that in any condition place is to be giuen to those canons which lay y<sup>e</sup> bond of vnmarried life vpon the order of Priestes: but that the wilder sort may vnderstand with what face our enemies doe flounder holy mariage in Priestes by obiecting the name of antiquitie. As touching the fathers, whose writings remaine euen they when they speake of their owne iudgement, except *Hierome*, did not with so great spitefulnesse deface the honestie of mariage. We shalbe content with one commendation of *Chrysostome*: because he, th<sup>e</sup> he was a principall esteemer of virginity, cannot be thought to haue bene more lauish than other in commendation of mariage. Thus he saith:

*How single life  
grew to bee so  
much aduanced  
in the cleargy.*

*Tuo Items to  
the Church of  
Rome concerning  
the single life  
which they re-  
quire in the order  
of priests.*

*Hom. de inuent.  
crucis.*

The first degree of chastitie is pure virginitie: the seconde is faithfull marriage. Therefore the seconde kinde of virginitie is the chaste loue of matrimonie.

### The xiii. Chapter.

*Of vowes, by rash promising whereof, ech man hath miserably entangled himselfe.*

*The hurt shas  
hash come to the  
church by vowes.*

IT is verily a thing to be lamented, that the Church, for whom libertie was purchased with the inestimable price of the blood of Christ, hath been so oppressed with cruell tyrannie, and almost overwhelmed with a huge heape of traditions: but in the meane time euery mans priuate madnesse sheweth, that not without most iust cause there hath beene so much permitted of God to Satan and his ministers. For they thought it not enough, neglecting the commaundement of Christ, to beare any burdens whatsoever were laide vpon them by false teachers, vlesse they did also eche man procure to himselfe seuerall burdens of his owne, and so with digging pittes for themselves should drowne themselves deeper. This was done while they strued in deuising of vowes, by which there might be added to the commo bondes a greater and straighter binding. Sith therefore wee haue taught, that by their boldnes which haue borne rule vnder the title of Pastors in the Church, the worshipping of God hath beene corrupted, when they snared silly consciences with their vninst lawes: here it shall not be out of season to adioyne an other euill which is neere vnto it, that it may appeare that the worlde according to the perverseness of his owne disposition, hath alway, with such stoppes as it coulede, put away the helpes whereby it should haue beene brought to God. Nowe, that it may the better appeare that very grievous hurt hath beene brought in by vowes, let the readers kepe in mind the principles aboue set. For first we haue taught, that whatsoever may be required to the framing of life godlyly and holily, is comprehended in the lawe. Againe, we haue taught that the Lorde, that he might thereby the better call vs away from deuising of new works, hath enclosed the whole praise of righteousness in the simple obedience of his will. If these thinges be true, it is easie to iudge that all fained worshippinges, which wee inuent to our selues to deserue the fauour of God, are not acceptable to him howe much soeuer they please vs. And truly the Lorde himselfe in many places doeth not onely openly refuse them, but also grievously abhorre them. Hereupon ariseth a doubt of those vowes which are made beside the expresse worde of God, what account is to be made of them, whether they may rightly bee vowed of Christian men, and howe farre they binde them. For the same which among men is called a promise, in respect of God is called a vowe. But to men we promise those thinges either which we thinke wil be pleasant vnto them, or which wee owe of duetie. Therefore there ought to bee a much greater heedful obseruation in vowes which are directed to God himselfe, with whom we ought to deale most earnestly. In this point superstition hath in all ages maruellously ranged, so that men without iudgement, with



without choise, did by & by vow vnto God whatsoeuer came in their mind, or into their mouth. Hereupon came those follies, yea, monstrous absurdities of vowes among the heathen, wherewith they did too insolently mocke with their Gods. And I would to God that Christians also had not followed this their boldnesse. It ought not in deede to haue beene so: but wee see that in certaine ages past nothing hath beene more vsuall than this wickednesse, that the people ech where despising the lawe of God did wholly burne with mad greedinesse to vowe whatsoeuer had pleased them in their dreame. I will not hatefully enforce, nor particularly rehearse how hainously and how many waies herein men haue offended: But I thought good to say this by the way, that it may the better appeare, that we doe not moue question of a needlesse matter, when we intreat of vowes.

2 Nowe if wee will not erre in iudging which vowes be lawfull, & which be wrongfull, it behooueth to weigh three things: that is to say, who it is to whom the vowe is made: who wee bee that make the vowe: last of all, with what mind wee vowe. The first point hath respect to this, that wee shoulde thinke that wee haue to doe with God, whom our obedience so much delighteth, that he pronounceth all wilworships to be accursed, how gay and glorious focuer they be in the eyes of men. If al voluntarie worships, which wee our selues deuise without commandement, be abhominable to God, it followeth that no worship can be acceptable to him but that which is allowed by his word. Therefore let vs not take so great libertie to our selues that wee dare vowe to God that which hath no testimonie how it is esteemed of him. For whereas that which *Paul* teacheth, that it is sinne whatsoeuer is done without Faith, extendeth to all doinges, then verily it chiefly hath place, when thou directest thy thought the streight waie to God. But if we fall and erre euē in the smallest things, (as *Paul* there disputeth of the difference of meates) where certaintie of faith shineth not before vs: howe much more modestie is to be vled, when wee attempt a thing of greatest weight? For nothing ought to be more earnest vnto vs than the duties of religion. Let this therefore be the first consideration in vowes, that wee neuer come to the vowing of any thing, but that conscience haue first certainly determined y it attempteth nothing rashly. But it shall then be free from daunger of rashnesse, when it shall haue God going before it, and as it were enforming it by his word what is good or vnprofitable to be done.

3 In the other thing which we haue saide to be here to bee considered, this is conteined, that wee measure our owne strengthes, that we haue an eye to our vocation, that we neglect not the benefite of libertie which God hath giuen vs. For hee that voweth that which either is not in his power, or disagreeeth with his vocation, is rash: and he that despiseth the bountifullnes of God, whereby hee is appointed Lorde of all things, is vnthankefull. When I say thus, I doe not meane that any thing is so set in our owne hand, that standing vpon confidence of our owne strength wee may promise the same to GOD. For it was most truely decreede in the Councel at *Araufum*, that nothing is rightly vowed to God but that which we haue receiued of his hand, forasmuch as all things that are offered him are his mere gifts. But sith some things are by Gods goodnes giuen vs, and other some things

*The first thing to be respected in vowes, is the person of God to whom they are made.*

Colos. 2. 23.

Rom. 14. 23.

*The second thing to be regarded in the making of a vowe, is the measure of their strength that make it.*

Concil. Arausi. cap. 12.



Rom. 13.3  
1. Cor. 12.11.

Act. 23.12.

Ind. 11.30

Gen. 2.18

Heb. 13.4.  
Ioh. 2.2.

by his equitie denied vs: let euery man (as *Paul* commaundeth) haue respect to the measure of grace giuen vnto him. Therefore I doe here meane nothing else, but that vowes must bee tempered to that measure which the Lorde prescribeth there in his giuing: least if thou attempt further than he permitterh, thou throwe thy selfe downe headlong with taking too much vpon thee. As for example. When those murtherers, of whome mention is made in *Luke*, vowed that they would taste of no meat till *Paul* were slaine: although the deuise had not bene wicked, yet the rashnesse it selfe was not to bee suffered, that they made the life and death of a man subiect to their power. So *Jephth*e suffered punishment for his follye, when with headlong heate hee conceived an vnaduised vowe. In which kinde vnmarried life hath the cheefe place of madde boldnesse. For sacrificing Priestes, Monkes, and Nonnes, forgetting their owne weaknesse, thinke themselves able to keepe vnmarried life. But by what Oracle are they taught that they shall haue chastitie throughout all their life, to the verie ende whereof they vowe it? They heare the worde of GOD concerning the vniuersall state of men, It is not good for man to bee alone. They vnderstande, and would to God that they did not feelee, that sinne remaining in vs is not without most sharpe prickes. With what confidence dare they shake off that generall calling for all their life long: whereas the gifte of continencie is oftener granted for a certaine time as opportunitie requirerh? In such stubbornesse let them not looke for God to bee their helper: but let them rather remember that which is saide. Thou shalt not tempte the Lorde thy God. And this is to tempte God, to endeavour against the nature put in vs by him, and to despise his present giftes as though they nothing belonged vnto vs. Which they not onely doe: but also marriage it selfe, which God thought it not against his maiestie to institute, which hee hath pronounced honourable in all men, which Christ our Lorde hath sanctified with his presence, which hee vouchsafed to honour with his first miracle, they dare call defiling, onely to aduance with marvellous commendations a certaine vnmarried life of what sort soeuer it bee. As though they themselves did not shew a cleare example in their life, that vnmarried state is one thing, and virginittie another: which their life yet they most shamelesly call Angellike, doing herein verily too great iniurie to the Angels of God, to whom they compare whoremongers, adulterers, and somewhat else much worle and filthier. And truly here need no arguments when they are openly confuted by the thing it selfe. For wee plainly see, with how horrible paines the Lorde doeth commonly take vengeance of such arrogancie, and contempt of his gifts by too much trust in themselves. I spare for shame to speake of the more secrete faultes, of which euent this that is already perceiued is too much. It is out of controuersie that we ought to vowe nothing, that may hinder vs from seruing of our vocation. As if a housholder shoulde vowe, that hee will leaue his wife and his children and take other charges in hand: or if hee that is fit to beare office, when hee is chosen doe vowe that he will be a priuate man. But what is meant by this, that our libertie should not bee despised, hath some difficultie if it bee not declared. Therefore thus in fewe wordes I expounde it. Sith God hath made

vs Lords of all things, & hath so made them subiect vnto vs that we shoulde vse them all for our commoditie: there is no cause why we should hope that it shalbe an acceptable worke to God if we yelde our selues into bondage to the outward things which ought to be a helpe vnto vs. I say this for this purpose, because many do hereby seeke praise of humilitie, if they snare themselves with many obseruations, from which God nor without cause willed vs to be free & discharged. Therefore if we wilscape this danger, let vs alway remember that we ought not to depart from that order which the Lorde hath ordained in the Christian Church.

4 Now I come to that which I did set in the third place: that it is much material with what minde thou makest a vowe, if thou wilt haue it allowed of God. For sith the Lorde ragardeth the heart, not the outward thewe, it commeth to passe that the selfe same thing, by changing the purpose of the mind, doth sometime please him and is acceptable vnto him, and sometime highly displeaseth him. If thou so vowe the abstaining from wine, as though there were any holiness in it, thou art superstitious: if thou haue respect to any other ende which is not euill, no man can disallow it. But in my iudgement there be foure endes, to which our voves shalbe rightly directed: of which for teachings sake I referre two to the time past, and the other two to the time to come. To the time past belong those voves, wherby we do either testifie our thankfulness to God for benefites receiued: or to craue the turning away of his wrath, we our selues doe punish our selues for the offences that we haue committed. Let vs call the first sort, if you will, the exercises of thanksgiuing, the other of repentance. Of the first kinde we haue an example in the tithes which *Jacob* vowed, if the Lorde did bring him home safe out of banishment into his countrey. Again in the olde Sacrifices of the peace offerings, which godlie kinges and captaines, when they tooke in hande righteous warre, did vowe that they would pay if they had obtained the victorie, or at least when they were oppressed with any great distresse, if the Lorde had deliuered them. So are all those places in the Psalmes to be vnderstood which speake of voves. Such voves maie at this day also be in vse among vs, so oft as the Lord hath deliuered vs either out of any calamitie, or from a hard sicknesse, or from any other danger. For it is then not against the dutie of a godlie man, to consecrate to God his vowed oblatiō, as a solemne token of his reknowledging, least he should seeme vnthankfull towards his goodnesse. Of what sort the seconde kinde is, it shall suffice to shewe with one onely familiar example. If anie by the vice of gluttonie bee fallen into anie offence, nothing withstandeth but that to chastice his intemperance he maie for a time forsake all deintie meates, and may doe the same with a vowe adioyned, that hee may binde himselfe with the straiter bonde. Yet I doe not so make a perpetuall lawe to them that haue likewise offended: but I shewe what is lawfull for them to doe, which shall thinke suche a vowe profitable for themselves. I doe therefore so make suche a vowe lawfull, that in the meane time I leaue it at libertie.

5 The voves that are applied to the time to come, partly (as we haue alreadie said) doe tend to this end that we may be made the water: and partly that

*The third thing to be respected in a vowe is the mind of the vower, which in voves that haue relation to the time past hath two ends to be directed by.*

*Gen. 28. 20, Psal. 22. 27. & 56. 12. & 116. 14. 18*

*Two other ends of voves which haue relation to the time to come.*



that as it were by certaine spurres we may be pricked forward to our dutie. Some man seeth him selfe to be so inclined to some certaine vice, that in a thing which otherwise is not euill hee cannot temper himselfe from falling forthwith into an euill: he shal doe nothing inconueniently if he doe for a time by vowe cut off from himselfe the vse of that thing. As if a man knowe that this or that apparell of body is perillous vnto him, and yet entised with desire he earnestly couet it, what can he do better, than if in putting a bridle vpon himselfe, that is in charging himself with necessity of absteyning from it, he deliuer himselfe from all doubting? Likewise if a man bee forgetfull or slowe to necessarie duties of godlinesse, why may he not by taking a vowe vpon him both awake his memorie and shake off his slouthfulness? In both I graunt that there is a forme of childish schooling; but even in this that they are helpes of weaknesse, they are not without profit vsed of the rawe & vnperfect. Therefore we shall say that those vowe are lawfull which haue respect to one of these ends, specially in outward things, if they both be vpholden with the allowance of God, and do agree with our vocation, & be measured by the power of grace giuen vs of God.

*How to iudge  
of vowe as well  
those which ge-  
nerally all men or  
particularly some  
doe make vnto  
God.*

6 Now also it is not hard to gather what is generally to be thought of all vowe. There is one common vowe of all the faithfull, which being made in baptisme we doe confirme and as it were stabliss by Catechisme and receiuing of the Supper. For the Sacramentes are as charters, by which the Lord deliuereth to vs his mercie and thereby euerlasting life, and we againe on our behalves doe promise him obedience. But this is the forme or verily the summe of the vow, that forsaking Satan we yeeld our selues into seruice to God, to obey his holy commaundements, and not to follow the peruerse desires of our flesh. It ought not to be doubted but that this vowe, sith it hath testimonie of the Scripture, yea and is required of all the children of God, is both holy and profitable to saluation. And it maketh not to the contrary, that no man in this life performeth the perfect obedience of the law which God requireth of vs. For sith this forme of couenancing is comprised within the couenant of grace, vnder which is contained both forgiuenes of sins and the Spirit of sanctification: the promise which we there make is ioyned both with beseeching of pardon and with crauing of helpe. In iudging of particular vowe, it is necessarie to keepe in minde the three former rules, whereby wee may safely weigh of what sort euerie vowe is. Neither yet thinke that I so commend the verie same vowe which I affirme to be holie, that I woulde haue them to be daylie. For though I dare teach no certaine rule of the number or time: yet if any man obey my counsell, he shall take vpon him none but sober and for a time. For if thou oftentimes breake forth into making of manie vowe, all religiousnes will with verie continuance growe out of estimation with thee, and thou shalt come to a bending readinesse to fall into superstition. If thou binde thy selfe with a perpetuall vowe, either for great paine and tediousnesse thou shalt vndoe it, or being wearied with long continuance thou shalt at one time or other be bolde to breake it.

*Superstitious  
vowes of sa-  
stinges, pilgrima-  
ges & such like.*

7 Nowe also it is plaine with how great superstition in this behalfe the world hath in certaine ages past bin possessed. One man vowed y he woulde abstaine



abstain from wine: as though abstaining from wine were of it selfe a worship acceptable to God. An other bound himselfe to fasting, an other to abstaining from fleshe for certaine daies, in which he had with vaine opinion fained to be a singular holines about the rest. And some things also were vowed much more childish, although not of children. For this was holden for a great wisdom, to take vpon them vowed pilgrimages to holier places, and sometime either to go al their journey on foote, or with their body halfe naked, y by their werines the more merite might be gotté. These & such other, with incredible zeale whereof the world hath a while swelled, if they be examined by those rules, which we haue aboue set, shalbe found not only vaine & trifling, but ful of manifest vngodlines. For howsoeuer the flesh iudge, God abhorreth nothing more than fained worshippings. There are beside this those pernicious & damned opinions, y hypocrits when they haue such trifles thinke y they haue gotten no small righteousness: they repose the sum of godlinesse in outward obseruations, they despise all other that are lesse caretul of such things.

8 To reckon vp al the particular formes, is nothing to purpose. But forasmuch as the monkish vowes are had in greater reuerence, because they seeme allowed by the common iudgement of the Church: of those it is good to speake briefly. First least any should by prescription of long time defend monkerie, such as it is at this day, it is to be noted that in old time there was in monasteries a far other order of liuing. Such as were disposed to exercise themselves to greatest seueritie and patience, went thither. For what maner of discipline they say that the Lacedemonians had vnder the lawes of *Lycurgus*, such was at that time among the monks, yea and much more rigorous. They slept vpon the ground: their drinke was water: their meate was bread, herbes, and rotes: their chiefe deinties were in oyle and ciches. They abstained from all delicate diet and trimming of body. These things might seeme about trueth, if they were not written by witnesses that saw & proued the. as *Gregorie Nazianzene*, *Basile*, and *Chrysostome*. But with such introductions they prepared themselves to great offices. For, that the colleges of monks were then as it were the seedplots of the order of ministers of the Church, both these whom we haue now named are a prooffe plaine enough (for they were all brought vp in monasteries and from thence called to the office of bishops) and also many other singular and excellent men in their time. And *Augustine* sheweth that this was also vsed in his time, that monasteries yeilded clerkes to the Church. For he speaketh thus to the monkes of the Isle of *Caprarea*: But you brethren we exhort in the Lord, that ye kepe your purpose & continue to the end: and if at any time our mother the Church shall require your trauail, do ye neither with greedy pride take it vp of you, nor with flattering slothfulnesse refuse it: but with a meeke heart obey to God. Neither preferre ye your own quiet leasure about the necessities of the church: to whom if no good men would haue ministered in her trauaile, you should not haue founde howe you should haue beene borne. He speaketh there of the ministerie, by which the faithfull are spiritually borne againe. Also to *Aurelius*. There is both occasion of falling giuen to themselves, and moste haynous wrong done to the order of the Clergy, if forsakers of monasteries

*Monkish vowes  
& the ende vrbp  
monkeries were  
first instituted.*

*Epi. 81.*

*Epi. 76.*

bee

be chosen to the soldiiership of the Clergy: when euen of those y<sup>e</sup> remaine in the monasterie, we vse to take into the Clergy none but the most approoued & best. Vnlesse perhaps as the cōmon people say, hee is an euill piper but a good fidler: so it shall also be iestingly said of vs, he is an euil monke, but a good Clerke. It is too much to be lamented, if we lift vp monkes into such a ruinous pride, & thinke Clerkes worthy of so great reproch, whereas sometime euē a good monke maketh not a good clerke, if he haue sufficient cōtinence and yet want necessarie learning. By these places it appeareth, y<sup>e</sup> godly men were wont with the discipline of monks to prepare the selues to the gouernment of the Church, that they might the fitter and better instructed take so great an office vpon them. Not that they all attained to this end, or yet tended toward it, when for the most part they were vnlearned men: but such were chosen out as were meete for it.

The orders & exercises of ancient monkes.

Demor. Ecclesiastic. cathol. cap. 31

9 But chiefly in two places he painteth out vnto vs the forme of the old monkerie. In the booke of the manners of the Catholike Church, where he setteth the holinesse of that profession against the sleaunders of the Manichees: & in an other booke which he entituled of the work of monkes, where he inueyeth against certaine degendred monkes, which beganne to corrupt that order. I will here so gather a summe of those things which hee saith, that so neere as I may I will vse his owne wordes. Despising (saith he) the enisements of this world, gathered into one most chaste and holye life, they spende their time together, liuing in prayers, readings, and disputationes. nor swelling with pride, nor troublesome with stubbornesse, nor wanne with enuiousnesse. None possesseth anie thing of his owne, none is burdenous to any man. They get by working with their handes those things wherewith both their body may be fedde, and their minde may not be hindered from God. Their worke they deliuer to them whom they call Deanes. Those Deanes despising all things with great carefulnesse make account thereof to one whom they call Father. These fathers not onely most holy in manners, but also most excellent in godly doctrine, high in al things, do with no pride provide for them whom they call children, with great authoritie of them in cōmanding, and great willingnes of the other in obeying: They come together at the very last time of the day, euery one from his dwelling, while they be yet fasting, to heare that Father, and there meete together to euerie one of these fathers at the least three thousand men, (he speaketh chiefly of Egypt, and of the East) then they refresh their body, so much as sufficeth for life and healthfulnesse, euery man restraining his desire, not to take largely euen of those things that they haue present very spare & vile. So they do not onely abstaine from flesh & wine, so much y<sup>e</sup> they may be able to tame their lustes, but from such things which doe so much more greedily prouoke appetite of the belly and throte, how much they seeme to other, to be as it were cleaner, by colour whereof the filthie desire of exquisite meates, which is not in flesh, is wont to be fondly and fowlie defended. Whatsoever remaineth above necessarie foode (as there remaineth oftentimes much of the workes of their handes and pinching of their fare) is with greater care distributed to the poore, than it was gotten by them that distribute it. For they doe in no wise trauaile that they may haue abundance of these things, but they

by all

by all meanes endeouour that that which they haue abounding may not remaine with them. Afterward when he hath rehearsed the hardnes, wherof hee himselfe had seene examples both at *Millaine* and else where : among these things (saith hee) no man is enforced to hard things which hee cannot beare : no man is charged with that which he refuseth : neither is hee therefore condemned of the rest, because he confesseth himselfe to want strength in following of them : for they remember howe much charitie is commended : they remember that all things are cleane to the cleane. Therefore all their diligence watcheth, not to the refusing of kindes of meate as vncleane, but to tame lust, and to retaine the loue of brethren. They remember, meate for the bellie, and the bellie for meates, &c. Yet many strong do abstaine for the weakes sake. Many of them haue no neede to do thus : but because it pleaseth them to sustaine themselves with bated diet and nothing sumptuous. Therefore they themselves, which being in health do forbear, if consideration of their health compell, when they are sicke do take without any feare. Many drinke no wine, & yet they thinke not themselves defiled with it : for they most gently cause it to be giuen to the fainter, and to them that cannot get the health of their bodie without it : and some which foolishly refuse it, they doe brotherly admonish that they be not with vaine superstition sooner made weaker than holier. So they diligently exercise godlines : but they knowe that the exercising of the body pertaineth but to a short time. Charitie is chiefly kept : to charitie the diet, to charitie the speech, to charitie the apparel, to charitie y<sup>e</sup> countenance is fitted. They meet and conspire into one charitie. To offend it, is accounted as haynous as to offende God. If any resist charitie, he is cast out and shunned. If any offende charitie, he is not suffered so abide one day. For asmuch as in these wordes, as in a painted table, that holy man seemeth to haue set out what maner of life monkerie was in olde time, although they were somewhat long, yet I was content to enterlace them here : because I saw that I should haue bene somewhat longer if I had gathered the same things out of diuerse, how much so euer I studied for brietenesse.

10 But my purpose here is not to go through this whole matter, but only by the way to point out, not only what maner of monkes the old Church had, but what maner of thing the profession of monkes was at that time : so as the sound witted readers may iudge by the comparision, what face they haue which alleage antiquitie to maintaine the present monkerie. *Augustine* when he depaunteth vnto vs a holy & true monkerie, would haue to be absent all rigoros exacting of those things which by the word of the Lord are left vs at libertie. But there is nothing y<sup>e</sup> is at this day more severely required. For they count it a mischiefe that can neuer be purged, if any do neuer so little swarue from the prescribed rule in colour or fashion of garment, in kind of meate, or in other trifling & cold ceremonies. *Augustine* stoutly maintaineth, y<sup>e</sup> it is not lawfull for monks to liue idle vpon other mens. He denicth y<sup>e</sup> there was euer in his time any such example of a well ordered monasterie. Our men set the chiefe part of their holinesse in idlenesse. For if you take idlenes from them, where shalbe y<sup>e</sup> contemplatiue life whereby they boast y<sup>e</sup> they excel al other men, & approach nere vnto Angels? Finally, *Augustine* requi-

Ibid. cap. 33.  
Tit. 1. 15.

2. Cor. 6. 13.

The difference betweene Popish monkes, and the monkes of the olde Church.

De opere monach.



quireth such a monkerie, as should be nothing but an exercise & help to the duties of godlines which are commended to all Christians. What when he maketh charitie the chiefe, ye & almost only rule thereof, do we thinke y he praiseth a conspiring, wherby a fewe men being bound together, are seuered from y whole body of the church? But rather he willett them w their example to giue light to other to keep the vnitie of y church. In both these points there is so much difference of the monkery at this present, that a man can scarcely find any thing more vnlike, I will not say contrarie. For our monkes not contented with that godlines, to the studie of which alone Christe commandeth them y are his continually to apply, doe imagine I wote not what new godlines, by meditation whereof they may be perfecter than other.

*Only monkish  
life termed perfe-  
ction in the Pa-  
pists,*

II If they denie this, I would know of them why they vouchsafe to giue to their owne order alone the title of perfection, & take away the same from all the callings of God. Neither am I ignorant of that sophisticall solution, y it is not therefore so called because it doth containe perfection in it, but because it is the best of all other to attaine perfection. When they are disposed to boast themselves before the people, when to snare vnskillfull and vnware yong men, when to maintaine their priuileges, when to aduance their owne dignitie to the reproch of other, then they boast that they are in the state of perfection. When they are so nigh driuen that they cannot defend this vaine arrogancie, then they flee to this starting hole, that they haue not yet attained perfection, but that they are in the same state wherein they aspire vnto it aboue other. In the meane time that admiration among y people remaineth, as though the only monkish life were angelike, perfect, and clesed from all fault. By this pretence they make most gainful markets, but that same moderation lieth buried in a fewe bookes. Who doth not see y this is an intollerable mockerie? But let vs so reason with them, as though they gaue no more to their profession thā to cal it a state of attaining perfection. Verily in giuing it this name, they do as by a speciall mark make it differing from other kinds of life. And who can abide this, that so great honor should be giuen away to an ordināce that is no where by any one syllable allowed: and that by the same all other callings of God, which are by his owne holy mouth not onely commaunded, but also commended with notable titles of praise, are by the same accounted vnworthie? And how great wrong (I beseech you) is done to God, when I wote not what new found thing is preferred aboue all the kinde of life ordained by himselfe, and praised by his owne testimonie?

*Popish monkes  
proud and vaine-  
glorious as if their  
obediences ex-  
tend vnto further  
perfection than  
the law of Christ  
doth require to be  
in all men.  
Matt. 5. 14.*

II But go to, let them say that it is a slander which I haue before saide, that they are not contented with the rule prescribed of God. Yet though I holde my peace, they themselves do more than enough accuse themselves. For they openly teach, that they take vpon them more burden than Christ laid vpon him: because forsooth they promise to kepe the counsels of y gospel concerning louing their enemies, not coueting of reuenge, not swearing, &c. To which things Christians are not generally bounde. Herein what antiquitie will they shewe forth against vs? This neuer came in any of the olde fathers mindes. They all criе out with one voyce that there was no one litle worde at al vitered of Christ, which ought not necessarily to be obied. And with-

without anie douting they do echwhere teach, that these verie same thing<sup>s</sup> by name were commandements, which these good expositors triflingly say<sup>t</sup> that Christ did but counsell. But forasmuch as we haue before taught y<sup>e</sup> this is a most pestilent error, let it suffice heere to haue briefly noted that the monkery which is at this day, is grounded vpon the same opinion, which all the godly ought worthily to abhor: which is, that there should be imagined some perfecter rule of life, than this common rule which is giuen of God to the whole Church. Whatsoeuer is builded vpon this foundation, can not be but abhominable.

13 But they bring an other prooffe of their perfection, which they thinke to be most strong for them. For the Lorde saide to the yong man that asked him of the perfection of righteousnes, If thou wilt be perfect, sell al that thou hast and giue it to the poore. Whether they do so or no, I do not yet dispute: but graunt them that for this present. Therefore they boast that they be made perfect by forsaking al theirs. If the summe of perfection stande in this, what meaneth *Paul* when he teacheth, that he which hath distributed al his goods to the poore, vnlesse he haue charitie, is nothing? What maner of perfection is this, which if charitie be absent, is brought with man to nothing? Here they must needs answer, that this is the chiefest in deede, but not the only worke of perfection. But here also *Paul* crieth against them, which sticke not to make charitie the bonde of perfection, without any such forsaking. If it be certaine that betweene the maister and the disciple is no disagreement, and the one of them clearely denieth the perfection of man to consist in this that he should forsake all his goods, and againe affirmeth, that perfection is without it: we must see howe that saying of Christ is to be taken, If thou wilt be perfect, sell all that thou hast. Nowe, it shal be no darke sense, if we weigh (which we ought alway to marke in all the preachings of Christ) to whom these wordes be directed. A yong man asketh, by what workes hee shall enter into eu-erlasting life. Christ, because hee was asked of workes, sendeth him to the lawe, and rightfully: for it is the way of eternall life, if it be considered in it selfe, and is no otherwise vnable to bring saluation vnto vs but by our owne peruersefesse. By this answer Christ declared, that hee teacheth no other rule to frame life by, than the same that had in old time ben taught in the lawe of the Lorde. So did he both giue witnesse to the law of God, that it was the doctrine of perfect righteousnesse: and therewithall did meete with scounders, that he should not seeme by any newe rule of life to stirre the people to forsaking of the lawe. The yong man beeing in deede not of an euill minde, but swelling with vaine confidence, answered that he had from his childehoode kept all the commaundementes of the law. It is most certaine that hee was an infinite space distant from that to which he boasted that he had attained. And if his boasting had beene true, he had wanted nothing to the highest perfection. For we haue before shewed, that the lawe containeth in it selfe perfect righteousnesse: and the same appeareth hereby that the keeping of it is called the way of eternal saluation. That he might be taught to knowe how litle he had profited in that righteousnesse, which he had too boldly answered that he had fulfilled, it was profitable to shake out a familiar fault of his. When he aboundeth in riches, he had his heart

fastened

*Nothing lesse the monkish perfection meant by Christ in saying, if thou wilt be perfect, sell al and giue.*

Matt. 19. 21

1. Cor. 13. 3

Col. 3. 14

Luke. 20. 25



fastened vpon them. Therefore because he felt not this secret wound, Christ launced him. Go (saith he) sell all that thou hast. If he had beene so good a keeper of the lawe as he thought he was, he would not haue gone away sorrowful when he heard this worde. For who so loueth God with all his heart, whatsoeuer disagreeth with the loue of him, he not onely taketh it for dong, but abhorreth as bringing destruction. Therefore whereas Christ commandeth the couetous riche man to leaue all that he hath, it is all one, as if he should commaunde the ambitious man to forsake all honours, the voluptuous man all delites, and the vncleane man all the instruments of lust. So consciences that are touched with no feeling of generall admonition, must be called backe to the particular feeling of their owne euill. Therefore they do in vaine drawe this speciall case to generall exposition, as though Christ did set the perfection of a man in forsaking of goods; whereas he meant nothing else by this saying, than to driue the young man that stood to much in his owne conceite, to seele his owne sore, that he might vnderstand that he was yet a great way distant from perfect obedience of the lawe, which otherwise he did falsely take vpon him. I grant that this place hath ben euil vnderstanded of some of the fathers, and that thereupon grew this couering, of wilfull pouertie, whereby they only were thought to be blessed, which forsaking all earthly thinges, did dedicate themselues naked to Christ. But I trust that al the good & not contentious men will be satisfied with this my exposition, so that they shal no more doubt of the meaning of Christ.

*Popish monkes  
beare unlike to  
the monkes of olde  
euens in respect of  
their verie order  
and profession.*

¶ 14 Howbeit the fathers thought nothing lesse, than to stablish such perfection, as hath since ben framed by the cowed sophisters, thereby to raise vp a double christianity. For y<sup>e</sup> doctrine ful of sacrilege was not yet borne, which copareth the profession of monkery to baptisme, yea & openly affirmeth, y<sup>e</sup> it is a forme of second baptisme. Who can doubt that the fathers with all their heart abhorred this blasphemy? Now as touching that last thing, which *Augustine* saith to haue ben among the olde monkes, that is, y<sup>e</sup> they applied themselues wholly to Charitie: what neede I to shewe in wordes that it is most far from this new profession? The thing it selfe speaketh, that all they that goe into Monasteries, depart from the Church. For why? Doe not they seuer themselves from the lawfull fellowship of the faithful in taking to themselues a peculiar ministry and priuate ministracion of Sacramentes? What is it to dissolue the communion of the Church, if this be not it? And (that I may follow the comparison which I beganne to make, and may once conclude it) what haue they in this behalfe like to the old monkes? They although they dwelt seuerally from other men, yet hadde not a seuerall Church: they did partake of the sacramentes together with other: they appeared at solemne assemblies: there they were a part of the people. These men, in erecting to themselues a priuate altar, what haue they else done but broken the bond of vnitie? For they haue both excommunicate themselues from the whole body of the Church, and haue despised the ordinarie ministerie, whereby the Lord will'd to haue peace & charity kept amog his. Therefore how many ministeries there be at this day, I say y<sup>e</sup> there be so many assemblies of schismatiques, which troubling the order of the church, are cut off from the lawfull fellowship of the faithful. And y<sup>e</sup> this departing should not be secret, they haue

giuen



giuen to themselves diuers names of sects. Neither were they ashamed to boast of that, which *Paul* doth so detest that he can not sufficiently amplifie the hainousnes of it. Vnlesse perhap we thinke that Christ was diuided of the *Corinthians*, when one gloried of one teacher, & an other of an other: & that now it is done without any iniury to Christ, y<sup>e</sup> in steed of Christians we heare some called *Benedictines*, some *Franciscanes*, some *Dominicanes*: and that they are so called, that they themselves when they couet to be seuerally known from the common sort of Christians, do with great pride take these titles to them for the profession of their religion.

15 These differences which I haue hitherto rehearsed betwene the old monkes and the monkes of our age, are not differences in maners, but in the profession it self. Therefore let the readers remember that I haue rather spoken, of monkery than of monkes, & haue touched those faulkes, not which stick in the life of a few of them, but which can not be seuered from their very order of liuing it selfe. But what difference is in their maners, what neede I particularly to declare? This is certaine, y<sup>e</sup> there is no degree of men more defiled with all filthinesse of vices: no where more are factions, hatreds, affectiōs of parties, ambitions whotter than among them. In deed in a few monasteries they liue chastly, if it be to be called chastitie where lust is so farre kept downe that it be not openly euill spoken of: yet a man shal scarcely find euery tenth monastery which is not rather a stewes thā a holy house of chastity. But what honest sparing is in their diet? Swine be none otherwise fatted in sties. But least they should complaine that I handle them too vnghently, I go no further. Howbeit in those fewe things which I haue touched, who so euer knoweth the thing it selfe wil confesse that there is nothing spoken accuserlike. *Augustine*, when according to his testimonie monkes excelled in so great chastity, yet complaineth that there were many vagabunds, which with euill craftes & deceits wiped simple men from their money, which with carying about the reliques of martyrs did vse filthy marchandising, yea & in steede of the reliques of martyrs did shewe forth the bones of any other dead men, & which with many such wicked doings sclandered the order. As hee reporteth that he saw no better men than them which haue profited in monasteries, so he lamenteth that he hath scene no worse men than those that disprofited in monasteries. What would he say if at this day he sawe all monasteries to swell, and in a manner to burst with so many and so dispeired vices? I speake nothing but that which is well knowne to all men. Yet doeth not this dispraise pertaine to all without any exception at all. For as there was neuer rule & discipline, of liuing so holily stablished in monasteries, but that there remained some drones much vnlike the rest: so I doe not so that monkes are at this day so run out of kinde from that holy antiquity, but that they haue yet some good men in their flocke. But they lye hidden a fewe & scattered in that huge multitude of naughty & wicked men: & they are not only despised, but also lewdly railed at, & sometime cruelly handled of other, which (as the *Milesians* prouerbe is) thinke that there ought to be no place for any honest man among them.

16 By this comparison of the olde and present monkery, I trust I haue brought to passe that which I purposed, that it may appeare that our cowed men

*A greater difference in the maners of these new and those ancient monkes.*

*Somewhat amisse euen in the verie profession of monkerye wholsome was of olde.*

men do fallſly pretende the example of the firſt Church for defence of their profeſſions: for as much as they no leſſe differ from them then apes from men. In the mean time I ſticke not to declare, that euen in that olde forme which *Auguſtine* comendeth, there is ſomewhat which litle pleaſeth me. I grant that they were not ſuperſtitious in exacting the outward exerciſes of rougher diſcipline, but I ſay that there wanted not to much affectatiō & wrongfull zeale. It was a goodly thing, forſaking their goods, to be without al earthly carefulneſſe: but God more eſteemeth care to rule a houſeholde goddily, when a holly houſholder being looſe and free from all couetouſnes, ambition, & other deſires of the fleſh, trauaileth to this purpoſe to ſerue God in a certain vocation. It is a godly thing to play the Philoſopher in wilderneſſe far from the company of men: but it agreeth not with Chriſtian gentleneſſe as it were for hatred of mankind to fly into deſert and ſolitarineſſe, & therewithall to forſake thoſe duties which the Lorde hath chiefly commaunded. Although wee graunt that there was no other euill in that profeſſion, yet this verily was no ſmall euill, that it brought an vnprofitable and perillous example into the Church.

*The vowes  
wherevnto  
monkes at this day  
enter into that or-  
dar: as firſt perpe-  
tual virginitt.*

17 Nowe therefore let vs ſee what manner of vowes they be, wherewith monkes at this day are profeſſed into this goodly order. Firſt, becauſe their minde is to inſtitute a newe and fained worſhipping to deſerue Gods fauour: I concluded by the thinges afore ſpoken that whatſoeuer they vowe is abhominable before GOD. Secondely without any regarde of Gods calling, without any his allowance, they inuent for them ſuch a kinde of lying as pleaſeth themſelues. I ſaye that it is a raſhe and therefore an vnlawefull enterpriſe: becauſe their conſcience hath nothing whereupon it may vpholde it ſelfe before GOD, and whatſoeuer is not of faith, is ſinne. Moreouer when they binde themſelues to many peruerſe and wicked worſhippinges, which the monkery at this day containeth in it, I affirme that they be not conſecrate to God, but to the Deuill. For why was it lawfull for the Prophete to ſay, that the Iſraelites offered their children to Deuils and not to God: only for this that they had corrupted the true worſhipping of God with prophane Ceremonies: and ſhall it not bee lawfull for vs to ſay the ſame of monkes, which with their cowl do put vpon themſelues a ſnare of a thouſande wicked ſuperſtitious? Nowe what ſortes of vowes are there? They promiſe to GOD perpetuall virginittie, as though they hadde bargayned with God before, that he ſhoulde deliuer them from neede of marriage. There is no cauſe why they ſhoulde alleage, that they do not make this vowe but truſting vpon the grace of GOD. For ſich hee pronounceth that he giueth it not to all men, it is not in vs to conceiue a confidence of a ſpeciall giſte. Let them that haue it, vſe it. If at any time they feele themſelues to be troubled of their fleſhe, let them flee to this helpe by whoſe only power they may reſiſt. If they preuaile nor, let them not deſpiſe the remedy that is offered them. For they by the certaine word of God are called to marriage, to whom power of continence is denied. Continence I call, not whereby the body is onely kept cleane from whoredome, but whereby the minde keepeth chaſtittie vndeſiled. For *Paul* commaundeth not onely outward wantonneſſe, but alſo the burning of the minde, to be auoyded. This (ſay they)

Rom. 14. 23.  
Deut. 31. 17.  
Pſal 106. 37.

Matt. 19. 12.

1. Cor. 7. 9.

they) hath from furthest time of memorie beene obserued, that they which would dedicate themselues wholly to the Lorde, shoulde binde themselues to the vowe of continence. I grant in deede that this manner hath also bin of auncient time receiued: but I do not graunt that that age was so free from all fault, that whatsoever was then done must be taken for a rule. And by little & little this vnappealeable seueritie crept in, that after a vowe made there was no roome for repentance. Which is euident by *Cyprian*. If virgins haue of faith dedicate themselues to God, let them continue shamefastly, and chastly without any faining. So being strong and stedfast, let them looke for the reward of virginittie. But if they will not or cannot continue, it is better that they shoulde marrie than with their delightes fall into the fire. What reproches would they now spare to teare him withall, that woulde with such equitie temper the vow of continencie? Therefore they are departed farre from that auncient manner, which will not onely admit no moderation or pardon if any be founde vnable to perfourme his vow: but they do without all shame pronounce that he sinneth more greuously if he remedie the intemperance of the flesh with taking a wife, than if he defile both his body & soule with whoredome.

Epi. 11.

18 But they still enforce the matter, and goe about to shewe that such a vowe was vsed in the Apostles time: because *Paul* saith that the widowes which hauing beene once receiued into the Publike ministerie did marrie, denied their first faith. But I do not denie to them, that the widowes, which bounde themselues and their seruices to the Church, did therewithall take vpon them the bond of continuall vnmarried life: not because they reposed any religion therein, as it afterwarde began to be vsed: but because they coulde not beare that office but being at their owne libertie and loofe from yoke of marriage. But if, when they had once giuen their faith, they looked backe to newe marriages, what was this else but to shake off the calling of God? Therefore it is no maruel that with such desires he saith that they waxe wanton against Christ. Afterwarde to amplifie the matter hee saith, that they doe so not performe that which they haue promised to the Church, that they doe also breake and make void their first Faith giuen in Baptisme: in which this is comprehended, that euery man should answere his calling. Vnlesse perhaps you had rather vnderstande it thus, that hauing as it were lost all shame, they did from thence forth cast away all care of honestie, did giue forth themselues to all wantonnesse and vnchastitie, and did in licentious and dissolute life resemble nothing lesse than Christian women: which sense I like verie well. Therefore we aunswere, that those widowes which were then receiued to publike ministerie, did lay vpon themselues a bond to continue vnmarried: if they afterwarde married, wee easily perceiue that that happened to them which *Paul* speaketh of, that casting away shame they became more wanton than beseemed Christian women. That so they not only sinned, in breaking their faith giuen to the Church, but swarued from the common law of godly women. But first I denie that they did professe vnmarried life for any other reason, but because marriage agreed not with that ministerie which they tooke in hand: and I deny that they did bind themselues at all to single life, but so far as the necessitie of their voca-

*The bond of continuall single life otherwise than now undertaken of old.*

1. Tim. 5. 12.



tion did beare. Againe I doe not graunt that they were so bounde, but that it was then also better for them to marrie, than either to be troubled with the prickings of the flesh, or to fall into any vncleannesse. Thirdly I say that that age is appointed of *Paul*, which is commonly out of danger: specially sith he commaundeth them only to be chosen, which contented with one marriage haue already shewed a token of their continencie. And we do for no other reason disallow the vow of vnmarried life, but because it is both wrongfully taken for a seruice of God, and it is rashly vowed of them to whome power of continencie is not giuen.

*Saint Pauls  
words concerning  
widowes were  
fitted vnto the  
maintenance of  
Nunnes.*

19 But how was it lawfull to draw this place of *Paul* to Nunnes? For there were created deaconies, not to delight God with singing & with mūbling not vnderstanded, & liue y<sup>e</sup> rest of their time idle: but that they should execute publicke ministration toward the poore, that they should with al studie, earnestnes & diligence, endeuour themselves with the duties of charitie. They did not vow vnmarried life, to yelde thereby any worship to God because they abstained from marriage: but onely because they were thereby the more vncombred to execute their office. Finally they did not vowe it, either in the beginning of their youth, or yet in the midst of their flowing age, that they might afterward learn too late by experience into how great a headlong downfall they had thrown themselves: but when they seemed to haue passed all danger, then they vowed a no lesse safe than holy vowe. But (not to enforce their first two points) I say it was not lawful to haue women receiued to vowe continencie before the age of threescore yeares: forasmuch as the Apostle admitteth onely women of sixtie yeares old, & commaundeth the yonger to marrie & bring forth children. Therefore, neither that release made of 12. yeares, and then 20. and afterward of thirtie yeares can be any way excused: and much lesse is it tollerable, that sillie maides, before that they can by age knowe themselves, or haue any experience of themselves, are not onely trained by fraude, but constrained by force and threatenings to put on those cursed snares. I will not tarie vpon confusing the other two vowes. Onely this I saye: besides this that they bee intangled with not a fewe superstitions, (as the matter is now adayes) they seeme to bee made to this purpose, that they which vow them should mock both God and men. But least wee shoulde seeme too maliciously to shake vpevery small parcell, wee will be content with that generall confutation which is aboue set.

*The way for  
conscience mean-  
gled with rash  
vowes to wun-  
d themselves:*

20 What manner of vowes be lawfull and acceptable to God, I thinke is sufficiently declared. Yet because sometime vskilfull and fearefull consciences, euen when they mislike or disallowe any vowe, do neuer theles doubt of the binding, & are grieuously tormented, when they both dread to break their faith giuen to God, & on y<sup>e</sup> other side they feare least they should more sin in keeping it: here they are to be succoured, that they may wind themselves out of this distresse. But, to take away all doubt at once: I say that all vowes being not lawfull, nor rightly made, as they are nothing worth before God, so ought to be void to vs. For if in contractes of men those promises only do bind, in which he with whom we contract, would haue vs bound: it is an absurditie, that we should be driue to the keeping of those things which god doth not

not require of vs: specially sith our workes are no otherwise right, but when they please God, & when consciences haue this testimonie that they please him. For this remaineth certaine, whatsoeuer is not of faith, is sinne. Whereby *Paul* meaneth, that the worke which is taken in hande with doubting, is therefore faultie, because faith is the roote of all good workes, by which we are assured that they be acceptable to God. Therefore if it bee lawfull for a Christian man to goe about nothing without this assurednesse: if by fault of ignorance they haue taken any thing in hande, why should they not afterward giue it ouer when they be deliuered from errors? Sith vowes vnadvisedly made are such, they do not onlie nothing bind, but are necessarily to be vndone. Yea, what if they are not onelie nothing esteemed, but also are abominable in the sight of God, as is aboue shewed? It is needlesse to discourse anie longer of a matter not needfull. This one argument seemeth to mee to be enough to pacifie godlie consciences and deliuer them from all doubt: y whatsoeuer workes do not flow out of the pure fountaine and be not directed to the lawfull end, are refused of God: and so refused that he no lesse forbiddeth vs to goe forward in them, than to beginne them. For hereupon followeth, that those vowes which proceede of error and superstition, are both of no value before God, and to be forsaken of vs.

21 Moreouer he that shall know this solution, shall haue wherewith hee maie defende against the slaunders of the wicked, them that depart from monkerie to some honest kind of life. They are grieuously accused of breach of Faith & periurie, because they haue broken (as it is commonly thought) the insoluble bonde wherewith they were bound to God and to the Church. But I say y there was no bond where God doth abrogate y which man confirmeth. Moreouer, admitting that they were bound, when they were holdē intangled with not knowing of God, and with error: nowe since they are lightened with the knowledge of the truth, I saie that they are therewithall free by the grace of Christ. For if the crosse of Christ haue so great effectualnesse, that it loseth vs from the curse of the law of God, wherewith we were holden bound, how much more shal it deliuer vs from foreine bonds, which are nothing but the snaring nets of Satan? To whomsoever therefore Christ shineth with the light of his Gospell, it is no doubt that he looseth them frō al snares which they had put vpon themselves by superstition. Howbeit they want not yet an other defence, if they were not fit to liue vnmarried. For if an impossible vow be a sure destruction of the soule, whom the Lord would haue saued and not destroyed: it followeth that we ought not to continue therein. But how impossible is the vowe of continence to them that are not indued with a singular gift, wee haue already taught, and experience speaketh it though I holde my peace. For neither is it vnknown with how great stithinesse almost all monasteries doe swarme. And if anie of them seeme honest, and more shamefast than the rest, yet they are not therefore chaste because they suppress and keepe in the fault of vnchastitie. So verily God doth with horrible examples take vengeance on the boldnes of men, which forgetting their owne weaknesse, do against nature couet that which is denied them, and despising the remedies which the Lorde had giuen them at hand, do trust that they can with stubbornesse and obstinacie ouercome the

Rom. 14. 23

*Departure from  
monkerie to some  
other honest kinde  
of life sustainable.*

Gal. 3. 3.

disease of incontinence. For what else shall we call it but stubbornesse, when one being warned that he needeth marriage, and that the same is giuen him of the Lord for a remedy, doth not onely despise it, but also bindeth himself with an oth to the despising of it?

## The xiiii. Chapter.

## Of Sacramentes.

*The definition  
of a Sacrament.*

BESIDE the preaching of the Gospell, an other helpe of like sort is in the Sacramentes: of which to haue some certaine doctrine taught, is much behouefull for vs, whereby we may learne both to what end they were ordeined, and what is now the vse of them. First it is meete to consider what is a Sacrament. It seemeth to mee that this shall bee a plaine and proper definition, if we say that it is an outward signe, wherewith the Lorde scaleth to our consciences the promises of his good wil toward vs, to sustein the weakenesse of our faith: and we againe on our behalves doe testifie our godlinesse toward him as well before him and the Angels as before men. We may also with more brieftnesse define it otherwise: as to call it a testimonie of Gods fauour toward vs confirmed by an outward signe, with a mutuall testifying of our godlinesse toward him. Whetherfoeuer you choose of these definitions, it differeth nothing in sense from that definition of *Augustine*, which teacheth that a Sacrament is a visible signe of a holie thing, or a visible forme of inuisible grace: but it doeth better and more certainly expresse the thing it selfe, For whereas in that brieftnesse there is some darknes, wherein many of the vnskillfuller sort are deceiued. I thought good in moe words to giue a fuller sentence, that there should remaine no doubt.

*The ancient  
vse of the worde  
Sacrament.*  
Eph. 1. 9. & 3. 2

2. For what reason the old writers vsed this worde in that sense, it is not hard to see. For so oft as the old translator would reder in Latine this Greeke worde *Mysterion* mysterie, specially when diuine matters were intreated of, hee translated it Sacrament. So to the Ephesians, That hee might make knownen vnto vs the Sacrament of his will. Againe, if yet yee haue hearde the distribution of the grace of God, which is giuen to mee in you, because according to reuelation the sacrament was made knowne to me. To the Colossians, The mysterie which hath bin hidden from ages & generations, but now is manifested to his Saintes, to whom the Lorde would make knowne the riches of this Sacrament, &c. Againe, to *Timothie*, A great Sacrament of godlinesse: God is openly shewed in the flesh. He woulde not say a secrete, least he shoulde seeme to say somewhat vnder the greatnesse of the thinges. Therefore hee hath put Sacrament in steed of Secrer, but of a holie thing. In that signification it is sometime found among the ecclesiasticall writers, And it is well enough knowne, that those which in Latine are called Sacraments, in Greeke are Mysteries: which expressing of one thing in two seuerall words endeth al the contention. And hereby it came to passe that it was drawn to those signes which had a reuerende representation of high and spirituall thinges. Which *Augustine* also noteth in one place. It were long (saith he) to dispute of the diuersitie of signes, which when they per-

Col. 1. 26.

1. Tim 3. 16.

Epi 5. ad  
Marcel.



pertaine to diuine things, are called Sacraments.

3 Now of this definition which we haue set, we vnderstande that a Sacrament is neuer without a promise going before it, but rather is adioyned as a certaine addition hanging to it, to this ende that it should confirme & seale the promise it self, & make it more approued vnto vs, yea after a certain manner ratified. Which meane the Lord foreseeeth to be needefull first for our ignorance and dulnesse, and then for our weakenes: & yet (to speake properly) not so much to confirme his holy worde, as to stablish vs in the Faith thereof. For the trueth of God is by it selfe sound & certaine enough, and cannot from any other where receiue better confirmation than from it selfe. But our Faith, as it is small and weake, vnlesse it bee stayed on euery side, and be by all meanes vpholden, is by and by shaken, wauereth, staggereth, yea, and fainteth. And herein verily the mercifull Lorde according to his great tender kindnesse tempereth himselfe to our capacitie: that, whereas wee be naturall men, which alway creeping vpon the ground and sticking fast in the flesh, doe not thinke nor so much as conceiue any spirituall thing, he vouchsaufeth euen by these earthly elements to guide vs vnto himselfe, and in the flesh it selfe to set forth a wirror of spirituall good things. For if wee were vnbodyly (as *Chrysostome* saith) hee woulde haue giuen vs the verie same things naked and vnbodyly. Nowe because wee haue soules put within bodies, he giueth (spirituall) things vnder visible things. Not because there are such giftes planted in the natures of the things which are set forth to vs in the Sacramentes: but because they were signed by God to this signification.

*Sacraments ordained of God as seales of his promises, not that they but wee stood in neede of confirmation by such meanes.*

*Hom. 60 & Popul.*

4 And this is it which they commonly say, that a Sacrament consisteth of the worde and the outward signe. For wee must vnderstande the worde to bee, not that which being whispered without meaning and faith, with one ly noise as it were with a magicall enchantment hath power to consecrate the element: but which being preached maketh vs to vnderstande what the visible signe meaneth. Therefore that which was vsually done vnder the tyrannie of the Pope, was not without a great profaning of the mysteries. For they thought it ynough, if the Priest, while the people stode amasedly gazing at it without vnderstanding, did mumble vp the forme of consecration. Yea, they of set purpose provided this, that no whit of doctrine shoulde thereof come to the people: for they spake all things in Latine before vnlearned men. Afterward superstition brake out so farre, that they beleueed that the consecration was not formally made, vnlesse it were with a hoarse whispering sounde which fewe might heare. But *Augustine* teacheth farre otherwise of the Sacramentall worde. Let the worde (saith hee) bee added to the element; and there shal bee made a Sacrament. For whence cometh this so great strength to the water, to touch the bodie and washe the soule, but by the worde making it? not because it is spoken, but because it is beleueed, For in the verie worde it selfe the founde which passeth is one thing, and the power which abideth is an other. This is the worde of Faith which wee preach, sayth the Apostle. Whereupon in the Actes of the Apostles it is saide, by faith cleansing their hearts. And *Peter* the Apostle saith, So baptism also saufeth vs: not the putting away of the filthines of the

*With the Sacraments the word of promise to be ioyned, not as they ioine it in the Church of Rome, but as Christ did & taught his disciples after him to do.*

*Hom in Iohn. 13.*

*Rom 10. 8. Act. 15. 9. 1. Pet. 3. 21.*

flesh, but the examination of a good conscience. This is the worde of faith which we preach: by which without doubt, that it may bee able to cleanse, Baptisme also is halowed. You see how it requireth preaching, whereupon faith may grow. And we neede not to trauell much in prooffe hereof, forasmuch as it is cleare what Christ did, what he commaunded vs to doe, what the Apostles followed, what the purer Church obserued. Yea euen from the beginning of the worlde it is knowne, that so oft as God offered any signe to the holy fathers, there was added an vnseparable knot of doctrine, without which our senses should be made amazed with bare beholding. Therefore when wee heare mention made of the Sacramentall word, let vs vnderstand the promise, which being with a loude voice preached of the minister, may leade the people thither as it were by the hande, whither the signe tendeth and directeth vs.

*A sophistical dilemma to exclude the use of sacraments.*

Rom. 4. 11.

Neither are some to be heard which trauele to fight against this, with a double horned argument rather subtle than sound. Either (say they) wee knowe, or we know not, that the worde of God which goeth before the sacrament, is the true will of God. If wee knowe it, then wee learne no newe thing of the sacrament which followeth after. If wee knowe it not, then neither will the sacrament teach it: whose whole force standeth in the worde. Wherunto let this briefly be for an answer: that the seales which are hanged at patents and other publike instruments, taken by themselves are nothing, for as much as they should be hanged in vaine if the parchment had nothing written in it: yet they do not therefore not confirme and seale that which is written, when they be added to writings. Neither can they say that this similitude is lately fained by vs, which *Paul* himselfe vsed, calling Circumcision a seale, where he purposely traueleth to prooue, that Circumcision was not righteousness to *Abraham*, but a sealing of that couenant, by faith whereof he had already bene iustified before. And what, I beseech you is there that may much offend any man, if we teach that the promise is sealed with sacraments, when of the promises themselves it is euident that one is confirmed with another? For as euery one is manifest, so is it more fit to uphold faith. But the Sacraments do both bring most cleare promises, and haue this peculiar more than the word, that they liuely represent them to vs as it were painted out in a table. Neither ought that distinction any thing to moue vs, which is wont to be objected, betweene Sacraments and seales of patents: that whereas both consist of carnall elements of this worlde, those cannot suffice or be meete to seale the promises of God, which are spiritual and euerlasting, as these are wont to be hanged to, for sealing of the grants of Princes concerning fading and fraile things. For a faithfull man, when the sacramentes are present before his eyes, sticketh not in that fleshly sight, but by those degrees of proportion, which I haue spoken of, hee riseth vp with godly consideration to the high mysteries which lie hidden in the Sacraments.

*Sacramentes, as seales, pictures, pillars, glasses.*  
Gen. 6. 18. & 9. 9.  
& 17. 22.

And sixth the Lorde calleth his promises, couenantes: and his Sacraments, seales of couenants: a similitude may well bee brought from the couenants of men. What can a sowe killed worke, if wordes were not vsed, yea vnlesse they went before? For sowes are many times killed without any more in-



inward or higher myſterie. What can the giuing of a mans right hand do, ſith oftentimes handes are matched with enmitie? But when wordes haue gone before, by ſuch ſignes the lawes of leagues are ſtabliſhed, although they were firſt conceiued, made, and decreed in wordes. Therefore Sacramentes are exerciſes which make the credit of the worde of God certainer vnto vs: and becauſe we are carnall, they are deliuered vnder carnall thinges, that ſo they ſhould inſtruct vs according to the capacitie of our dulneſſe, and guide vs by the hande as ſchoolemaſters guide children. For this reaſon *Auguſtine* calleth a Sacrament, a viſible word: becauſe it repreſenteth the promiſes of God as it were painted in a table, & ſetteth them before our ſight cunningly expreſſed & as in an image. Other ſimilitudes alſo may be brought, whereby Sacraments may be more plainly ſet out, as if we call them pillers of our Faith. For as a building ſtandeth & reſteth vpon the foundation: yet by ſetting vnder of pillers, it is more ſurely ſtabliſhed: ſo, Faith reſteth vpon the worde of God, as vpon a foundation: but when Sacramentes are added, it ſtaieſh yet more ſoundly vpon them as vpon pillers. Or if wee call them looking glaſſes, in which we maie beholde the riches of the grace of God, which he giueſh vs. For (as we haue alreadie ſaid) he doeth in them manifeſtly ſhewe himſelfe to vs, ſo much as is giuen to our dulneſſe to know, and doeth more expreſſely teſtifie his good will and loue towarde vs than by his worde.

7 Neither doe they reaſon ſitly enough to the purpoſe, when they labour to proue hereby that they are not teſtimonies of the grace of God, becauſe they are alſo giuen to the wicked, which yet do thereby feeſe God nothing more ſauourable to them, but rather procure to theſelues more grieuous damnation. For by the ſame argument neither ſhoulde the Goſpell, which is heard and deſpised of manie, be the teſtimony of the grace of God: nor yet Chriſt himſelf, which was ſeene and known of manie, of whom verie fewe receiued him. The like wee maie alſo ſee in patentes. For a great parte of the multitude laugheth at and ſcorneth that authentike ſcale, howſoeuer they know that it proceeded from the Prince to ſcale his will withall: ſome regarde it not, as a thing not pertaining to them: ſome alſo abhorre it: ſo that conſidering this ſo egall relation of both, that ſame ſimilitude which I haue aboue vſed, ought more and more to be liked. Therefore it is certain that the Lorde doeth offer vnto vs mercie and a pledge of his grace both in his holic worde and in the Sacramentes: but the ſame is not receiued bur of them which receiue the word and Sacraments with ſure faith: like as Chriſt is offred of the father vnto ſaluation, to all, yet he is not acknowledged and receiued of all. *Auguſtine* in one place minding to declare the ſame, ſaide that the effectualneſſe of the worde is ſhewed forth in the Sacrament: not becauſe it is ſpoken, but becauſe it is beleeued. Therefore *Paul*, when hee ſpeaketh to the faithfull, ſo entreateth of Sacraments that he includeth the cōmunion of Chriſt in them, as when he ſaith: all ye that are baptiſed, haue put on Chriſt. Againe, we are all one bodie and one ſpirite, which are baptiſed in Chriſt. But when he ſpeaketh of the wrongfull vſe of Sacramentes, he giueſh no more to it than to colde and voide figures. Whereby hee ſignifieth, that howſoeuer the wicked and hypocrites with their peruerſeneſſe

In Ioh. hom. 82.  
Lib. 19. cont.  
Fauſt.

*Sacramentes  
though miniſtered  
to the wicked, te-  
ſtimonies neuer-  
theleſſe of the good  
will of God, and  
effectuall to aug-  
ment faith.*

Gal 3. 27.  
1. Cor. 12. 1.



do either oppresse or darken or hinder the effect of the grace of God in the Sacraments, yet that withstandeth not but that where and so oft as it pleaseth God, both they may bring a true testimonie of the communicating of Christ, and the Spirit of God himselfe may deliuer & perform that which they promise. We determine therefore that Sacramentes are truly called testimonies of the grace of God, and as it were certaine scales of the good will which he beareth towards vs: which by sealing it vnto vs, doe by this meane sustaine, nourish, confirme, and encrease our faith. As for the reasons which some are wont to object against this sentēce, they are too trifling and weake. They say that if our Faith be good, it cannot be made better: for they say that it is no faith, but which without shaking, stedfastly, and without withdrawing, resteth vpon the mercie of God. It had beene better for such to pray with the Apostles that the Lorde woulde encrease their Faith, than carelessly to pretende such a perfection of faith, which neuer any of the sonnes of men hath obtained, nor any shall obtaine in this life. Let them answer, what maner of faith they thinke that he had which saide: I beleue Lorde, helpe my vnbeleuingnesse. For euen that faith, howsoeuer it was but a begon faith, was a good faith, and might bee made better when vnbeleuingnesse were taken away. But they are confuted by no certainer argument than by their owne conscience. For if they confesse theselues sinners, (which whether they will or no they cannot denie) they must needs impute the same to the imperfection of their faith.

Luke. 17. 5.

Mar. 9. 24.

*Although we beleue with all our hearts, and although it bee the worke of the holy Ghost, to beginne, mainteine and make perfect faith, yet are not the Sacramentes hereby proued inefficual to the increase of faith.*  
A. 8. 37.  
Ephc. 4. 13.  
Psal. 119. 10. & 111. 1. & 138. 1.  
Psal. 123.

8 But (saie they) *Philip* answered the Eunuch, that he might be baptized, if he beleued with all his heart. What place here hath the confirmation of Baptisme, where faith filleth the whole heart? Again I aske them whether they do not feele a good part of their heart void of faith: whether they doe not daily acknowledge newe encreases, The heathen man gloried that he waxed old with learning. Therefore we Christians be thise miserable, if we waxe olde with profiting nothing, whose faith ought to go forward by all degrees of ages, till it growe into a perfect man. Therefore in this place to beleue with all the heart, is not perfectly to beleue Christ, but onely from the heart and with a synckere minde to embrace him: not to be ful with him, but with feruent affection to hunger, and thirst, and sigh toward him. This is the maner of the Scripture, to say that that is done with the whole heart, which it meaneth to be done synckere and heartily. Of this sort are these sayinges: I haue in all my heart sought thee: I will confesse to thee in all my heart, and such other. As on the other side, where he rebuketh guilefull and deceitfull men, he vseth to reproch them with heart and heart. Then they say further, that if faith be encreased by Sacramentes, the holic Ghost is giuen in vaine, whose strength and worke it is to begin, mainteine, and make perfect faith. To whom indeede I graunt, that faith is the proper & whole worke of the holy Ghost, by whom being enlightened wee knowe God and the treasure of his goodnesse, and without whose light our mind is so blind, that it can see nothing, so senselesse, that it can smell nothing of spirituall things. But for one benefit of God which they set forth, we consider three. For first the Lord teacheth & instructeth vs with his worde: then he strengtheneth vs with Sacraments: last of all he shineth into our mindes with the light

light of his holie spirite, and openeth an entry for the word and sacraments into our hearts, which otherwise should but strike our eares, & be present before our eies, and nothing moue the inward partes.

9 Wherefore as touching the confirmation and encrease of faith, I would haue the reader warned (which I thinke I haue already in plaine wordes expressed) that I do so assigne that ministerie to the sacraments, not as though I thought that there is perpetually in them I wrote not what secret force, by which they may of themselves be able to further or confirme faith: but because they are ordained of the lord to this end, that they should serue to the stablishing and encreasing of faith. But then onely they do truely performe their office, when that inward schoolemaster the spirite is come to them, with whose onely power both the heartes are peaced, & affections are moued, and the entrie is set open for the sacramentes into our soules. If hee be absent, Sacraments can do no more to our minds, than if either the brightnesse of the sunne should shine vpon blind eyes, or a voyce sounde to deafe eares. Therefore I so make diuision betweene the spirit and sacraments, that the power of working remaine with the spirite, and to the sacramentes be left onely the ministration, yea and the same voyde and trifling without the working of the spirite: but of much effectualnesse, when he inwardly worketh and putteth forth his force. Nowe it is plaine in what sort according to this sentence, a godly minde is confirmed in the faith by sacraments: that is to say, euen as the eyes see by the brightnesse of the Sunne, and the eares heare by the sounde of a voyce: of which neither the eies shoulde anie whit perceiue any light, vnlesse they had a sight in themselves that might naturallic be enlightened, and the eares should in vaine be knocked at with anie crying whatsoeuer it were, vnlesse they were naturally made and fitte to heare. But if it be true, which ought at once to be determined among vs, that what the sight worketh in our eies to seeing of the light, what the hearing worketh in our eares to the perceiuing of a voyce, the same is the worke of the holy Ghost in our heartes, both to the conceiuing, and sustaining, and cherishing and stablishing of faith: then both these thinges doe likewise follow: that the sacramentes doe nothing at all profite without the power of the holy Ghost: & that nothing withstandeth but that in heartes already taught of that schoolemaster, they may make faith both stronger and more encreased. Onely this difference there is, that the power of hearing and seeing is naturally set in our eares and eies: but Christ beside the measure of nature doth by special grace worke the same in our mindes.

10 Whereby those objections also, which comber some men, are dissolved: That if we ascribe to creatures either the increase or confirmation of faith, there is wrong done to the Spirite of God, whom we ought to acknowledge the onely authour thereof. For neither doe wee in the meane time take from him either the praise of confirming or increasing it: but rather we affirme, that euen this that he encreaseth and confirmeth faith, is nothing else but with his inward enlightening to prepare our mindes to receiue that confirming which is set forth by the sacraments. But if it be yet too darkely spoken, it shal be made very cleare by a similitude which I wil bring. If thou purpose with wordes to perswade a man to doe anie thing, thou wilt

*How sacraments  
are said to con-  
firme faith.*

*By this doctrine  
concerning the  
force of sacraments,  
nothing taken frō  
the power of the  
holy ghost.*

search out all the reasons, whereby he may be drawn to thy opinion, and may be in a manner subdued to obey thy counsel. But thou hast hitherto nothing preuailed, vnlesse he likewise haue a percing & sharpe iudgement, whereby he may weigh what pith is in thy reasons, vnlesse also he haue a tractable wit & readie to harken to teaching: finally vnlesse he haue conceiued such an opinion of thy faithfulness and wisdom, as may be to him like a certaine foreiudgement to cause him to subscribe. For both there are manie stobborne heades, which a man can neuer bowe with any reasons: and also where credite is suspected, where authoritie is despised, little good is done euen with the willing to learne. On the other side let al those thinges be present, they wil truely bring to passe y<sup>e</sup> the hearer, to whom thou giuest counsel, will obey the selfe same counsels which otherwise he would haue laughed to scorne. The same worke also the spirite worketh in vs. For least the worde should beate our eares in vaine, least the Sacramentes should strike our eies in vaine, he sheweth vs that it is God which speaketh therein, hee softneth the stubbornnes of our heart, & frameth it to the obedience which is due to the worde of the Lorde. Finally he conueieth those outward words and sacraments from the eares into the soule. Therefore both the word and the Sacraments do confirme our faith, when they set before our eies y<sup>e</sup> good wil of the heauely father toward vs, by knowledge of whom both the whole stedfastnes of our faith standeth fast, & the strength of it encreaseth: the spirite confirmeth it, when in engrauiing the same confirmation in our minds he maketh it effectual. In the meane time the father of lightes can not bee forbidden, but as he enlightneth the bodily eies with the beames of the sunne, so he may enlighten our mindes with sacramentes, as with a brightnesse set meane betweene.

*As by the sacraments, so also by the word, faith sowne increased & brought to ripe-nes through the forcible operation of the spirite.*  
 Mart. 13. 4  
 Luke. 8. 15

11 Which propertie the Lord taught that there was in his outward word, when in the parable he called it seede. For as seede, if it fall vpon a deserre and vtilld peece of ground, wil do nothing but die: but if it be thrown vpon arable lande wel manured and tilled, it wil bring forth her fruit with verie good encrease: so the word of GOD, if it light vpon a stiffe necke, it will grow barren as that which is sowne vpon sand: but if it light vpon a soule manured with the hande of the heauenly spirite, it will be most fruitfull. But if there be like reason of seede and of the worde: as we say that out of seede corne both springeth and encreaseth, and groweth vpp to ripenesse: why may wee not saye that faith taketh out of the worde of GOD, both beginning, encrease, and perfection? Paul verie wel expresseth both these things in sundry places. For when he goeth about to put the Corinthians in remembrance how effectually God vsed his trauaile, he glorieth that he hath the ministerie of the Spirite, as though the power of the holie Ghost were with an vnseparable knot ioyned with his preaching, to enlighten and thoroughly moue the minde. But in an other place when he mindeth to admonish them, of what force the worde of God is of it selfe beeing preached by man, hee compareth the ministers them selues to husbandmen, whiche when they haue bestowed their labour and trauaile in tilling the earth haue no more to do. But what shoulde tilling, and sowing, & watering profit vnlesse that which is sowne should receiue liuelinesse by heauenly benefite?

Therefore?

2. Cor. 2. 4  
 1. Cor. 3. 6

1. Cor. 3. 6



Therefore he concludeth, that both he that planteth and he that watereth are nothing: but that all things are to be ascribed to God, which alone giueth the encrease. Therefore the Apostles do in their preaching utter the power of the spirit, so far as God useth the instrumentes ordeined by himselfe to the setting forth of his spiritual grace. Yet we must kepe still that distinction, that we remember, what man is able to do by himselfe, and what is proper to God.

12 Sacraments are so confirmations of our faith, that many times when the Lord meaneth to take away the confidence of the very thinges that are by him promised in the Sacraments, he taketh away the sacramentes themselves. When he spoyleth and thrusteth away Adam from the gift of immortalitye, he saith: Let him not eate of the fruite of life, least he liue for euer. What faith he? Could that fruite restore to Adam his vncorruption, from which he was now fallen? No. But this is all one as if he had saide: Least hee should enioy a vaine confidence if he keepe stil the signe of my promise, let that be shaken away from him which might bring him some hope of immortalitye. After this manner when the Apostle exhorteth the Ephesians to remember that they were forein guests of the testaments, straungers from the fellowship of *Israel*, without god, without Christ, he saith, that they were not partakers of Circumcision. Whereby he doth (by figure of transnominatiō) signifie that they were excluded from the promise it selfe, which had not receiued the signe of the promise. To their other obiection, that the glorie of God is conueyed to creatures, to whom so much power is ascribed, and that thereby it is so farre diminished, we haue in readines to answer that we set no power in creatures. Onely this we say, that God useth meanes and instrumentes, which he himselfe seeth to be expedient: that all thinges may serue his glorie, forasmuch as he is Lorde and iudge of all. Therefore as by bread and other nourishments hee feedeth our body: as by the sunne he enlightneth the world: as by fire he warmeth: yet neither bread, nor the sunne, nor fire, are any thing but so farre as by those instrumentes he doeth distribute his blessings vnto vs: so spiritually he nourisheth faith by the Sacramentes, whose onely office is to set his promises before our eyes to be looked vpon, yea to be pledges vnto vs of them. And as it is our duety to fasten none of our affiance in other creatures, which by the liberalitie and bountifullnesse of God are ordeined to our vses, and by the ministerie whereof he giueth vs his gifts, nor to haue them in admiration, & prayse them as causes of our good: so neither ought our confidence to sticke fast in the Sacramentes, nor the glorie of God to be remoued vnto them: but leauing all thinges, both our faith and confession ought to rise vp to him the author both of the sacraments and of all thinges.

13 Whereas some bring an argument out of the verie name of a Sacrament, it is nothing strong. A Sacrament (say they) whereas it hath among allowed authors many significations, yet it hath but one which agreeth with the signes: that is, whereby it signifieth that solemne oth which the souldier maketh to his capitaine when he entreth into profession of a soldier. For as by that othe of warfare new souldiers do bind their faith to the capitaine, & profess to be his soldiers: so by our signes we profess Christ our capitaine, and

*When sacraments are removed so take away mens confidence in those thinges which thereby were confirmed, this doeth shewvnto them to be meanes wherby faith groweth, yet so that no power proper vnto God be transcribed frō him to them.*  
Gen. 3.  
Ephes. 2. 12

*The word Sacrament transferr'd from militarie vnto Christian profession: the power which sacraments haue in augmenting faith not thereby disproued.*

and do testifie y<sup>e</sup> we serue vnder his banner. They adde similitudes to make thereby the matter more plaine. As a gowne made the Romanes feuerally knowen from the Greekes which did weare clokes: as the verie degrees of men at Rome were discerned by their feuerall signes: the degree of Senators from the degree of knightes, by purple coate & piked shooes: againe a knight from a commoner, by a ring: so we beare our signes that may make vs feuerally knowen from prophane men. But by the thinges abouesaide it is euident enough that the olde writers, which gaue to the signes the name of Sacraments, had no regarde how this worde was vled among Latine writers, but for their owne purpose fained this new signification, whereby they signified onely holy signes. But if wee wil search the matter more deepely, it may seeme that they haue with the same relation applied this worde to such a signification, wherewith they haue remoued the name of faith to that sense wherein it is nowe vled. For whereas faith is a trueth in performing promises: yet they haue called faith an assurednesse, or sure persuasion which is had of the trueth it selfe. Likewise whereas a sacrament is the souldiers part whereby he voweth himselfe to his captaine: they haue made it the captaines parte, whereby he receiueth souldiers into roomes of seruice. For by the sacrament the Lorde doth promise that hee will be our God, and that we shal be his people. But we passe ouer such sutleties: for asmuch as I thinke I haue proued with arguments plaine enough, that they had respect to nothing else but to signifie that these are signes of holy and spirituall thinges. We receiue in deede the similitudes which they bring of outward tokens: but wee allowe not that that which is the last point in the sacramentes, is by them set for the chiefe, yea and onely thing. But this is the first point, that they should serue our faith before God: the later point that they should testifie our confession before men. According to this later consideration those similitudes haue place. But in the meane time let that first point remaine: because otherwise (as we haue already proued) the mysteries should be but colde, vnlesse they were helps to our faith, & additions to doctrine ordeined to the same vse and ende.

*As by some too  
little, so by others  
too much force is  
ascribed vnto sa-  
craments.*

14 Again we must be warned, that as these men do weaken the force, and vtterly ouerthrowe the vse of sacraments: so on the contrarie side there be some, which faine to sacraments I wot not what secret vertues, which are no where read to be put in them by God, By which error the simple and vn-skilfull are dangerously deceiued, while they are both taught to seeke the giftes of God where they cannot be found, & are by litle and litle drawn away from God, to embrace meere vanitie in steede of his veritie. For the Sophistical schooles haue taught with great consent, that the Sacramentes of the newe lawe, that is to say those which are nowe in vse in the Christian Church, do iustifie and giue grace, so that we doe not lay a stoppe of deadly sinne. It cannot be expressed how pernicious and pestilent this opinion is, and so much the more, because in many ages heretofore, to the great losse of the Church it hath preuailed in a great part of the worlde. Truly it is vtterly diuclish. For when it promiseth righteousness without faith, it driueth soules headlong into destruction: then because it fetcheth the cause of righteousness from the sacraments, it bindeth the miserable mindes of men already

readie

readie of their owne accord to much bending to the earth, with this superstition that they rather rest in the sight of a bodily thing than of God himself. Which two things I would to God we had not so proued in experience, so little neede they any long proofe. But what is a sacrament taken without sayth, but the most certaine destruction of the Church? For whereas nothing is to be looked for thereof without the promise, & the promise doeth no lesse threaten wrath to the vnlawful, than it offereth grace to the faithful: he is deceiued that thinketh that there is any more giuen to him by the sacraments, than that which being offered by the worde of God, he receiueth by sayth.

Wherevpon another thing also is gathered, y<sup>e</sup> the assurance of saluation hangeth not vpon the partaking of the sacrament, as though Iustification consisted therein: which wee know to be reposed in Christ only, and to be communicated vnto vs no lesse by the preaching of the Gospel, than by the sealing of the sacrament: and that without that it cannot wholly stand. So true is that which *Augustine* also writeth, y<sup>e</sup> inuisible sanctification may be without a visible signe, and agayne that a visible signe may be without true sanctification. For (as he also writeth in another place,) men do put on Christ sometime vntill the receiuing of a sacrament, sometime euen vntill the sanctification of life. And that first point may be common both to good and to euill: but this other is proper to the good and godly.

Liber. 4. de  
quaest. ver. te-  
stament.  
Li. 5. de bap.  
cont. Donat.  
cap. 14.

15 Herevpon cometh that distinction if it bee well vnderstanded, which the same *Augustine* hath often noted, betweene a sacrament, and the thing of the sacrament. For it not only signifieth, that the figure and trueth are there contained, but that they do not so hang together, but that they may be seuered: and that euen in the verie conioyning the thing must alway be discerned from the signe, that wee giue not to the one that which belongeth to the other. He speaketh of the separation, when he writeth that y<sup>e</sup> sacraments do worke in the only elect that which they figure. Againe, when he writeth thus of the Iewes: When the sacraments were common to all, the grace was not common, which is the power of the sacraments. So nowe also y<sup>e</sup> washing of regeneration is common to all: but the grace it selfe, whereby the members of Christ are regenerate with their head, is not common to all.

The hidden grace  
not alwayes con-  
iuned with the visi-  
ble signe of the  
sacraments.

Agayne, in another place of the Supper of the Lorde, We also at this day receiue visible meate. But the sacrament is one thing, and the power of the sacrament another thing. What is this, that many receiue of the altar and dy, and in receiuing do dy? For the Lordes morfell was poyson to Iudas: not because he receiued an euill thing, but because he being euill receiued a good thing euillie. A litle after: The sacrament of this thing, that is of the vnity of the bodie and bloud of Christe, is somewhere prepared on the Lordes table dayly, somewhere by certaine distances of daies: and thereof is receiued vnto life to some, and vnto destruction to some. But the thing it selfe whereof it is a sacrament, is receiued vnto life to all men, but vnto destruction to no man, whosoever is partaker of it. And a litle before hee had saide, Hee shall not dy which eateth: but hee which pertayneth to the power of the sacrament, not to the visible sacrament: which eateth within, not without: which eateth with heart, not hee which presseth with tooth. Thus you heare euery where, that a sacrament is so seuered from his owne trueth by

De bap. par.  
In Psal. 77.

In Ioh. hom.  
28.



by the vnworthinesse of the receiuer, y there remaineth nothing but a vaine & vnprofitable figure. But y thou maist haue not a signe void of trueth, but the thing with the signe, thou must conceiue by faith y word which is there enclosed. So how much thou shalt by the sacraments profite in communicating of Christ, so much profite shalt thou take of them.

16 If this be somewhat darke because of the shortnes, I will set it out in mo wordes. I say that Christ is the matter, or (if thou wilt) the substance of al sacraments: forasmuch as in him they haue all their perfectnesse, and do promise nothing without him. So much lesse tolerable is the error of *Peter Lombard*, which doth expresse make them causes of righteoufnesse and saluation, whereof they be partes. Therefore bidding all causes farewell which mans wit doeth faine to it selfe, wee ought to stay in this one cause. Therefore how much we be by their ministerie holpen to the nourishing, confirming, and encreasing of the true knowledge of Christ in vs, and to the possessing of him more tully, and to the enioying of his richesse, so much effectualnesse they haue with vs. But that is done when we doe with true faith receiue that which is there offered. Do the wicked the (wilt thou say) bring to passe by their vnthankfulnes, that the ordinances of God be void and turne to nothing? I answere that that which I haue saide, is not so to bee taken, as though the force and trueth of the sacrament did hang vpo the state or will of him that receiue it. For that which God hath ordained remaineth stedfast and keepeth still his nature, howsoeuer men do varie. But sith it is one thing to offer, another to receiue: nothing withstandeth but that the signe halowed by the word of God may be in deede that which it is called, and keepe his owne force: and yet that there come thereby no profite to an euill doer and wicked man. But *Augustine* doeth in fewe wordes well assoile this question. If (saith he) thou receiuest carnally, it ceaseth not to be spiritual: but it is not to thee. But as *Augustine* hath in the aforesaide places shewed that a sacrament is a thing nothing worth, if it be seuered from the trueth thereof: so in another place he giueth warning that euen in the verie conioyning needeth a distinction, least we sticke too much in the outward signe. As (saith he) to followe the letter, & to take the signes in steede of the thinges, is a point of seruile weakenesse: so to expounde the signes vnprofitably is a point of euill wandring error. Hee nameth two faultes which are here to bee auoided: The one when we so take the signes as though they were giuen in vaine, and when with abacing or diminishing their secrete significations by our enuioufnesse, wee bring to passe that they bring vs no profite at all. The other, when in not raising our mindes beyond the visible signe, wee giue away to the Sacrament the praye of all those good thinges which are not giuen vs but of Christ onely, and that by the holy Ghost, which maketh vs partakers of Christ himselfe: and in deede by the helpe of the outward signes: which if they allure vs to Christ, when they bee wrested another way, the whole profite of them is vnworthilye overthrowen.

17 Wherefore let this remaine certaine, that there is no other office of the sacraments than of the worde of God: which is to offer and sette foorth Christ vnto vs; and in him the treasures of heauenly grace: but they auaille

*Christ the substance of al sacraments & the only cause of righteousness: the sacramentes effectual meanes to nourish the knowledge of Christ, although the wicked lacking faith be not nourished by them.*  
Li. 4. sententia. 1

*Höm. in 1oh. 26*

*Lib. 3. de doct. Christi. cap. 9*

*Christ set forth as by the worde so by the sacra-*

or

or profit nothing, but being receiued by faith: euen as wine, or oyle, or any other liquor, though you poure it on largely, yet it will run beside and perish, <sup>unless the vessels mouth be open to receiue it, and the vessel though it be wette rounde about on the outside, shall neuertheless remaine emptie and voyde within.</sup> Beside this we must beware, least those things which haue bin written by the olde writers somewhat too gloriously to amplifie the dignitie of sacraments, should lead vs away into an error neere to this: namely that we should thinke that there is some secret power knit & fastened to the sacraments, <sup>if they may of themselves giue vs the graces of the holy Ghost,</sup> like as wine is giuen in a cup: whereas onely this office is appointed to them by God, to testifie and stablish to vs the good will of GOD towards vs, and do profite no further vnlesse the Holy Ghoste ioyne himselfe to them, which may open our mindes and heartes, and make vs partakers of this testimonie, wherein also do clearly appeare diuers and seuerall graces of God. For the sacraments, as we haue aboue touched, are that thing to vs of God, which to men are messengers of ioyfull thinges, or earnestes in stablishing of bargaines: which doe not of themselves giue any grace, but doe tell and shewe vs, and (as they be earnestes & tokens,) do ratifie vnto vs those thinges that are giuen vs by the liberalitie of God. The Holy Ghoste (whome the sacraments do not in comon without difference bring to al men, but whom the Lorde peculiarly giueth to them that be his) is he that bringeth the graces of GOD with him, which giueth to the sacramentes place in vs, which maketh them to bring forth fruite. But although we doe not denie that God himselfe with the most present power of his Spirit is present with his own institution, least the ministration which he hath ordeined of the sacramentes should be fruitelesse and vaine: yet we affirme that the inward grace of the Spirit, as it is seuered from the outward ministerie, so ought to be seuerally weighed and considered. God therefore truly perfourmeth in deede whatsoeuer he promisseth and figureth in signes: neither do the signes want their effect, that the author of them may be proued true and faithfull. The question here is onely whether GOD worketh by his owne and by inward power (as they call it) or do resigne his office to outward signes. But wee affirme, that whatsoeuer instruments he vse, his originall working is nothing hindered thereby. When this is taught concerning the sacramentes, both their dignitie is honorably set out, and their vse is plainly shewed, and their profitableness is abundantly reported, and the best meane in all these thinges is reteined, that neither any thing be giuen to them which ought not, nor againe any thing be taken from them which is not conuenient to be taken from them. In the meane time that fained deuise is taken away, whereby the cause of iustification and power of the holy Ghost is inclosed in elementes as in vessels or waggons, and that principal force which hath bene omitted of other is expressly set out. Here also it is to be noted, that God inwardly worketh y<sup>e</sup> which the minister figureth and testifieth by outward doing: least that be drawn to a mortall man, which God claimeth to himselfe alone. The same thing also doth *Augustine* wisely touch. Howe (saith he) doth both *Moses* sanctifie, and God? Not *Moses* for GOD: but *Moses* with visible sacramentes by his ministerie, but GOD with invisible grace.

Questio. vet. testam. libro 3. cap. 84.

grace by his holy Spirit: where also is the whole fruite of visible sacraments. For without this sanctification of inuisible grace, what doe those visible sacraments profit?

*Things sometimes natural and sometimes miraculours used for sacramentes.*

Gen. 2. 17. & 3. 3.  
Gen. 9. 13.

18 The name of sacrament, as we haue hitherto entreated of the nature of it, doth generally containe al the signes that euer God gaue to mé, to certifye and assure them of the trueth of his promises. Those he sometime willed to remaine in natural things, sometime he deliuered them in miracles. Of the first kinde these bee examples, as when he gaue to *Adam* and *Eue*, the tree of life for an earnest of immortalitie, that they might assure themselves of it, so long as they did eate of the fruite thereof. And when he did set the heauenly bowe for a monument to *Noe* and his posteritie, that hee woulde no more from thence forth destroy the earth with ouerflowing of water. These *Adam* & *Noe* had for sacramentes. Not that the tree did giue them immortalitie, which it coulde not giue to it selfe: nor that the Bowe (which is but a striking backe of a sunbeame vpon the clouds against it) was of force to hold in the waters: but because they had a marke grauen in them by the worde of God, that they shoulde be examples and seales of his testaments. And the tree was a tree before, and the bowe a bowe. When they were written vpon with the worde of God, then a newe forme was put into them, that they should beginne to be that which they were not before. That no man should thinke these things spoken without cause, the bowe it selfe is at this day also a witnesse of that couenant, which God made with *Noe*: which bowe so oft as we behold, wee reade this promise of God written in it, that the earth shall neuer be destroyed with ouerflowing of waters. Therefore if any fond Philosopher, to scorn the simplicitie of our faith, doe affirme that such varietie of colours doeth naturally arise of reflected beames and a cloude sette against them: lette vs graunt it in deede, but let vs laugh to scorne his senselesse follie, which doth not acknowledge God the Lorde and gouernour of nature: which at his owne will vseth all the elementes to the seruice of his owne glorie. If he had emprinted such tokens in the sunne, the starres, the earth, stones, and such like, they shoulde all haue beene sacramentes to vs. Why are not vncoyned & coyned siluer both of one value, sith they are both one metall? euen because the one hath nothing but nature: when it is stricken with a common marke, it is made money, and receiueth a newe valuatiō. And shal not God be able to mark his creatures with his word, that they may be made sacramentes, which before were naked elementes? Of the second kinde these were examples, when hee shewed to *Abraham* a light in a smoking ouen: when hee watered the fleece with dewe, the earth remaining drie: againe hee watered the earth, the fleece beeing vntouched, to promise victorie to *Gideon*: when he drew the shadowe of the dial ix. lines backward, to promise safetie to *Ezechias*. These things, when they were done to relieue and stablish the weakenesse of their faith, were then also sacraments.

*Sacraments on Gods behalfe testimonies of grace, on ours notes and markes of profession.*

19 But our present purpose is, to discourse peculiarly of those sacramentes, which the Lorde willed to bee ordinarie in his Church, to nourish his worshippers and seruantes into one faith and the confession of one faith. For (to vse the wordes of *Augustine*) men can bee congeled together into



into no name of religion either true or false, vnlesse they be bound together with some fellowship of visible signes and sacraments. Sith therefore the most good father foresawe this necessitie, hee did from the beginning ordeine certaine exercises of godlinesse for his seruantes, which afterwarde Satan by turning them to wicked and superstitious worshippings, hath many waies deprauid and corrupted. Hereupon came those solemne professions of the gentiles into their holy orders, and other bastarde vlags: which although they were full of error and superstition, yet they also were therewith a prooffe that men could not in profession of religion bee without such outward signes. But because they neither were grounded vpon the worde of God, nor were referred to that truth wherevnto all signes ought to bee directed, they are vnworthie to bee rehearsed where mention is made of the holy signes which are ordeined of god & haue not swarued from their foundation, that is, that they should be helpes of true godlinesse. They consist not of bare signes, as were the boawe and the tree, but vpon Ceremonies: or rather the signes that be here giuen are Ceremonies. But as it is aboue saide, that they be on the Lordes behalfe testimonies of grace & saluation: so they be againe on our behalfe markes of profession, by which wee openly sweare to the name of God, for our partes binding our faith vnto him. Therefore *Chrysostome* in one place fitly calleth them couenantings whereby God bindeth himselfe in league with vs, and wee bee bounde to purenesse and holinesse of life, because here is made a mutuall forme of couenanting betweene God and vs. For as the Lorde therein promisseth that hee will cancel and blot out whatsoeuer guiltines and penaltie we haue gathered by offending, and doth reconcile vs to himselfe in his only begotten sonne: so wee againe on our behalfe do by this profession bind our selues vnto him to the following of godlinesse and innocencie: so that a man may rightly say that such sacraments are ceremonies, by which God will exercise his people first to the nourishing, stirring vp, and strengthening of faith inwardly, then to the testifying of religion before men.

20 And euen these sacraments also were diuerse, after the diuerse order of time, according to the distribution whereby it pleaseth the Lorde to shewe himselfe after this or that manner to men. For to *Abraham* and his posteritie Circumcision was commaunded whereunto afterward purifyinges and Sacrifices, and other Ceremonies were added out of the lawe of *Moses*. These were the Sacramentes of the Iewes vntill the comming of Christ: at which comming those being abrogate, two sacramentes were ordeined, which nowe the Christian Church vseth, Baptisme, and the Supper of the Lord. I speake of those that were ordeined for the vse of the whole Church. For as for the laying on of hands, whereby the ministers of the Church are entred into their office, as I doe not vnwillingly suffer it to be called a Sacrament, so I doe not reckon it among the ordinarie sacramentes. As for the rest which are commonly called sacramentes, what they are to bee accounted, wee shall see by and by. Howebeit the olde Sacramentes also had respect to the same marke, whereunto ours doe tende, that is, to direct and in a manner lead by the hand to Christ: or rather as images to represent him, and shewe him forth to be knowen. For whereas wee haue already

Lib. 2. contra  
Fauft. Mani,  
cap. 11.

Sacramentes be-  
fore Christ & af-  
ter, and the  
scope of both.

Gen. 17. 19  
Leuit.  
Matt. 28. 19  
& 26. 26.

1. Cor. 1. 30.

die taught, that they are certaine seales wherewith the promises of God are sealed: and where it is most certaine, that there was neuer offered any promise of God to men but in Christ: that they may teach vs of some promise of God, they must needs shewe Christ. Whereunto pertaineth that heauenly paterne of the tabernacle and of the worshipping in the lawe, which was giuen to *Moses* in the mount. One onely difference there is, that those did shadowe our Christ being promised, when he was yet looked for: these doe testifie him already giuen and deliuered.

The intent of  
circumcision, puri-  
fings & sacrifici-  
ces of the law.

Gen. 22. 28.

Gal. 3. 16

Rom. 4. 11

Hebr. 9. 1

1. Iohn. 1. 7  
Reue. 1. 5

Heb. 4. 7. 4. &  
5. 5. & 9. 11.  
Phil. 2. 8.  
Rom. 5. 19.

The sacraments  
of the new testa-  
ment baptisme &  
the supper of the  
Lord, wherem  
Christe shineth  
more clearly than  
in the sacraments  
of the olde.

1. Iohn. 5. 6.

21 When these things shal al be particularly and ech one seuerally declared, they shall bee made much plainer. Circumcision was to the Iewes a signe, whereby they were put in minde, that whatsoeuer cometh of the seede of man, that is to saie the whole nature of man is corrupt, and hath neede of proyning. Moreover it was a teaching, and token of remembrance whereby they shoulde confirme themselves in the promise giuen to *Abraham*, concerning that blessed seede in whom all the nations of the earth were to bee blessed, from whom they had their owne blessing to be looked for. Nowe that healthfull seede (as we are taught of *Paul*) was Christe, in whome alone they hoped that they should recouer that which they had lost in *Adam*. Wherefore Circumcision was to them the same thing which *Paul* saith that it was to *Abraham*, namely the seale of the righteousnesse of faith: that is to saie, the seale whereby they shoulde be more certainly assured, that their faith, wherewith they looked for that seede, shoulde bee accounted to them of God for righteousnesse. But we shall vpon a better occasion in an other place goe through with the comparison of Circumcision & Baptisme. Baptisinges and purifyinges did set before their eyes their owne uncleannesse, filthinesse and pollution, wherewith they were defiled in their own nature; but they promised an other washing, whereby al their filthinesse should be wiped and washed away. And this washing was Christ, with whose blood we being washed doe bring his cleannesse into the sight of GOD, that it may hide all our deslinges. Their Sacrifices did accuse them of their owne wickednesse, and therewithall did teach, that it was necessarie that there shoulde bee some satisfaction which shoulde bee paid to the iudgement of God. That therefore there shoulde bee some one cheefe Bishoppe, a mediator betwene God and men, which should satisfie God by shedding of bloude, and by offering of a sacrifice which should suffice for the forgiuenesse of sinnes. This cheefe Priest was Christ: hee himselfe shed his owne blood: hee himselfe was the Sacrifice: for hee offered himselfe obedient to his father vnto death: by which obedience hee tooke away the disobedience of man, which had prouoked the displeasure of God.

22 As for our sacraments, they doe so much more clearly present Christ vnto vs, as hee was more neerely shewed to men, since he hath ben truly deliuered of his father such as he had bene promised. For baptisme doth testifie vnto vs that we are cleansed & washed, the Supper of thanksgiving testifieth that wee bee redeemed. In water, is figured washing: in bloude, satisfaction. These two thinges are founde in Christ, which (as *John* saith) came in water and blood, that is to say that hee might cleanse and redeeme. Of which thing the spirit of God also is a witnesse. Yea there

are

are three witnesses in one, Water, Bloud, and Spirit. In water and bloud we haue a testimonie of cleansing and redeeming; but the Spirit the principal witness bringeth vnto vs assured credite of such witnessing. This high mysterie hath notably welbin shewed vs in the crosse of Christ, when water and bloud flowed out of his holy side: which side for that cause *Augustine* rightfully called the fountaine of our Sacraments: of which yet we must entreate somewhat more at large. There is no doubt but that more plentifull grace also of the Spirit doth here shewe foorth it selfe if you compare time with time. For that pertaineth to the glory of the kingdō of Christ, as we gather out of many places, but specially out of the 7. Chapter of *Iohn*. In which sense we must take that saying of *Paul*, that vnder the lawe were shadowes, but in Christ is the body. Neither is it his meaning to spoile of their effect the testimonies of grace, in which Gods will was in the olde time to prooue himselfe to the Fathers a true speaker, euen as at this day he doeth to vs in Baptisme and in the holy Supper. But onelic his purpose was by waie of comparison to magnifie that which was giuen vs, least any should thinke it marvellous, that the Ceremonies of the lawe were abolished by the comming of Christ.

*Ioh. 19. 34*  
*Hom. in Ioh. 20.*

*Col. 2. 17.*

23 But that same schoole doctrine (as I may also briefly touch this by the way) is vtterly to be hissed out, whereby there is noted so great a difference betweene the Sacramentes of the old and new law, as though those did nothing but shadow out the grace of God, and these doe presently giue it. For the Apostle speaketh no lesse honourably of those than of these, when hee teacheth that the Father did eate the same spirituall meate, which we eate, and expoundeth that same meate to be Christ. Who dare make that an emptie signe, which deliuered to the Iewes a true communion of Christ? And the grounde of the cause which the Apostle there handleth, doeth plainly fight on our side. For, that no man trusting vpon a colde knowledge of Christ, and empty title of Christianitie, and outward tokens, should presume to despise the iudgement of God: he sheweth foorth examples of Gods seueritie to be seene in the Iewes: that we should knowe that the same paines which they haue suffered, hang ouer vs, if wee followe the same faultes. Now that the comparison might be fitte, it behoued that he should shew that there is no vnequalnesse betweene vs & the in those good things whereof hee did forbid vs to boast falsely. Therefore first hee maketh vs equall in the Sacramentes, and leaueth to vs not so much as any smal peece of prerogative, that might encourage vs to hope of escaping vnpunished. Neither verily is it lawfull to giue any more to our Baptisme, than he in another place giueth to circumcision, when he calleth it the seale of the righteousness of Faith. Whatsoeuer therefore is at this day giuen vs in our Sacramentes, the same thing the Iewes in olde time receiued in theirs, that is to say, Christ with his spirituall riches. What power our Sacramentes haue, the same they also felt in theirs: that is to say, that they were to them scales of Gods good will towarde them, into the hope of eternall saluation. If they had bene apt expositors of the Epistle to the Hebrues, they woulde not haue so bene blinded. But when they reade there, that sinnes were not cleansed by the Ceremonies of the law, yea y the old shadowes had no auai-

*To great a difference made by Schoolemen betweene the Sacramentes of the law and ours.*  
*1. Cor. 10. 3.*

*Rom. 4. 11.*

*Hel. 10. 1.*



ling force to righteoufnesse: they neglecting the comparison which is there handled, while they tooke holde of this one thing, that the law of it self nothing profited the folowers of it, thought simply that the figures were void of trueth. But the Apostles meaning is to bring the ceremoniall lawe to nothing, vntill it come to Christ, vpon whom alone hangeth all the effectualnesse of it.

*What is spoke in scripture to diminish the estimation of circumcision, the same in like occasion and sense might as well be saide of baptisme.*

1. Cor. 10. 5

1. Pet. 3. 21.

Col. 2. 11.

24 But they wil obiekt those things which are read in *Paul* concerning the circumcision of the letter, that it is in no estimation with God, that it giueth nothing, that it is vaine. For such sayings seeme to presse it downe farre beneath Baptisme. Not so. For the verie same might rightfully bee saide of baptisme. Yea and also the same is saide, first of *Paul* himselfe, where hee sheweth that God regarde. h not the outwarde washing whereby wee enter into profession of religion, vnlesse the minde within bee both cleansed and continue in cleanness to the ende: againe of *Peter*, when he testifieth that the trueth of baptisme standeth not in the outwarde washing, but in a good witnessing of conscience. But he seemeth also in another place viterly to delpse the circumcision made with hande, when hee compareth it with the circumcision of Christ. I answere that euen in this place nothing is abated of the dignitie of it. *Paul* there disputeth against them, which required it as necessarie when it was now abrogate. Therefore he warneth the faithfull, that leauing the olde shadowes they should stande fast in the trueth. These maisters (saith he) instantly call vpon you, that your bodies may be circumcised. But yee are spirituallie circumcised according to the soule and bodie. Ye haue therefore the deliuerance of the thing in deede, which is much better than the shadowe. A man might take exception to the contrary and say that the figure is not therefore to be despised because they had the thing in deed: forasmuch as the putting off of the olde man, of which he there spake, was also among the Fathers, to whom yet outward circumcision had not bin superfluous: He preuenteth this obiection, when he by and by addeth, that the Colossians were buried with Christ by Baptisme. Whereby he signifieth that at this day Baptisme is the same to Christians, which circumcision was to the old people: and therefore that circumcision cannot bee enioyned to Christians without wrong done to Christ.

25 But that which followeth and which I euen nowe alleadged, is harder to assayle, that all the Iewish ceremonies were shadowes of things to come, and that in Christ is the body: but most hard of all is that which is intreated in many Chapters of the Epistle to the Hebrues, that the blood of beasts, attained not to consciences: that the law had a shadow of good things to come, not an image of things: that the folowers of it obtained no perfection of the Ceremonies of *Moses* & such other. I go back to y which I haue already touched, that *Paul* doth not therefore make the ceremonies shadowish, because they had no souid thing in them: but because the fulfilling of them was after a certaine manner hanged in suspence vntil the deliuering of Christ. Againe I saie that this is to be vnderstanded not of the effectualnesse, but rather of the manner of signifying. For till Christ was manifestly shewed in the flesh, all the signes did shadowe him out as absent, howfoeuer hee did inwardly vtter to the faithfull the presence of his power and of himselfe.

But

*The sacraments of the law shadowes not in respect of their working but in regard of their manner of signifying that which is wrought spoken of as things of small account not simple but whole Christ is seuered from them.*

But this we ought cheefely to marke, that in all those places *Paul* doeth not speake simply, but by way of contention. Because he strived with the false Apostles, which would have godlinesse to consist in the Ceremonies onely without any respect of Christ: to confute them, it sufficeth onely to intreate, of what value Ceremonies are by themselves. This marke also the author of the Epistle to the Hebrewes followed. Let vs therefore remembre that here is disputed of Ceremonies, not as they be taken in their owne and naturall signification, but as they be wrested to a false and wrongfull exposition: not of the lawfull vse of them, but of the abuse of superstition. What maruell is it therefore if ceremonies being severed from Christ, are vnclothed of al force? For all signes whatsoeuer they be, are brought to nought, when the thing signified is taken away. So when Christ had to doe with them which thought that Manna was nothing else but meat for the bellie, hee applieth his speech to their grosse opinion, and saith that he ministrerh better meat, which may feede soules to hope of immortalitie. But if you require a plainer solutiō, the summe of all tendeth to this: First, that all that furniture of ceremonies, which was in the lawe of *Moses*, is a vanishing thing and of no value, vnlesse it be directed to Christ. Secondly, that they so had respect to Christ, y when he at length was manifestly shewed in the flesh, they had their fulfilling. Finally that it behooved that they should be taken away by his comming, eue as a shadowe vanisheth away in the cleare light of the sunne. But because I do yet differre longer discourse of that matter vnto that place where I haue purposed to compare baptisme with circumcision, therefore I do now more sparingly touch it.

John. 6. 27.

26 Perhaps also those immeasurable praises of Sacraments, which are read in old writers concerning our signes, deceiued those miserable Sophisters. As this of *Augustine*. That the Sacramentes of the olde lawe did onely promise the Sauour, but ours do giue saluation. When they marked not that these and such other formes of speaking were spoken: they also published their excessiue doctrines, but in a cleane contrarie sense from the writing of the olde fathers. For *Augustine* meant no other thing in that place, than as the same *Augustine* writeth in another place, That the Sacramentes of the law of *Moses* did foretell of Christ, but ours do tel of him present. And against *Faustus*. That those were promises of things to be fulfilled, these were tokens of things fulfilled: as if he should say, that those figured him when he was looked for, but ours do as it were shewe him present which hath beene already deliuered. Moreouer he speaketh of the manner of signifying, as also he sheweth in another place. The lawe (saith hee) and the Prophets had Sacramentes, foretelling of a thing to come: but the Sacraments of our time do testifie that that is already come, which those did declare to be to come. But what he thought of the thing and effectualnesse, he exponndeth in many places: as when he saith, that the Sacraments of the Iewes were in signes, diuerse: but in the thing signified, equall with ours: diuerse in visible forme, but equal in spiritual power. Againe: in diuerse signes is all one faith: so in diuerse signes, as in diuerse wordes: because wordes change their foundes by times: and truely wordes are nothing but signes. The Fathers did drinke the same spirituall drinke, for they dronke not the same bodily drinke.

*In what sense the fathers haue so much extolled the sacraments of the new testament about the olde.*

In proem. enar. Psal. 73. quest. super Numer. c. 33 Lib. 9. ca. 14.

Lib. 2. con. lie. Petil. ca. 37.

Homil. In Io. 26.

In Psal. 77.  
Lib 9. contra  
Fault. cap. 13.

De doctrina  
Christi. lib. 3.  
Epist. ad Ianu.

See ye therefore, Faith remaining one, the signes varied. To them the rock was Christ: to vs that is Christ which is set vpon the altar. And they dronke for a great Sacrament, the water flowing out of the rocke: what we drinke, the faithfull knowe. If thou consider the visible forme they dronke an other thing: if an vnderstandable signification they dronke the same (spirituall) drinke. In an other place, in the mysterie the same is their meate and drink which is ours: but the same in signification, not in forme: because the selfe-same Christ was figured to them in the rocke, and shewed to vs in the flesh. Howbeit in this behalfe also we graunt that there is some differēce. For both sacramentes doe testifie that the fatherly good wil of God and the graces of the holy Ghost are offered vs in Christ: but our Sacraments testifie it more clearly and brightly. In both is a deliuering of Christ: but in these more plenteous and fuller, namely as that difference of the olde and newe Testament beareth, of which we haue intreated before. And this is it that the same *Augustine* meant (whom we more often alleadge as the best and faithfulllest witnesse of all the olde writers) where he teacheth that when Christ was reuealed, sacraments were ordained both in number fewer, in signification higher, in force more excellent. Of this thing also it is expedient that the readers briefly be warned, that whatsoeuer the sophisters haue triflingly taught concerning the worke wrought, is not onely false, but disagreeeth with the nature of the sacraments, which God hath ordained, y<sup>e</sup> the saythfull being voide and needie of all good thinges shoulde bring nothing thither but beggerie. Whereupon followeth that in receiuing them, these men doe nothing whereby they may deserue praise: or that in doing (which in this their respect is meere passiuē) no worke can be ascribed vnto them.

## The xv. Chapter.

### Of Baptisme.

*The first vse of  
baptisme to be a  
token of our  
cleansing and  
therefore not  
a mark of recogni-  
sance & a signe of  
profession only as  
some would haue  
it.*

Baptisme is a signe of the entring wherewith we are receiued into fellowship of the Church, that being graffed into Christ, we may bee reckened among the children of God. Now it was giuen vs of God to this end, (which I haue taught to be common to all the mysteries) first, that it should serue to our faith with him, and to our confession before men. Wee will orderly declare the manner of both purposes. Baptisme bringeth three thinges to our Faith, which also must bee generally intreated of. This is he first which the Lorde setteth out vnto vs, that it should be a token and prooffe of our cleansing: or (to expresse my minde better) it is like to a certaine sealed charter, whereby he confirmeth vnto vs, that all our sinnes are so defaced, cancelled, and blotted out, that they may neuer come in his sight, not be rehearsed, not be imputed. For he willett that all they that beleue, should be baptized into forgiveness of sinnes. Therefore they which thought that baptism is nothing else but a marke and token whereby we profess our religion before men, as souldiers beare the conuassance of their captain for a mark of their profession, weigh not that which was the cheefe thing in Baptisme. That is this, that we shoulde receiue it with this promise, that whosoever

be-



belecue & are baptised, shalbe sau'd.

2 In this sense is that to be vnderstoode which *Paul* writeth, that the Church is sanctified of Christ her spouse, and cleansed with washing of water in the word of life. And in another place, that we are sau'd according to his mercie by the washing of regeneration and of the renewing of the holic Ghost. And that which *Peter* writeth, that baptism saueth vs. For *Pauls* will was not to signifie, that our washing and saluation is perfectly made by water, or that water containeth in it selfe the power to cleanse, regenerate, and renew. Neither did *Peter* meane the cause of saluation, but onely the knowledge and certaintie of such giftes to be receiued in this Sacrament: which is euidently enough expressed in the wordes themselves. For *Paul* knitteth together the worde of life, and baptism of water: as if he had said, that by the Gospel the message of washing & sanctifying is brought vs, that by baptism such message is sealed. And *Peter* immediately adioyneth, that that baptism is not the putting away of the filthines of the flesh, but a good conscience before God, which is of Faith. Yea baptism promisseth vs no other cleansing, but by the sprinkling of the blood of Christ: which is figured by water, for the likenesse of cleansing and washing. Who therefore can say: that wee be cleansed by this water, which certainly testifieth that the blood of Christ is our true and onely washing? So that from no where else can be fetched a surer reason to confute their blinde error which referre all things to the power of the water, than from the signification of Baptisme it selfe: which doeth withdrawe vs as wel from that visible element which is set before our eyes, as from all other meanes, that it may bind our mindes to Christ alone.

3 Neither is it to be thought that Baptisme is applied onely to the time past, that for new fallings, into which we fall backe after Baptisme, we must seeke new remedies of cleansing in I wote not what other Sacramentes, as though the force of Baptisme were worne out of vse. By this error it came to passe in olde time, that some would not be baptised but in the vttermost perill of life, and at their last gaspings, that so they might obtaine pardon of their whole life. Against which waywarde suttie prouision the olde Bishops so oft inueigh in their writings. But thus we ought to thinke, that at what time soeuer we be Baptised, we are at once washed and cleansed for all our life. Therefore so oft as we fall we must go back to the remembrance of baptism, & therewith we must arme our mind, that it may be alway certaine & assured of the forgiuenes of sinnes. For though when it is once ministred, it seemeth to be past, yet by later sinnes it is not abolished. For the cleannes of Christ is therein offered vs: that alway flourisheth, is oppressed with no spots, but ouerwhelmeth & wipeeth away all our filthines: yet ought we not to take thereof a libertie to sinne in time to come (as verily we be not hereby armed to such boldnes) but this doctrine is giuen onely to them, which when they haue sinned, do gone wearied & oppressed vnder their sins, that they maie haue wherewith they may raise vp & comfort themselves, least they should fall into confusion & desperation So *Paul* saith, that Christ was made to vs a propitiator, vnto the forgiuenes of faults going before. Wherein he denieth not that therein is obtained perpetuall & continuall forgiuenesse of sinnes

Mar. 16. 16.

*Our cleansing  
not made by bap-  
tisme as by a cause  
but manifested by  
it as by a signe.*

Eph. 5. 26.

Tit. 3. 5.

1. Pet. 3. 22.

*Baptisme a cō-  
firmation of the  
washing out of  
all sinne and not  
onely of sinnes  
past before we be  
baptised.*

Rom. 3. 25.

cuen vnto death: but he meaneth that it was giuen of the Father, onely to poore sinners, which wounded with the searing iron of conscience, doe sigh to the Phisition. To these the mercie of God is offered. They which by escaping of punishment do hunt for matter & libertie to sinne, doe nothing but prouoke to themselves the wrath and iudgement of God.

*The force of baptism as well as repentance extended thorough our vvhole liues.*

4 I know in deede that it is commonly thought otherwise: that by the benefit of repentance & of the keyes we do after Baptisme obtaine forgiveness, which at our first regeneration is giuen vs by only Baptisme. But they which deuise this do erre herein that they do not remember y<sup>e</sup> the power of the keyes, whereof they speake, doth so hang vpon baptism that it ought in no wise to be seuered. The sinner receiueth forgiveness by the ministerie of the Church, namely not without the preaching of the Gospel. But what manner of preaching is that? That wee bee cleansed from sinnes by the blood of Christ. But what signe & testimonie is there of that washing, but Baptisme? We see therefore how that absolution is referred to Baptisme. And this error hath bred vs the fained Sacrament of penance: of which I haue touched somewhat before, & the residue I will make an end of in place fit for it. But it is no marueile if men, which according to the grosseness of their wit were immeasurably fast tied to outward things, haue in this behalf also bewrayed that fault, that not contented with the pure institution of God, they did thrust in newe helpes fained of themselves. As though baptism it self were not a Sacrament of repentance. But if repentance be commended to vs for our whole life, the force also of baptism ought to be extended to the same bounds. Wherefore it is also no doubt but that all the godly throughout all their life long, so oft as they be vexed with knowledge in conscience of their own sinnes, dare cal back themselves to the remembrance of baptism, that thereby they may confirme themselves in the affiance of that onely & continual washing which we haue in the blood of Christ.

*A second vse of baptism to shew vs our mortification and newnes of life.*  
Rom. 6. 3.

5 It bringeth also another fruite, because it sheweth vs our mortification in Christ, & new life in him. For (as the Apostle saith) wee are baptised into his death, being buried together with him into death, that we may walke in newnesse of life. By which wordes he doth not only exhort vs to the following of him (as though he did say, that we are by baptism put in minde, that after a certaine example of the death of Christ, we should die to our lustes: and after the example of his resurrection, we shoulde be raised vp to righteousness,) but he fetcheth the matter much deeper: that is to say, that by baptism Christ hath made vs partakers of his death, that we maie bee grafted into it. And as the grasse receiueth substance and nourishment of the roote into which it is grafted: so they that receiue baptism with such faith as they ought, do truely feeble the effectualnesse of the death of Christ in the mortifying of their flesh: and therewithall also they feeble the effect of his resurrection in the quickening of the Spirit. Hereupon hee gathereth matter of exhortation: that if wee be Christians, wee ought to be dead to sinne, and to liue to righteousness. This selfe same argument he vseth in another place that we be circumcised, and haue put off the olde man, since that we be buried in Christ by Baptisme. And in this sense, in the same place which we haue before allcadged, he called it the washing of regeneration and of renewing.

Col. 2. 11.  
Tit. 3. 5.



ning. Therefore first free forgiveness of sinnes and imputation of righteousness is promised vs, and then the grace of the holie Ghost, which may reforme vs into newnesse of life.

6 Last of al our faith receiueh also this profit of baptisme, that it certainly testifieth vnto vs, that we are not onely grafted into the death & life of Christ, but that we are so vnited to Christ himselfe that wee are partakers of al his good things. For therefore he hath dedicated and hallowed Baptisme in his owne bodie, that he might haue it common with vs, as a moste strong bond of the vnitie and fellowship which he vouchsafed to enter into with vs: so that *Paul* proueth therby that we be the children of God, because we haue put on Christ in baptisme. So we see that the fulfilling of baptisme is in Christ, whom also for this reason we cal the proper object of baptisme. Therefore it is no maruile if it be reported that the Apostles baptised into his name, which yet were commaunded to baptise into the name of the Father also and of the holie Ghost. For whatsoeuer giftes of God are set forth in baptisme, are found in Christ alone. And yet it cannot bee, but that hee which baptiseth into Christ, doe therewithall call vpon the name of the Father and of the holie Ghost. For we are therefore cleansed with his blood, because the merciful Father according to his incomparable kindnes, willing to receiue vs into fauour, hath set him a mediatour in the midst to procure to vs fauour with him. But regeneration we so onely obtaine, by his death and resurrection, if being sanctified by the Spirit we be endued with a newe and spiritual nature. Wherefore both of our cleansing & regeneration we obtaine and after a certaine maner distinctlie perceiue the cause in the Father, the matter in the Sonne, and the effect in the holie Ghost. So *John* first baptised, so afterward the Apostles, with the baptisme of repentance into the forgiveness of sinnes: meaning by this worde repentance, such regeneration: and by forgiveness of sinnes, washing.

7 Whereby also it is made most certaine, y the ministerie of *John* was altogether the same which was afterward committed to the Apostles. For the diuerse hands wherewith it is ministred, make not the baptisme diuers: but the same doctrine sheweth it to be the same baptisme. *John* and the Apostles agreed into one doctrine: both baptised into repentance, both into the forgiveness of sinnes, both into the name of Christ, from whome was both repentance and forgiveness of sinnes. *John* said y he was the lambe of God, by whome the sinnes of the world should be taken away: where hee made him the sacrifice acceptable to the Father, the propitiator of righteousness, the author of saluation. What could the Apostles adde to this confession? Wherefore let it trouble no man, that the old writers labor to seuer the one from the other, whose voice we ought not so much to esteeme that it maye shake the certaintie of the scripture. For who wil rather harken to *Chrysostome* denying that forgiveness of sinnes was comprehended in the baptisme of *John*, than to *Luke* contrariwise affirming y *John* preached the baptisme of repentance into the forgiveness of sinne? Neither is that surlerie of *Augustine* to be receiued, that in the baptisme of *John* sinnes were forgiven in hope, but in the baptisme of Christ they are forgien in deede. For where as the Euangelist plainly testifieth, that *John* in his baptisme promised

*A third vse of baptisme to testifie our ingrafting into Christ, and partaking of his graces.*

Matt. 3. 13

Gal. 3. 17

Act. 8. 16 & 19. 5

Matt. 28. 19

Matt. 3. 6

Luke. 3. 16

Iohn. 3. 23

and. 4. 1

*The baptisme of Iohn the same with shauing, which the Apostles ministred both to the old writers Chrysostome and Augustine seuer the one from the other.*

Act. 2. 28

Iohn. 1. 29

Hom in

Matt. 14

Luke. 3. 3

Lib. 3. de bap.

contra Dona.

cap. 10.

Luke. 3. 16

the



the forgiuenes of finnes: what neede we to abate this title of commendatiō, when no necessitie compelleth vs vnto it? But if any man seeke for a difference out of the worde of God, he shall finde none other but this, that *John* baptised into him that was to come, the Apostles into him that had already presented himselfe.

Act. 19.4

*The baptising not diuerse because the graces of the spirite were diuerse which followed the ministration of Iohn, & of Christs Apostles, yea euen of the apostles before and after Christs ascensio.*  
Act. 8.14

Matt. 3.11.

Act. 2.8

8 As for this that more abundant graces of the Spirite were poured out since the resurrection of Christ, it maketh nothing to stablish a diuersitie of baptismes. For the baptisme which the Apostles ministred while he was yet conuerfant in earth, was called his: yet it had no larger plentifulnesse of the spirite, than the baptisme of *John*. Yea, euen after his ascension, the Spirite was not giuen to the Samaritans about the common measure of the faithfull before the ascension, although they were baptised into the name of Iesus, till *Peter* and *John* were sent vnto them to lay their handes vpon them. This onely thing, as I thinke, deceiued the olde writers, that they sayde that the baptisme of *John* was but a preparation to the baptisme of Christe, because they read, that they were baptised againe of *Paul*, which had once receiued the baptisme of *Iohn*. But how much they were herein deceyued, shall else where be plainly declared in place fit for it. What is it therefore that *Iohn* said, that he baptised in deede with water, but that Christ shoulde come which shoulde baptise with the holy Ghost, and with fire? This may in fewe wordes be asswoyed. For he meant not to put difference betweene the one baptisme and the other, but he compared his owne person with the person of Christ, saying that himselfe was a minister of water, but y Christe was the giuer of the holy Ghost, and shoulde declare his power by visible miracle the same day that hee shoulde sende the holy Ghost to the Apostles vnder fyrie tongues. What could the Apostles boast of more than this? What more could they also that baptise at this day? For they be onely ministers of the outward signe, and Christ is the author of the inward grace: as the same olde writers themselves do euery where teach, & specially *Augustine*, whose principall stay against the Donatistes is this, that what a one soeuer he be that baptiseth, yet onely Christ is ruler of it.

*The grace of mortification & purification assured vnto vs by baptisme shadowed so the people of Israel darkely vnder other figures,*  
1. Cor. 10.2  
Exod. 14.21

9 These things which we haue spoken both of mortification & of washing, are shadowed out in the people of *Israel*, whome for the same cause the Apostle saith to haue bene baptised in the cloud and in the sea. Mortifying was figured, when the Lord deliuering them out of the hande of *Pharao* and from cruell bondage, made for them a way through the red sea, and drowned *Pharao* himselfe, and the *Aegyptians* their enemies, that followed them harde at their backes, and were euen in their necks to ouertake them. For after the same maner also he promisseth to vs in baptisme, and by a signe giuen sheweth vs, that we are by his power brough forth and deliuered out of the thraldome of *Aegypt*, that is to say out of the bondage of sinne: that our *Pharao* is drowned, that is to say the diuel, although euen to also hee ceaseth not to exercise & wearie vs. But as that *Aegyptian* was not throwe downe into the bottome of the sea, but being ouerthrowen on the shore, did yet with terrible sight make the *Israelites* afraid, but could not hurt them: so this our enemy yet in deede threatneth, sheweth his weapons, is felt, but cannot ouercome. In the cloud was a signe of cleansing. For as the Lord couered

couered them with a cloude cast ouer them, and gaue them refreshing cold, least they should faint and pine away with too cruel burning of the sunne: so in baptisme wee acknowledge our selues couered and defended with the blood of Christ, least the seueritie of God, which is in deede an intollerable flame, should lie vpon vs. But although this mysterie was then darke & known to fewe: yet because there is none other way to obtaine saluation, but in those two graces, God would not take away the signe of them both from the old fathers, whome he had adopted to be heires.

10 Nowe it is cleare, how false that is which some haue lately taught, & wherein some yet continue, that by baptisme wee bee loosed and deliuered from originall sinne, and from the corruption which was from Adam spread abroad into his whole posteritie, and that wee bee restored into the same righteousnes and purenes of nature, which Adam should haue obtained, if he had stand fast in the same vprightnesse wherein he was first created. For such kinde of teachers neuer vnderstood what was originall sinne, nor what was originall righteousnesse, nor what was the grace of baptisme. But wee haue already proued, that originall sinne is the peruerfenesse and corruption of our nature, which first maketh vs guiltie of the wrath of God, and then also bringeth forth workes in vs, which the Scripture calleth the workes of the flesh. Therefore these two points are seuerally to be marked, namely that we being in all partes of our nature defiled and corrupted are already for such corruption only, holden worthily condemned & conuicted before God, to whome nothing is acceptable but righteousnes, innocencie and cleanness. Yea, & verie infants themselves bring their owne damnation with them fro their mothers wombe. Who, although they haue not yet brought forth the fruites of their iniquitie, yet haue the seede thereof inclosed within them. Yea, their whole nature is certaine seede of sinne, therefore it cannot but be hateful and abhominable to God. The faithfull are certified by baptisme y this damnation is taken away, and driuen from them: forasmuch (as wee haue already said) the Lord doth by this signe promise vs that full and perfect forgiveness is graunted both of the fault which should haue bene imputed to vs, & of the paine which wee should haue suffred for the fault: they take hold also of righteousnes, but such as the people of God may obtaine in this life, that is to say by imputation only: because the Lord of his owne mercie taketh them for righteous and innocent.

11 The other point is, that this peruerfenesse neuer ceaseth in vs, but continually bringeth forth new fruits, namely those workes of the flesh which we haue before described: none otherwise than a burning fornice continually bloweth out flame & sparckes, or as a spring infinitely casteth out water. For lust neuer vtterly dieth & is quenched in men, vntill being by death deliuered out of the bodie of death, they haue vtterly put off themselves. Baptisme in deede promisseth vs y our Pharois drowned, & the mortification of sin: yet not so y it is no more, or may no more trouble vs, but only that it may not overcome vs. For so long as we liue enclosed within this prison of our body, the remnants of sinne shall dwell in vs; but if we holde fast by faith the promise giuen vs of God in baptisme, they shall not beare rule nor reigne. But let no man deceiue himselfe: Let no man flatter himselfe in his

Num. 9. 14.

*Faithful men  
by baptisme not  
rid of originall  
sinne but certifi-  
ed first that con-  
demnation wher-  
unto the corrupti-  
on of their nature  
hath made them  
subiect is done  
away.*

Gal. 5. 12.

*Secondly that the  
workes of the  
flesh shal not beare  
rule and haue do-  
minion ouer them.*

OWNE



owne euil, when he heareth that sinne alway dwelleth in vs. These things are not spoken to this end, that they should carelesly sleepe vpon their sins, which are otherwise too much inclined to sinne: but onely, that they should not faint & be discouraged, which are tickled and pricked of their flesh. Let them rather think that they are yet in the way, and let them beleue y they haue much profited, when they feele that there is dayly somewhat minished of their lust, til they haue attained thither whither they traueil, namely to y last death of their flesh, which shalbe ended in the dying of this mortall life. In the meane time let them not cesse both to strue valiantly, and to encourage them to go forward, and to stirre them vp to full victorie. For this also ought more to whet on their endeouours, that they see y after that they haue long trauailed, they haue yet no small businesse remaining. This we ought to holde: we are baptised into the mortifying of our flesh, which is begon by baptism in vs, which we daily follow: but it shalbe made perfect when wee shall remove out of this life to the Lord.

12 Here we say no other thing, than the Apostle Paul in the seuenth Chapter to the Romanes most clearly setteth out. For after that he had disputed of free righteousness, because some wicked men did thereof gather, that we might liue after our owne lust, because we should not be acceptable to God by the deseruings of workes: he addeth, that al they that are clothed with the righteousness of Christ, are therewith regenerate in Spirite, & that of this regeneration wee haue an earnest in baptism. Hereupon he exhorteth the faithfull, that they suffer not sinne to haue dominion in their members. Now because he knewe that there is alway some weakenesse in the faithfull: that they should not therefore be discouraged, he adioyneth a comfort, that they are not vnder the lawe. Because againe it might seeme, that Christians might grow insolent, because they are not vnder the yoke of the lawe, he entreateth what maner of abrogating that is, and therewithal what is the vse of the lawe: which question he had nowe the seconde time differed. The summe is, that we be deliuered from the rigor of the lawe, that wee should cleaue to Christ: but that the office of the lawe is, that wee being conuincd of our peruersenes should confesse our owne weakenesse and miserie. Nowe forasmuch as that peruersenesse of nature doeth not so easily appeare in a prophane man, which followeth his own lustes without feare of God: he setteth an example in a man regenerate, namely in himselfe. Hee saith therefore that he hath a continuall wrestling with the remnants of his flesh, and that he is holden bounde with miserable bondage, that he cannot consecrate himselfe wholly to the obedience of the law of God. Therefore he is compelled with groning to crie out. Vnhappy am I. Who shal deliuer me out of this body subiect to death? If the children of God be holden captiue in prison so long as they liue, they must needes be much carefully grieved with thinking vpon their owne perill, vnlesse this feare be met withal. Therefore he adioyneth to this vse a comfort, that there is no more damnation to them that are in Christ Iesu. Where he teacheth, that they whom the Lord hath once receiued into fauour, engrafted into the communion of his Christ, hath by baptism admitted into y fellowship of his church, while they continue in the faith of Christ, although they bee besieged offinne

*Baptisme according to Sainst Paul the earnest of our regeneration, the weakenesse of our nature hereunto, & the greatnesse of our comfort notwithstanding this weakenesse.*

Rom. 6. 14.

Rom. 7. 24.

Rom. 8.



of sinne, yea and carie sinne about within them, yet are acquitted from guiltines & condemnation. If this be the simple and naturall exposition of *Paul*, there is no cause why we should seeme to teach any new vnwonted thing.

13 But Baptisme so serueth our confession before men. For it is a marke, whereby we openly professe that we should be accounted among the people of God: whereby we testifie that we agree with all christians into the worshipping of one God and into one religion: finally wherby we openly affirme our faith: that not only our hearts should breath out the praise of God, but also our tongue, and al the members of our body shoulde founde it out with such vtterances as they be able. For so, as we ought, all our things are employed to the seruice of the glorie of God, wherof nothing ought to be void, and other may by our example be stirred vp to the same endeouours. Heere vnto *Paul* had respect, when hee asked the Corinthians whether they had not bene baptised into the name of Christ: meaning verily, that euen in this that they were baptised into his name, they auowed themselves vnto him, swore to his name, and bound their faith to him before men, that they could no more confesse any other, but Christ alone, vnlesse they would forsake the confession which they had made in baptisme.

14 Now sith it is declared what our Lorde had regard vnto in the institution of baptisme: it is plaine to iudge what is the way for vs to vse and receiue it. For so farre as it is giuen to the raising, nourishing and confirming of our faith, it is to be taken as from the hande of the author himselfe: wee ought to hold it certaine and fully perswaded, that it is he which speaketh to vs by the signe, that it is he which cleanseth vs, washeth vs, & putteth away the remembrance of our sinnes, that it is he which maketh vs partakers of his death, which taketh away from Satan his kingdome, which feebleth the forces of our lust, yea which groweth into one with vs, that being clothed with him we may be reckoned the children of God: that these things, I say, he doth inwardly so trulie and certainly performe to our soule, as wee certainly see our bodie outwardly to be washed, dipped, and clothed. For this either relation, or similitude, is the most sure rule of Sacramentes: that in bodily things we should behold spiritual things, as if they were presently set before our eyes, forasmuch as it hath pleased the Lord to represent them by such figures: not for that such graces are bound and enclosed in the Sacrament, that they should be giuen vs by the force thereof: but onely because the Lorde doth by this token testifie his will vnto vs, that is, that he will giue vs all these things. Neither doth he onely feede our eyes with a naked sight, but he bringeth vs to the thing present, and together fulfilleth that which it figureth.

15 Hereof let *Cornelius* the captaine be an example, which was baptised, hauing before receiued forgiuennesse of sinnes and visible graces of the holy Ghost: seeking not by baptisme a larger forgiuennesse but a more certain exercising of sayth, yea an encrease of confidence by a pledge. Peraduenture some man will obiect: why therefore did *Ananias* say to *Paul*, that he should wash away his sinnes by baptisme, if sinnes bee not washed away by the power of baptisme it selfe? I answer: We are sayd to receiue, to obtaine, to get that which so farre as concerneth the feeling of our sayth, is giuen vs

*Baptisme the badge of our profession.*

1. Cor. 1.2

*The author of baptisme is also the worker of the grace spiritual therein figured not inclosed.*

*Cornelius and Paul by baptisme not indued with grace but assured that they were endued through faith, without which baptisme doth but testifie our vnthankfulness.*  
Act. 10.48.  
Act. 9.37

of the Lord, whether he doe then first testifie it, or being testified doth more and certainlier confirme it. This therfore only was the meaning of *Ananias*: that thou maiest be assured *Paul*, that thy sinnes are forgiven thee, be baptised. For the Lorde doth in baptisme promise forgiveness of sins: receiue this, and be out of care. Howbeit I meane not to diminish the force of baptisme, but that the thing and the truth is present with the signe, so farre as G O D worketh by outwarde meanes. But of this Sacrament, as of all other, we obtaine nothing but so much as we receiue by Fayth. If we want faith, it shall be for a witnesse of our vnthankfulnessse, whereby we may be declared guilty before God, because we haue not beleued the promise there giuen. But so far as it is a signe of our confessiō, we ought by it to testifie that our affiance is in the mercy of God, and our cleanness is in the forgiveness of sinnes, which is gotten vs by Iesus Christ: and that by it we enter into the Church of Christ, that wee may with one consent of Fayth and charitie liue of one minde with all the saythfull. This laste pointe did *Paule* meane, when he saith that we are all baptised in one Spirit, that wee may be one body.

1. Cor. 12. 13

*Nothing added  
unto or taken  
from baptisme by  
their unworthinesse  
or unworthinesse  
which are mini-  
sters of it: & ther-  
fore rebaptization  
not so receiued.*

16 Now if this be true which we determine, that a Sacrament is not to be waied according to his hande of whom it is ministred, but as of the very hand of God, from whom without doubt it proceeded: hereupon we may gather that nothing is added to it nor taken from it by the worthynesse of him by whose hand it is deliuered. And euen as among men, if a letter be sent, so that the hand & the seale be wel knownen, it maketh no matter who or what manner of man bee the carrier: so it ought to suffice to acknowledge the hande and seale of the Lorde in his Sacramentes, by what carrier soeuer they be brought. Hereby the errour of the Donatistes is very well confuted, which measured the force and value of the Sacrament by the worthines of the minister. Such at this day are our Catabaptistes, which deny that wee be rightly baptised, because we were baptised by wicked men & idolaters in the popish kingdome: therefore they furiously cal vpon vs to be baptised againe. Against whose follies we shalbe armed with a reaso strong enough. If we think that we were professed by baptisme not into the name of any man, but into the name of the Father, the Sonne, and the hollye Ghost, and that therefore it is not the baptisme of man, but of G O D, of whomsoever it bee ministred. Although they were neuer so much ignorant or despisers of God and all godlinesse, which baptised vs, yet they did not baptise vs into the fellowshippe of their owne ignorance or sacrilege, but into the sayth of Iesus Christ: because they called not vpon their owne name, but the name of GOD, nor baptised vs into any other name. Nowe if it were the baptisme of God, it hath verily enclosed in it a promise of the forgiveness of sinnes, the mortifying of the flesh, the spiritual quickning, and the partaking of Christ. So it nothing hindered the Iewes, to haue bene circumcised of vncleane priestes and apostataes: neither was the signe therefore voyde, that it needed to be done of newe: but it was sufficient to returne to the naturall beginning. Where they obiecte that baptisme ought to bee celebrate in the assemblies of the godly, that prouoeth not, that that which is faulty in part, should destroy the whole force thereof. For when we teache what

Mat. 28. 19



what ought to be done that baptisme may be pure, and void of all defiling, we doe not abolish the ordinance of God, although idolaters corrupt it. For when in old time Circumcision was corrupted with many superstitions, yet it ceased not to be taken for a signe of grace: neither did *Josias* and *Ezechias*, when they gathered out of all *Israel* them that had departed from God, call them to a seconde Circumcision.

17 Nowe whereas they aske vs, what faith of ours hath yet followed baptisme in certaine yeares past, that they might thereby prooue that the baptisme is voyde, when it is not sanctified vnto vs, but by the worde of promise receiued by faith: to this question we answere that we in deede beeing blinde and vnbeleeuing, did in a long time not holde fast the promise giuen vs in baptisme: yet the promise it selfe, for as much as it was of God, continued alway stayed fast, and true. Although all men beliers and faithbreakers, yet God ceaseth not to be true: although all men be lost, yet Christ remaineth saluation. We confesse therefore that Baptisme, for that time profited vs nothing at all: forasmuch as in it  $\bar{y}$  promise offered vs, without which baptisme is nothing, lay nothing regarded. Nowe sith by the grace of God, wee haue begonne to waxe wiser, we accuse our owne blindnesse and hardnesse of heart, which haue so long beene vnthankfull to his so great goodnesse. But wee beleuee that the promise it selfe is not vanished away: but rather thus we consider, God by baptisme promiseteth the forgiuenesse of sins, and sith hee hath promised it, will vndoubtedly performe it to all that beleuee it. That promise was offered vs in baptisme: by faith therefore let vs embrace it. It hath in deede long beene buried from vs because of infidelitie: nowe therefore let vs receiue it by faith. Wherefore where the Lorde calleth the Iewish people to repentance, hee giueth them no commaundement of a seconde Circumcision, which being (as we haue saide) circumcised with a wicked and vngodly hande, liued a certaine time intangled with the same wickednesse. But he earnestly calleth vpon the onely turning of the heart. Because, howe soeuer the couenant was broken of them, yet the signe of the couenant, by the ordinance of the Lorde, remained alway stedfast and inuio-  
lable. Therefore with the onely condition of repentance they were restored into the couenaunt which the Lorde had once made with them in circumcision: which yet being receiued by the hand of a leaguebreaker priest, so much as in them lay, they had defiled againe, and the effect whereof they had quenched.

18 But they thinke that they shake a fiery dart at vs, when they alleadge that *Paul* rebaptised them which were once baptised with the baptisme of *John*. For if by our owne confession, the baptisme of *John* was altogether the same that ours is nowe: euen as they hauing beene before peruerfly instructed, when they were taught the true faith, they were againe baptised into it: so that baptisme, which was without true Doctrine, is to be taken for nothing, and we ought to be newly baptised againe into  $\bar{y}$  true religion, where-  
with we are nowe first instructed. Some thinke, that there was some wrongfully affectioned man to *John*, which had entred them with their first baptisme rather to a vaine superstition. Of which thing they seeme to gather a  
coniecture hereupon, because they confessed themselves to bee utterly

*Baptisme not  
made void by their  
remaining a long  
time in blindness  
that are baptised.*

Rom. 3.3.

*They whom  
John had baptised  
not rebaptised by  
Paul.  
Act. 19.3.*

igno-



ignorant of the Holy Ghost: whereas *Iohn* verily woulde neuer haue sent away from himselfe scholers so vntaught. But neither is it likely that the Iewes although they had not beene baptised at all, were destitute of all knowledge of the holy Ghost, which is famously spoken off by so many testimonies of the scripture. Whereas therefore they aunswere that they knowe not whether there bee a hoy Ghost, it is to be vnderstanded as if they had said that they haue not yet heard, whether the graces of the Spirit, of which *Paul* asked them, were giuen to the Disciples of Christ. But I graunt that that was the true baptisme of *Iohn*, and all one and the selfe same with the baptisme of Christe: but I denie that they were baptised againe. What then meane these wordes, they were baptised in the name of Iesus? Some doe expounde it, that they were but instructed of *Paul* with true doctrine. But I had rather vnderstande it more simplie, to bee the baptisme of the holy Ghost, that is to say, that the visible graces of the Spirit were giuen them by the laying on of handes: which to bee expressed by the name of baptisme, is no newe thing. As on the day of Pentecost it is saide, that the Apostles remembred the wordes of the Lorde, concerning the baptisme of fire and of the spirit. And *Peter* saith that the same came to his remembrance, when hee sawe those graces powred out vpon *Cornelius*, and his housholde and kinred. Neither is that contrarie which is after adioyned, When he had laid his handes on them, the Holy Ghost came downe vpon them. For *Luke* doeth not tell of two diuerse thinges: but followeth the manner of telling commonly vsed among the Hebrewes, which do first propound the summe of the matter, and then doe set it out more at large. Which euery man may perceiue by the very framing together of the wordes. For hee saith, When they had hearde these thinges, they were baptized in the name of Iesus. And when *Paul* had laide his handes vpon them, the holy Ghost came downe vpon them. In this latter sentence is described, what manner of baptisme that was. If ignorance doe so corrupt a former Baptisme, that it must bee amended with a second baptisme: the Apostles should haue beene rebaptised first of all, which in whole three yeares after their baptisme, had scarcely tasted anie small parcel of purer doctrine. And now among vs what riuers might suffice to renewe so many washings, as there be ignorances by the mercie of the Lord daily amended in vs?

*Accessarie in-  
ventions of men  
added vnto Chri-  
stes institution of  
baptisme.*

19 The force, dignitie, profit, and end of the mysterie if I be not deceiued, ought by this time to bee plaine enough. So much as concerneth the outwarde signe, I would to God the naturall institution of Christe had preuailed so much as was meete, to restrain the boldnes of men. For, as though it were a contemptible thing to be baptised with water according to the precept of Christ, there is inuented blessing, or rather inchaunting, to defile y<sup>e</sup> true halowing of y<sup>e</sup> water. Afterward was added a taper with chresme: but the blowing semeth to open the gate to baptisme. But although I am not ignorant, howe auncient is the beginning of this added packe: yet it is lawfull both for me and all the godly to refuse whatsoeuer things men haue presumed to adde to the ordinance of Christ. When Satan saw that by the foolish light credite of the worlde at the verie beginnings of the Gospell his deceits were easily receiued, he brake forth into grosser mockeries. Hereupon spir-  
tle,

ele, & like trifles, were onely brought in with vnbrideled libertie to the reproch of baptisme. By which experiences let vs learne that nothing is either holier, or better, or safer, than to be content with the authoritie of Christ alone. How much better therefore was it, leauing stagelike pompes, which dafell the eyes of the simple, and dull their mindes, so oft as anie was to be baptised, that he should be presented to the assemblie of the faithful, and be offered to God, the whole Church looking on as a witnesse: & praying ouer him: that the confession of faith should be rehearsed, wherewith he that is to be catechised should be instructed: that the promises shoulde bee declared which are contained in Baptisme: that the instructed shoulde be baptised in the name of the Father, and the sonne, and the holie Ghost: at length that he be sent away with praiers and thankesgiuing. So is nothing omitted that might make to the matter, and that the onely ceremonie which proceeded from God the author thereof, should most clearly shine, beeing not ouerwhelmed with anie forreine filthines. But whether he be wholly dipped which is baptised, & that thrise or once, or whether he be but sprinkled with water onely powred vpon him, it maketh very little matter: but that ought to be at libertie to Churches according to the diuersitie of countries. Howbeit the verie worde of baptizing signifieth to dip, and it is certaine that the maner of dipping was vsed of the old Church.

20 This also pertaineth to the purpose, to knowe that it is done amisse if priuate men take vpon themselues the administration of baptisme. For as well the distribution of this as of the supper is a part of the ecclesiastical ministerie. For Christ did not commaunde women, nor yet euerie sort of men, that they should baptize: but whom he had ordained his Apostles, to them he gaue this commandement. And when he commanded his disciples to do that in the ministration of the Supper which they had seene him do, when he executed the office of a right distributor: he would without doubt, that they shoulde therein follow his example. As for this that in many ages past, yea and in a maner at the verie beginning of the Church, it hath beene received in vse, yllay men might baptise in peril of death, if the minister were not present in time. I see not with howe strong a reason it may be defended. The very old fathers themselues, which either helde or suffered this maner, were not sure whether it were wel done. For *Augustine* seemeth to haue this doubt, when he saith: Although a lay man compelled by necessitie doe giue baptisme, I can not tell whether a man may godlily saie that it ought to bee iterate. For if it be done when no necessitie compelleth, it is the vsurping of an other mans office: but if necessitie enforceth, it is either none or a veniall sinne. Moreover of women it was decreed without any exception in the Councell at *Carthage*, that they shoulde not presume to baptize at all. But there is daunger, least if hee which is sicke shoulde die without baptisme, hee shoulde bee deprived of the grace of regeneration. Not so, God pronounceth that hee adopteth our infanties to bee his owne, before they bee borne, when hee promisseth that hee will be a God to vs and to our seed after vs. In this worde is contained their saluation. Neither shall anie man dare to bee so reprochfull against God, to denie that his promise is of it selfe sufficient to worke the effect thereof. Howe much harme that doctrine

*Baptisme not to be administered by priuate men.*

*Lib. contra epi. parm. 2. cap. 23. Cap. 6.*

being euil expounded, y baptisme is of necessitie to saluation, hath brought in, fewe doe marke: and therefore they take lesse heede to themselves. For where this opinion is growen in force, that all are left to whom it hath not happened to be wathed with water, our state is worse thā the state of y old people, as though the grace of God were now more narrowly strengthened than it was vnder the lawe. For Christ shall be thought to bee come, not to fulfill the promises, but to abolish them: forasmuch as the promise which then was of it selfe effectuall enough to giue health before the eighth daie, now should not be of force without helpe of the signe.

21 But howe the custome was before that *Augustine* was borne, first is gathered of *Terullian*, that it is not permitted to a woman to speake in the Church, nor to teach, nor to baptise, nor to offer, that shee shoulde not claime to her selfe the executiō of any mans office, much lesse of the priests. Of the same thing *Epiphanius* is a substantiall witnesse, where he reprocheth *Marcion*, that he gaue women libertie to baptise. Neither am I ignoraunt of their answere which thinke otherwise, that is, that common vie much defereth from extraordinarie remedy, when extreeme necessitie inforceth: but when he pronouncing that it is a mockerie to giue women libertie to baptise, excepteth nothing, it sufficiently appeareth that he cōdemneth this corruption, so that it is by no color excusable. Also in the third booke, where teaching that it was not permitted euen to the holy mother of Christ, he addeth no restrainte.

*Sephora no president for womens taking vpon them so baptise.*  
Exod. 4. 25

22 The example of *Sephora* is vnseasonable alleaged. For whereas the Angell of God was appeased, after that she taking a stone, circumcised her sonne, thereuppon it is wrongfully gathered that her doing was allowed of God. Otherwise it ought to bee saide, that the worshipping which the nations that were brought out of *Affyria* raised vp, pleased God. But by other strong reasons it is prooued, that that which a foolish woman did, is wrongfully drawn to an example of imitation. If I should say that it is a certaine singular case, which ought not to be made an example, & specially y sith it is no where red that in olde time there was giuen to the priestes a speciall cōmaundement to circumcise, the order of circumcision and Baptisme is vnlike: this shoulde bee strong enough to confute them. For the wordes of Christ are plaine: Goe ye, teach all nations, and baptise. When he ordeined the selfe same men publishers of the Gospel, and ministers of Baptisme: and none (as the Apostle witnesseth) doeth take honour vpon himselfe in the Church, but he that is called as *Aaron*: whosoever without lawfull calling baptiseth, he rusheth into an other mans office. Euen in the smallest thinges, as in meate and drinke, whatsoeuer we enterprise with a doubtful conscience, *Paul* openly crieth out to be sinne. Therefore in womens baptising is much more grieuously sinne, where it is euident that they brake the rule appointed by Christe, forasmuch as wee knowe that it is vnlawfull to plucke in sunder those things that God conioyneth. But al this I passe ouer. Onely I would haue the readers to note, that *Sephoraes* purpose was nothing lesse, than to doe any seruice to God. Seing her sonne to bee in danger, she grudgeth, and murmured, and not without stomacking threwe the foreskinne vpon the ground, she so taunted her husbande, y she was also an-  
grie

Matt. 28. 19.

Heb. 5. 4.  
Rom. 14. 23.



gry with God. Finally it is plaine that al this came of a furiousnesse of mind, because she murmured against God and her husband, for that she was compelled to shed the blood of her sonne. Moreouer if she had in al other things behaued her selfe well, yet herein is an vnexcusable rash presumption y she circumcised her sonne, her husband being present, not any priuate man, but *Moses* the principall prophet of God, than whom there neuer rose any greater in *Israell*; which was no more lawfull for her to doe, than at this day it is for women in the sight of the bishoppe. But this controuersie shall by and by be easily taken away by this principle, that infantes are not debarred from the kingdome of heauen, who it happeneth to depart out of this present life before that it be granted them to be dipped in water. But it is alre dy proued that no small wrong is done to the couenant of God, if we do not rest in it, as though it were weake of it selfe: where as the effect thereof hangeth neither vpon baptism, nor vpon any additions. There is afterward added to it a Sacrament like a seale, not that it bringeth effectualnes to the promise of God as to a thing weake of it selfe, but onely confirmeth it to vs. Whereupon foloweth, that the children of the faithfull are not therefore baptised, that they may then first be made the children of God, which before were strangers from the Church, but rather that they be therefore receiued by a solemne signe into the Church, because by the benefit of the promise they did already belong to the body of Christ. Therefore if in omitting the signe there be neither slouthfulnesse, nor contempt, nor negligence, wee are free from all danger. It is therefore much more holie, to giue this reuerence to the ordinance of God, that we seeke sacramentes from no where else, than where the Lord hath left them. When we may not haue them of the Church, the grace of God is not so bound to them, but that we may obtain them by faith out of the word of the Lord.

### The xvi. Chapter.

*That the Baptisme of infants doth verie well agree with the institution of Christ and the nature of the signe.*

**B**Vt forasmuch as in this age, certaine phrentike Spirites haue raised vp sore troubles in the Church for the Baptisme of infantes, and do not yet cease to turmoile: I can not choose but I must ioyne here an addition to restrain their furiousnesse. If peraduenture it shall seeme to some man to bee very much too long, let him (I beseech him) weigh with himself, that we ought so much to esteeme the purenesse of doctrine in a most great matter, together with the peace of the Church, that nothing ought to be lothsomely receiued, which may auail to procure them both. Beside that, I so studie to frame this discourse, that it shalbe of no small importance to the clearer declaration of the mysterie of Baptisme. They assaile the baptisme of infants with an argument indeede fauourable in shew, saying that it is grounded vpon no institution of Christ, but that it was brought in only by the boldnes of men, and peruerse curiousnesse, & then afterward with sonde easinesse rashly receiued in vse. For a Sacrament, vnlesse it rest vpon a certaine foundation of the word of God, hangeth but by a threede. But what if, when the

*The baptizing of infants not deused and receiued onely by the rashnes of men without warrant fro God himselfe.*

matter is well considered, it shall appeare that the Lords holie ordinance is falsly and vniustly charged with such a slander: Let vs therefore search out the first beginning of it. And if it shall appeare, that it was deuised by the onlie rashnesse of men, then bidding it farewell, let vs measure the true obseruation of baptisme by the onely will of God. But if it shalbe prooued that it is not destitute of his certaine authoritie, we must beware, least in pinching the holie ordinances of God, we be also slanderous against the author himselfe.

*The right consideration of baptisme grounded vpon the promise and spirituall myserie thereof not vpon the outward ceremonie alone.*

2 First it is a doctrine well enough knowen, and confessed among all the godly, that the right consideration of the signes, consisteth not onelie in the outward Ceremonies: but principally hangeith vpon the promise, and vpon the spirituall mysteries, for figuring whereof the Lord ordeineth the Ceremonies themselves. Therefore hee that will perfectly learne of what value baptisme is, to what ende it tenderth, finally what it is: let him not stay his thought vpon the element and bodily sight: but rather let him raise it vp to the promises of God, which are therein offered vs, and to the inward secrets which are therein represented vnto vs. He that knoweth these thinges, hath attained the sound trueth of baptisme, and the whole substance thereof as I may so call it: and thereby also he shalbe taught, what is the reason, & what is the vse of the outward sprinkling. Againe hee that contemptuously passing ouer these, shall haue his minde wholly fastened and bound to the visible Ceremonie, shall vnderstande neither the force nor propertie of baptisme: nor yet so much as this, what the water meaneth, or what vse it hath. Which sentēce is proued with so many & so cleere testimonies of scripture, that we neede not at this present to rartie long about it. Therefore it remaineth now, that we seeke out of the promises giuen in baptisme, what is the force and nature of it. The scripture sheweth, that the cleansing of sinnes, which we obtaine of the blood of Christ, is here first shewed: then the mortifying of the flesh, which standeth vpon the partaking of his death, by which the faithfull are regenerate into newnesse of life, yea and into the fellowship of Christ. To this summe may be referred whatsoeuer is taught in the Scriptures concerning baptisme: sauing that beside this it is a signe to testifie religion before men.

*The vse of circumcision vnder the law.*

Gen. 17. 10.

Matt. 23. 32  
Luk. 20. 38.  
Eph. 2. 12,

3 But forasmuch as before the institution of baptisme, the people of God had circumcision in stead thereof: let vs see what these two signes differ the one from the other, and with what likenesse they agree together. Wherevpon may appeare what is the relation of the one to the other. Where the Lorde gave circumcision to Abraham to be kept, he telleth him before, that he would be God to him and to his seede: adding, that with him is the flowing store and suffisance of all thinges, that Abraham shoulde account that his hand should be to him a spring of all good thinges. In which wordes the promise of eternall life is contained, as Christ expoundeth it, bringing an argument from hence to proue the immortalitie of the faithfull, and the resurrection. For God (saith he) is not the God of the dead, but of the liuing. Wherefore Paul also shewing to the Ephesians from what destruction the Lorde had deliuered them, gathereth by this that they had not bene admitted into the couenant of circumcision, that they were without Christ,

with.

without God, without hope, strangers from the testaments of the promise: all which things the covenant it selfe contained. But the first access to God, the first entrie to immortall life, is the forgiveness of sinnes. Whereupon is gathered, that this forgiveness answereth to the promise of baptism concerning our cleansing. Afterward the Lorde taketh covenant of *Abraham* that he should walke before him in purenesse & innocencie of heart which belongeth to mortifying or regeneration. And that no man should doubt, that circumcision is a signe of mortifying, *Moses* in another place doth more plainly declare it, whē he exhorteth the people of *Israel*, to circumcise the vncircumcised skin of the heart, because they were leuerally chosen to be the people of God out of all the nations of the earth. As God, where he adopteth the posteritie of *Abraham* to his people, commaundeth them to be circumcised: so *Moses* pronounceth that the heartes ought to be circumcised, declaring verily what is the trueth of this circumcision. Then that no man should endeavour toward it by his owne strength, he teacheth that they neede the grace of God. All these things are so often repeated of the prophets, that I neede not to heape into this place many testimonies which do each where offer themselves. We haue proued therefore, that in circumcision a spiritual promise was vttered to the fathers, such as in baptism is giuen: for as much as it figured to them the forgiveness of sinnes, & the mortifying of the flesh. Moreouer as we haue taught that Christ is the foundation of baptism, in whome both these things remaine: so it is euident that he is also of circumcision. For he is promised to *Abraham*, and in him the blessing of all nations. To the sealing of which grace, the signe of circumcision is added.

Deut. 10. 16.

Deut. 30. 6.

4 Now we may easily see, what there is like in these two signes, or what there is differing. The promises, whereupon wee haue declared that the power of the signes consisteth, is al one in both, namely of the fatherly fauor of God, of the forgiveness of sinnes, of life everlasting. Then, the thing figured also is all one and the same, namely regeneration. The foundation whereupon the fulfilling of these things standeth, is al one in both. Wherefore there is no difference in the inward mystrie, whereby the whole force and propertie of the Sacramentes is to be weighed. The vnlikelines that remaineth, lieth in the outward Ceremonie, which is the smallest portion: whereas the chiefest part hangeth vpon the promise and the thing signified. Therefore we may determine, that whatsoever agreeth with circumcision, doeth also belong to baptism, except the difference of the visible Ceremonie. To this relation and comparison, the Apostles rule leadeth vs by the hande, whereby wee are commanded to examine all exposition of Scripture by the proportion of faith. And truly the trueth doth in this behalfe almost offer it selfe to be felt. For as circumcision, because it was a certaine token to the Iewes, whereby they were certified that they were chosen to bee the people and householde of GOD and they againe on their behalves professed that they yeelded themselves to GOD was their first entrie into the Church: so nowe also wee by baptism enter into profession of God, that wee maie bee reckoned among his people, and mutually sweare to his name. Whereby it appeareth out of controuersie, that baptism

*The agreement and  
difference be-  
tweene circum-  
cision & baptisme*

Rom. 12. 3.



is come into the place of circumcision, that it maye haue the same office with vs.

*Infants being partakers of the spirituall grace may not be denied the outwarde signe of baptisme more than Jewish children circumcision.*

5 Nowe if we list to search out, whether baptisme be lawfully communicate to infantes: shall wee not say that hee doth too much play the foole, yea dote, which will rest onely vpon the element of water, and the outwarde obseruation, but cannot abide to bende his minde to the spirituall mysterie? Whereof if there be any consideration had, it shall without doubt certainly appeare that Baptisme is rightfully giuen to infantes, as the thing that is due vnto them. For the Lorde in olde time did not vouchsafe to admit them to circumcision, but y<sup>e</sup> he made them partakers of al those thinges which were then signified by circumcision. Otherwise he should with meere deceites haue mocked his people, if he had fed them with deceitfull signes, which is horrible euen to be hearde of. For he pronounceth expresly, that the circumcision of a little infant should be in steede of a seale to seale the promise of the covenant. But if the covenant remaine vnbroken and stedfast, it doth at this day no lesse belong to the children of Christians, than vnder the olde testament it pertained to the infantes of the Iewes. But if they be partakers of the thing signified, why shall they be debarred from the signe? if they haue the truth, why shall they be put backe from the figure? Although the outward signe cleaue fast together with the worde in the Sacrament, so that they can not be plucked in sunder: yet if they be seuerally considered, whether of them, I pray you, shall wee esteeme of more value? Truly such wee see that the signe serueth the worde, wee must say that it is vnder it, and must set it in the inferiour place. Sith therefore the worde of Baptisme is extended to infantes: why shall the signe, that is to say, the addition hanging to the worde, be debarred from them? This one reason, if there were no more, were abundantly enough to confute all them that will speake to the contrarie. That which is objected, that there was a day certainly set for circumcision, is altogether but a shift. We graunt that wee bee not now bounde to certaine dayes, like the Iewes: but when the Lorde howsoeuer he certainly appointeth no day, yet declareth that hee is pleased that infants should with a solemne formall vsage bee receiued into his covenant: what seeke we more?

*The children of Christian parentes being holy seede as Abrahams were, as necessarily the one bound to be baptised as the other to be circumcised.*

6 Howebeit the scripture openeth vnto vs yet a certainer knowledge of the truth. For it is most euident, that the covenant which the Lord once made with *Abraham*, is at this day no lesse in force to Christians, than it was in old time to the Iewish people: yea and that this word hath no lesse respect to Christians, than it then had respect to the Iewes. Vnlesse perhappes wee thinke, that Christ hath by his coming diminished, or cut short the grace of his father. Which saying is not without abominable blasphemie. Wherefore as euen the children of the Iewes were called a holy seede, because being made heires of the same covenant they were made differing from the children of the vngodly: for the same reason euen yet also the children of Christians are accompted holy, yea although they bee the issue but of one parent faithfull: and (as the Apostle witnesseth) they differ frō the vncleane seede of Idolaters. Nowe when the Lorde immediately after the covenant made with *Abraham*, commaunded the same to bee sealed in infantes with

with an outward Sacrament: what cause will Christians alleadge, why they shoulde not at this daie testific and seale the same in their children? Neyther let any man object against me, that the Lorde commaunded his covenant to be confirmed with no other signe than of circumcision, which is long agoe taken away. For wee haue in readinesse to answere, that for the time of the olde testament he ordeined circumcision to confirme his covenant: but circumcision being taken away, yet alway remaineth the same manner of confirming which we haue common with the Iewes. Wherefore wee must alway diligently consider what is common to both, & what they haue seuerall from vs. The couenaunt is common, the cause of confirming it is common. Onely the manner of confirming is diuerse, because circumcision was that to them, in place whereof baptisme hath succeeded among vs. Otherwise if the testimonie whereby the Iewes were assured of the saluation of their seed, be taken away from vs, it should be brought to passe by the coming of Christ, that the grace of God should be darker and lesse approoued by testimonies to vs, than it was before to the Iewes. If that cannot be saide without extreme slander of Christ, by whom the infinite goodnesse of the Father hath more clearly and liberally than euer heretofore beene poured forth vpon the earth, and declared to men: wee must needs graunt, that it is at the least not more pinchingly to bee suppressed, nor to be set forth with lesse testimonie, than it was vnder the darke shadowes of the lawe.

7 Wherefore the Lorde Iesus, minding to shewe a token whereby the worlde might vnderstande that hee was come rather to enlarge than to limit the mercie of God, gently embraced children offered vnto him, rebuking the disciples which went about to forbid them to come to him: forasmuch as they did leade those, to whom the kingdome of heauen belongeth, away from him by whom alone the entrie is open into heauen. But (will some man say) what like thing hath baptisme with this embracing of Christ? For neither is it reported that he baptised them, but that he receiued them. embraced them, and wished them well. Therefore if we list to follow his example, let vs help infants with prayer, but not baptise them. But let vs weigh the doings of Christ somewhat more heedfully, than such kind of men doe. For neither is this to be lightly passed ouer, that Christ commaundeth infants to be brought vnto him, adding a reason why, because of such is the kingdome of heauen. And afterward he witnesseth his will with deede, when embracing them he commendeth them to his Father with his prayer and blessing. If it be meere that infanties be brought to Christ, why is it not also meere that they be receiued to baptisme, the signe of our communion and fellowship with Christ? If the kingdome of heauen be theirs, why shall the signe be denied them, whereby there is as it were an entrie opened into the Church, that beeing admitted into it they maie be adnumbred among the heires of the heauenly kingdome? How vniust shall we be, if we driue awaie them whom Christ calleth vnto him? if we spoyle them, whom hee garnisheth with his gifts? if we shut out them whom he willingly receiueth? But if wee will examine how much that which Christ there did, differeth from baptisme, yet of how much greater price shall wee haue baptisme, (where-

*Infants embraced, prayed for, reformed the heires of the kingdom of heauen by our Saviour Christ, and therefore not to be excluded from baptisme.*  
Mat. 9. 3.



by wee testifie that infants are contained in the couenant of God) than receiuing, embracing, laying on of handes, and prayer, whereby Christ himselfe being present: declareth that they both are his, and are sanctified of him? By the other cauillations, wherby they labour to mock out this place, they do nothing but bewray their owne ignorance. For they gather an argument of this which Christ saith. Let little ones come to me, that they were in age good bigge ones which were alreadie able to goe. But they are called of the Euangelistes, *brephe*, and *paidia*, by which wordes the Greekes doe signifie babes yet hanging on the brestes. Therefore this worde (to come) is simply set for (to haue access.) Loe what snares they are compelled to make, which are growen hard against the trueth. Now where they say, that the kingdome of heauen is not giuen to them, but to such as bee like them, because it is said to be of such, not of them: that is no sounder than the rest. For if that be graunted, what maner of reason shall the reason of Christ be, whereby he meaneth to shew, that infants in age are not strangers from him? When he commaundeth that infants be suffered to haue access vnto him, nothing is plainer than that verie infancie indeede is there spoken of. And that this shoulde not seeme an absurditie, he by and by addeth: of such is the kingdome of heauen. But if it must needs bee that infants be comprehended herein, it must be plaine that by this worde (such) are meant verie infants themselves, and such as be like them.

*Though it bee  
not expressly men-  
tioned in scrip-  
ture what in-  
fants were bap-  
tised by the Apo-  
stles: yet when  
they are reported  
to haue baptised  
families, wee haue  
no reason to think  
that the children  
in suche families  
were not baptised:  
no writer so old  
that maketh not  
the baptisme of  
infants as ancient  
as the Apostles  
times.*

Act. 16. 15. & 23

*The fruite that  
commeth by bap-  
tisme both to chil-  
dren presented, &  
so such also as pre-  
sent them there-  
vnto,*

8 Nowe there is no man that seeth not, that baptisme of infants was not framed by man, which is vpholden by so great approouing of Scripture. Neither doe they colourably enough play the fooles, which obiekt that it is no where founde, that any one infant was baptised by the handes of the Apostles. For although it bee not expressly by name rehearsed of the Euangelistes: yet because againe they are not excluded, so oft as mention happeneth to be made of the baptising of any householde: who, vnlesse hee bee madde, can reason thereupon that they were not baptised? If such argumentes were of anie force, women shoulde be forbidden to partake of the Lordes supper, whom wee reade not to haue beene receiued vnto it in the time of the Apostles. But heere we bee content with the rule of faith. For when wee consider, what the institution of the Supper requireth, thereby also wee maie easily iudge to whom the vse thereof ought to bee communicated. Which we obserue also in baptisme. For when we marke, to what end it was ordeined, we euidently espie, that it belongeth no lesse to infants, than to elder folkes. Therefore they cannot be deprived of it, but that the wil of the author must be manifestly defrauded. But whereas, they spread abroad among the simple people, that there passed a long row of yeaeres after the resurrection of Christ, in which the baptisme of infants was vnknown: therein they most fowly do lie. For there is no writer so eld, that doth not certainly refferre the beginning thereof to the time of the Apostles.

9 Nowe remaineth that we briefly shewe, what fruite commeth of this obseruation, both to the faithfull which present their children to the Church to be baptised, and also to the infants themselves that bee baptised with the holy water: that no man shoulde despise it as vnprofitable or idle. But if it come in any mans minde, vpon this pretence to mocke at the baptisme



baptisme of infants, he scorneth the commaundement of Circumcision giuen by the Lorde. For what will they bring forth to impugn the baptisme of infants, which may not also be throwen backe against Circumcision? So the Lorde taketh vengeance of their arrogance, which doe by and by condemne that which they comprehend not with the sense of their owne flesh. But God furnisheth vs with other armures, whereby their foolishnesse may be beaten flatte. For neither this his holy institution, by which wee feele our faim to be holpen with singular comforte, deserueth to be called superfluous. For Gods signe communicated to a childe doeth as it were by an emprinted seale confirme the promise giuen to the godly parente, and declareth that it is ratified that the Lord wil be G O D not onely to him but also to his seede, and will continually shewe his good will and grace, not to him only, but also to his posteritie euen to the thousandth generation. Where when the great kindnesse of G O D vttereth it selfe, first it yeeldeth most large matter to aduance his glorie, and ouerspreadeth godly heartes with singular gladnesse, because they are therewithall more earnestly moued to loue againe so godly a Father, whome they see to haue care of their posteritie for their sakes. Neither doe I regarde, if any man take exception, and saye that the promise ought to suffice to confirme the saluation of our children: forasmuch as it hath pleased God otherwise, who as hee knoweth our weakenesse, willed in this behalfe so much to beare tenderly with it. Therefore let them that embrace the promise of Gods mercye to be extended to their children, thinke that it is their duetie to offer them to the Church to be signed with the signe of mercie, and thereby to encourage themselves to a more assured confidence, because they do with present eye behold the couenant of the Lord grauen in the bodies of their children. Again, the children receiue some commodity of their baptisme, that being engrafted into the body of the Church, they be somewhat the more commended to the other members. Then when they are growen to riper age, they be thereby not scenderly stirred vp to earnest endeouour to worshippe God, of whom they haue ben receiued into his children by a solemne signe of adoption, before that they could by age acknow him for their Father. Finally that same condemnation ought greatly to make vs afraide, that GOD will take vengeance of it, if any man despise to marke his sonne with the signe of the couenant, because by such contempt the grace offred is refused and as it were forsworne.

Gen. 17. 14

10 Now let vs examine the argumentes, whereby certaine furious beasts doe not cease to assaile this holy institution of God. First because they see that they be exceedingly neere driuen and hard strained with the likenesse of baptisme and Circumcision, they labour to plucke in sunder these two signes with great differēce, that the one should not seeme to haue any thing common with the other. For they saye that both diuerse thinges are signified, and that the couenant is altogether diuerse, and that the naming of the children is not all one. But while they goe about to prooue that firste point, they alleage that Circumcision was a figure of mortification and not of baptisme. Which verily we do most willingly graunt them. For it maketh verie wel for our side. Neither do we vse any other profe of our sentence, than

*The difference which the enemies of baptisme manifested vnto children doe put betweene the thing signified by baptisme & circumcision overthroweth them, their difference! betweene the one & the other couenants most false.*

that baptisme and circumcision are signes of mortification. Hereupō we determine y<sup>e</sup> baptisme is set in the place of circumcision, that it should represent vnto vs the same thing which in old time it signified to the Iewes. In affirming the difference of the couenant, with howe barbarous boldnesse doe they turmoile & corrupt the scripture: & that not in one place alone, but so as they leaue nothing safe or whole? For they depaint vnto vs the Iewes so to be carnall y<sup>e</sup> they be liker beasts than men: with whom forsooth the couenant made proceedeth not beyond the temporal life, to whom the promises giue do rest in present & bodily good things. If this doctrine take place, what remaineth but that the nation of the Iewes were for a time filled with the benefites of G O D, none otherwise than as they fatte a hearde of swine in a stie, that at length they should perish with eternal damnation. For so soone as we alleage Circumcision and the promises annexed vnto it, they aunswere that circumcision was a literall signe, and the promises thereof were carnall.

*Promises Spirituall and heavenly, not earthly and carnall onely made to the fathers in the olde testamēt.*  
Colos. 2. 11

II Truly if circumcision was a literal signe, there is no otherwise to be thought of baptisme. For the Apostle in the seconde Chapter to the Colossians maketh the one no more spirituall than the other. For hee sayeth that we are circumcised in Christ, with a circumcision not made with hand, putting away the body of sinne that dwelled in our flesh: which hee calleth the circumcision of Christ. Afterwarde for declaration of that saying, hee adioyneth, that we be buried with Christ by baptisme. What meaneth hee by these words, but that the fulfilling and truth of baptisme, is also the truth & fulfilling of circumcision, because they figure both one thing? For he travaileth to shew, y<sup>e</sup> baptisme is the same to christians, which circumcision had beene before to the Iewes. But forasmuch as wee haue nowe evidently declared, that the promises of both the signes, and the mysteries that are represented in them, doe agree together, we wil for this present carrie no longer vpon them. Onely I will put the faithful in minde, that though I holde my peace, they should weigh with themselves whether it bee taken for an earthly and literall signe, vnder which nothing is contained but spirituall and heavenly. But that they should not sell their smokes to the simple, wee will by the way confute one obiection wherwith they colour this most shamelesse lie. It is most certaine that the principal promises, wherein was contained the couenant which in the Olde testament G O D stablished with the Israelites, were spirituall, and tended to eternal life: and then agayne, that they were receiued of the father, spirituall, as it was meete, that they might thereof receiue affiaunce of the life to come, whereunto they longed with the whole affection of their heart. But in the meane time wee denie not, but that hee witnessed his good will towards them with earthlye and carnall benefites: by which also wee say that the same promise of spirituall thinges was confirmed. As when he promised euerlasting blessednesse to his seruauant *Abraham*, that he might sette before his eyes a manifest token of his fauour, hee addeth an other promise concerning the possession of the lande of *Chanaan*. After this manner we ought to vnderstande all the earthly promises that are giuen to the Iewish nation, that the spirituall promise, as the head, wherunto they are directed, should alway haue the chiefe place.

Gen. 15. 1. & 18



place. But sith I haue more largely entreated of these things in the difference of the new and olde testament, therefore now I doe the more slightly knit it vp.

12 In the naming of the children they finde this diuersitie, that in the olde testament they were called the children of *Abraham*, which issued of his seed: but that now they are called by that name, which follow his faith: And that therefore that carnall infancie, which was by circumcision graffed into the fellowship of the covenant, figured the infants of the Newe testament, which are regenerat by the word of God to immortall life. In which wordes we beholde in deede a small sparkle of trueth: but herein these light spirites grieuously offend, that when they catch hold of that which first cometh to their hand, when they should go further and compare many things together, they stand stiffly vpon one word. Whereby it cannot otherwise be but that they must sometime be deceived which rest vpon the sound knowledge of nothing. We graunt in deede that the carnall seed of *Abraham* did for a time hold the place of the spirituall seed which is by faith graffed into him. For we be called his children howsoeuer there is no naturall kinred betweene him and vs. But if they meane, as they plainly shewe that they doe, y there was neuer spirituall blessing promised to the carnall seed of *Abraham*, herein they are much deceiued. Wherefore we must leuel to a better mark, whereunto we are directed by the most certaine guiding of the Scripture. The Lord therefore promised to *Abraham*, that he should haue a seed, wherein all nations of the earth shal be blessed: and therewithall assureth him, that he would be a God to him & his seed. Whosoever do by faith receiue Christ the author of blessing, are heires of this promise, and therefore are called the children of *Abraham*.

13 But although since the resurrection of Christ the bounds of the kingdom of God haue begun to be far and wide enlarged into all nations without difference, that according to the saying of Christ, faithfull ones should be gathered from euery part to sit downe in the heavenly glory with *Abraham*, *Isaac*, and *Jacob*: yet he had many ages before extended that same so great mercie to the Iewes. And because passing ouer all other, he had chosen out that onely nation, in which he would restraine his grace for a time, called them his peculiar possession, and his purchased people. For testifying of such liberalitie, Circumcision was given by the signe whereof the Iewes might be taught y God is to them the author of saluation: by which knowledge their mindes were raised into hope of eternall life. For what shall he want, whome God hath once receiued into his charge? Wherefore the Apostle meaning to prooue that the Gentiles were the children of *Abraham*, as well as the Iewes, speaketh in this maner: *Abraham* (saith he) was iustified by faith in vncircumcision. Afterward he receiued the signe of circumcision, the seale of righteousness of faith, that he should be the father of all the faithfull, both of vncircumcision and of circumcision, not of them that glorie of only circumcision, but of them that followe the faith which our father *Abraham* had in vncircumcision. Do not wee see that both sortes are made egall in dignitie? For during the time appointed by the decree of god, he was the father of circumcision. When, the wall beeing plucked downe (as the

*The supposed difference which the aduersaries of infant baptism doe put betwene the ancient circumcised, and the newe baptised seed of Abraham.*

Gal. 4. 28.

Rom. 4. 12.

*The dignitie of Abrahams children, circumcised and vncircumcised equall.*

Matt. 8. 11.

Exod. 19. 5.

Rom. 4. 12.



the Apostle writeth in another place) by which the Iewes were seuered from the Gentiles, the entrie was made open to them also into the kingdome of God, he was made their father, and that without the signe of circumcision, because they haue baptisme in steede of circumcision. But where hee expressly by name denieth, that *Abraham* is father to them which are of circumcision only, that same was spoken to abate the pride of certain, which omitting the care of godlinesse, did boost themselues of onely ceremonies. After which manner at this day also their vanitie may bee confuted which seeke in baptisme nothing but water.

*The carnal and  
spirituall seede of  
Abraham hereto-  
fore vwith the e-  
stimation due to  
them both.*

14 But another place of the Apostle out of the 9 Chapter of the Epistle to the Romanes shalbe alleaged to the contrary, where he teacheth y they which are of the flesh, are not the children of *Abraham*: but they onely are counted his seede, which are the children of promise. For he seemeth to signifye, that the carnall kinred of *Abraham* is nothing, which yet we do set in some degree. But it is more diligently to be marked, what matter the Apostle there entreateth of. For, meaning to shewe to the Iewes how much the goodnesse of God was not bound to the seede of *Abraham*, yea howe it nothing auaieth of it selfe, he bringeth forth *Issmael* and *Esau* for example to prouoe it: whome being refused, as if they were strangers, although they were according to the flesh the naturall offspring of *Abraham*, the blessing rested in *Issaac* and *Jacob*. Whereupon is gathered that which he afterward affirmeth, that saluation hangeth of the mercie of God, which he extendeth to whome it pleaseth him: and that there is no cause why the Iewes should stand in their own conceit, or boast vpon the name of the couenant, vnlesse they keepe the lawe of the couenant, that is to say, do obey the word. Againe when he hath throwen them downe from vaine confidence of their kinred, yet because on the other side he sawe, that the couenant which was once made of God with the posteritie of *Abraham*, could in no wise be made voide, in the 11. chapter, he argueth that the carnall kinred is not to be spoiled of his due dignitie: by the beneficiall meane whereof hee teacheth that the Iewes are the first and naturall heires of the Gospel, but in respect that by their vnthankfulnesse, they were forsaken as vnworthie: yet so that the heauenly blessing is not utterly remoued from their nation. For which reason, howe much soeuer they were stubborne and couenant breakers, neuertheless hee calleth them holy (so much honor he giueth to the holy generation, with whome God had vouchsaued to make his holy couenant) but calleth vs, if we be compared with them, as it were after born, yea or the vn- timely borne children of *Abraham*, & that by adoption, not by nature: as if a twig broken off from his naturall tree, should be grafted into a strange stock. Therefore that they should not be defrauded of their prerogatiue, it beho- ued that the Gospel should be first preached to them: for they be in y house- holde of God as it were the first begotten children. Wherefore this honour was to be giuen them, vntil they refused it being offered them, and by their owne vnthankfulnesse brought to passe that it was carried away to the Gentiles. Neither yet, with howe great obstinacie soeuer they continue to make warre against the Gospel, ought they to be despised of vs: if wee consider that for the promises sake, the blessing of GOD doeth yet still remaine

remaine among them: as verily the Apostle testifieth that it shall neuer verily depart from thence: because the giftes and calling of God are without repentance.

Rom. 1. 8. 29

15 Beholde of what force is the promise given to the posteritie of *Abraham*, and with what balance it is to be weied, Wherefore although in discerning the heires of the kingdom from bastards & strangers, we nothing doubt that the onely election of God ruleth with free right of gouernment: yet we also therewithal perceiue, that it pleased him peculiarly to embrace the seed of *Abraham* with his mercy, and that the same mercy might bee the more surely witnessed, to seale it with circumcision. Nowe altogether like state is there of the Christian Church. For as *Paul* there reasoneth that the Iewes are sanctified of their parents: so in an other place he teacheth, that the children of christians receiue the same sanctification of their parentes. Whereupon is gathered, that they are worthily seuered from the rest, which on the other side are condemned of vncleanness. Now who can doubt, but that it is most false which they do therupon conclude, y<sup>e</sup> say that the infants which in old time were circumcised, did onely figure spirituall infancie, which consisteth of the regeneration of the worde of God. For *Paul* doeth not so subtly play the Philosopher, where he writeth y<sup>e</sup> Christ is the minister of Circumcision, to fulfill the promises which had ben made to the fathers, as if he said thus: Forasmuch as the covenant made with *Abraham* hath respect to his seede, Christ, to performe and discharge the promise once made by his Father, came to saluation to the nation of the Iewes. See you not howe also after the resurrection of Christ, he iudgeth that the promise of the covenant is to be fulfilled, not only by way of allegoric, but as the very words do sound to the carnal seede of *Abraham*. To the same entent serueth that which *Peter* in the second Chapter of the Actes, declareth to the Iewes, that the benefit of the Gospel is due to them and their seede by right of the covenant, and in the Chapter next following he calleth them the children of the Testament, that is to say heyres. From which also not much disaccordeth the other place of the Apostle aboue alleaged, where he accounteth and setteth Circumcision emprinted in infants, for a testimonie of y<sup>e</sup> communion which they haue with Christ. But if we harken to their trifles, what shalbe wrought by that promise, whereby the Lord in the second article of his law vnder taketh to his seruantes, y<sup>e</sup> he will be fauorable to their seede euen to the thousandth generation? Shal we here flee to allegories? But y<sup>e</sup> were too trifling a shift. Or shall we say y<sup>e</sup> this is abolished? But so the lawe shoulde be destroyed, which Christ came rather to stablish, so far as it turneth vs to good vnto life. Let it therefore be out of controuersie, y<sup>e</sup> God is so good & liberal to his, that for their sakes, he will haue also their children, whom they shall beget, to bee adnumbred among his people.

The like difference betwene the one and the other now in the christian Church.

1. Cor. 7. 14

Rom. 1. 5. 8

Ad. 2. 39

Ad. 3. 25  
Eph. 2. 21

16 Moreouer the differences which they go about to put betwene baptism & circūcisiō, are not only worthy to be laughed at, & void of al colour of reason, but also disagreeing with themselves. For whē they haue affirmed that baptism hath relation to the first day of the spiritual battel, but circūcisiō to the eight when mortification is already ended, by and by forgetting the same, they turne their song, & call circūcisiō a figure of the flesh

Aburd differences betwene baptism and circūcisiō to exclude children from the one, though from the other they were not excluded.

to be



to be mortified, but baptisme they call buriall, into which none are to be put til they be already dead. What dotages of phrentike men, can with so great lightnesse leape into sundry diuersities? For in the first sentence, baptisme must go before circumcision: by the other, it is thrust backe into y<sup>e</sup> later place. Yet is it no newe example, that the wits of men be so tossed vp and downe, when in steede of the most certaine worde of God they worship whatsoever they haue dreamed. We therefore say that that former difference is a meere dreame. If they list to expound by way of allegorie vpo<sup>n</sup> the eight day, yet it agreed not in that maner. It were much fitter, according to the opinion of the old writers, to referre the number of eight to the resurrection which was done on the eight day, whereupon we knowe that the newnes of life hangeth: or to the whole course of this present life, wherein mortification ought alway to go forward, til when life is ended, mortification it selfe may also be ended. Howbeit God may seeme to haue minded to prouide for the tendernesse of age, in deferring circumcision to the eight day, because the wounde should haue ben more dangerous to the children new borne & yet red from their mother. How much stronger is that, that we being dead before, are buried by baptisme: when the Scripture expressely crieth to the contrarie that we are buried into death to this intent, that we should die, and from thenceforth should endeouour to this mortification? Nowe, a likewise handling it is, that they cauill that women ought not to be baptised, if baptisme must bee framed like to circumcision. For if it be most certaine y<sup>e</sup> the sanctifying of the seede of *ffrael* was testified by the signe of circumcision: therby also it is vndoubted, that it was giuen to sanctifie both males and females. But the only bodies of male children were marked with it, which might by nature be marked: yet so that the women were by them after a certaine maner companions and partners of circumcision. Therefore sending far away such follies of theirs, let vs sticke fast in the likenes of baptisme and circumcision, which we most largely see to agree in the inward mysterie, in the promises, in vse, in effectualnesse.

*Childrens want  
of vnderstanding  
no reason to keepe  
them from being  
baptised which is  
the scale of that  
sanctificatio<sup>n</sup> vnder  
of they are capable.*

17 They thinke also that they bring forth a most strong reason, why children are to be debarred from baptisme, when they alleage that they are not yet for age able to vnderstand the mysterie there signified. That is spirituall regeneration, which can not be in the first infancie. Therefore they gather, that they are to be taken for none other than the children of *Adam*, till they be grown to age meere for a second birth. But the truth of God echwhere speaketh against all these things. For if they be to be left among y<sup>e</sup> children of *Adam*, then they are left in death: forasmuch as in *Adam* we can doe nothing but die. But contrariwise *Christ* commandeth them to be brought vnto him. Why so? because he is life: Therefore that he may giue life to them, he maketh them partakers of himselfe: when in the meane time these fellows driving them far away do adiudge them to death. For if they say for a shift that infantes do not therefore perishe if they be accounted the children of *Adam*, their error is abundantly confuted by witnesse of the scripture. For whet as it pronounceth that all do die in *Adam*, it toloueth that there remaineth no hope of life but in *Christ*. Therefore that we may be made heires of life, we must communicate with him. Again when it is written in an other place,

1. Cor. 15. 22  
Eph. 2. 3  
Psal. 51. 7



place, that by nature we are subiect to the wrath of God, and conceived in sinne, whereunto damnation perpetually cleaueth: wee must depart out of our owne nature, before that the entrie bee open to vs into the kingdome of God. And what can be more plainly spoken, than that flesh & bloud can not possesse the kingdome of God? Therefore let all be done away whatsoever is ours (which shall not be done without regeneration) then we shall see this possession of the kingdome. Finally if Christ say truly, when he reporteth that he is life, it is necessarie that we be grafted into him, that we may be deliuered out of the bondage of death. But (say they) howe are infants regenerate, which are not endued with knowledge neither of good nor of euill? But we aunswere, that the worke of God is not yet no worke at all, although it be not subiect to our capacitie, Moreouer it is nothing doubtful, that the infants which are to be saued (as verily of that age some are saued) are before regenerat of the Lorde. For if they bring with them from their mothers wombe the corruption naturally planted in them: they must be purged thereof, before that they be admitted into the kingdome of God, wherinto nothing entrencheth that is defiled or spotted. If they be borne sinners, as both *David* and *Paul* affirme: either they remaine out of fauour and hateful to God, or they must needes be iustified. And what seeke we more, when the iudge himselfe openly affirmeth that the entrie into heauenly life is open to none but to them that be born again? And to put such carpers to silence, he shewed an example in *Iohn* the baptist, whom he sanctified in his mothers womb, what he was able to doe in the rest. Neither doe they any thing preuaile by the shift wherewith they here mocke, that that was but once done: whereupon it doth not by and by followe that the Lord is wont commonly to doe so with infants. For neither do we reason after that maner: only our purpose is to shew, that the power of God is by them vnjustly & enuiously limited within those narrow boundes within which it sufficeth not it selfe to bee bounde. Their other by shift is euen of as great weight. They alleage that by the vsuall maner of the Scripture, this word (from the wombe,) is as much in effect, as if it were said, from childhoode. But we may clearly see, y<sup>e</sup> the Angel when he declared the same to *Zachary*, meant an other thing: that is, that it which was not yet borne, should be filled with the holy Ghost. Let vs not therefore attempt to appoint a lawe to G D D, but that he may sanctifie whom it pleased him, as he sanctified this child, forasmuch as his power is nothing minished.

1. Cor. 15. 50.

John 11. 15.  
and 14. 5.

Reue. 21. 27.

Eph. 2. 3.

Plal. 51. 7.

John 3. 3.

Luke. 2. 15.

18 And truly Christ was therefore sanctified from his first infancy, that he might sanctifie in himselfe his elect out of euery age without difference. For as, to do away the fault of disobedience which had bin committed in our flesh, he hath put on the same flesh vpon himselfe, that he might in it for vs and in our steede performe perfect obedience: so he was conceived of y<sup>e</sup> holy Ghost that hauing the holinesse thereof fully poured into him in the flesh which he had taken vpon him, he might powre forth the same into vs. If we haue in Christ a most perfect paterne of all the graces which God continually sheweth to his children, verily in this behalfe also he shal be a profe vnto vs, y<sup>e</sup> the age of infancy is not so farre vnfit for sanctification. But howsoever it be, yet this we holde out of controuersie, that none of the elect is called out of this present

*Christ in his infancy sanctified to shew that Christian infants are capable of sanctification.*

1. Pet. 1. 23.

present life, which is not first made holy & regenerate by the Spirit of God. Whereas they object to the contrary, that in the Scriptures  $\bar{y}$  Spirit acknowledgeth no other regeneration but of incorruptible seede, that is, of the word of God: they do wrongfully expound that saying of *Peter*, wherein he comprehendeth only the faithful which had ben taught by preaching of the Gospel. To such in deed we grant that the word of the Lord is the only seed of spirituall regeneration: but we deny  $\bar{y}$  it ought thereupon to be gathered, that infantes can not be regenerate by the power of God, which is to him as easie and ready as to vs it is incomprehensible and wonderful. Moreouer it should not be safe enough for vs to take this away from the Lorde, that he may not be able to shewe himselfe to be knowen to them by whatsoeuer way he will.

*No absurditie  
that infants haue  
some sparkes of that  
heauenly light here  
whereof in heauē  
the full brightnesse  
doth shine vnto  
them though they  
die in their infan-  
cie.*

Deut. 1. 39.

19 But faith, say they, is by hearing, whereof they haue not yet gotten the vse, neither can they be able to knowe God, whom *Moses* teacheth to be destitute of the knowledge both of good and euil. But they consider not that the Apostle, when he maketh hearing the beginning of faith, describeth only the ordinary distribution of the Lord & disposition which he vseth to keep in calling them that be his: but appointeth not to him a perpetuall rule, that he may not vse any other way. Which way verily he hath vsed in the calling of many, to whome he hath giuen the true knowledge of himselfe by an inward manner, by the enlightening of the Spirite, without any preaching vsed for meane thereof. But whereas they thinke it shalbe a great absurdity, if any knowledge of God be giuen to infantes, from whom *Moses* taketh away the vnderstanding of good & euill. I beseech them to answer me what danger is there if they be saide to receiue some part of that grace, whereof a little after they shall enioye the full plentifulnesse. For if the fulnesse of life standeth in the perfect knowlede of God, when many of them, who in their very first infancy death by and by taketh away, do passe into eternall life, truly they are receiued to behold  $\bar{y}$  most present face of God. Whom therefore the Lord wil enlighten with the full brightnesse of his light, why may he not presently also, if it so please him, send out to shine vpon them some small sparckle therof: specially if he do not first vnclioth them of ignorance, before that he take them out of the prison of the flesh? Not that I mean rashly to affirme that they be endued with the same Faith which we feel in our selues, or that they haue altogether like knowledge of faith: (which I had rather leaue in suspense) but somewhat to restraints their foolish arrogance, which according as their mouth is puffed vp with fulnes, do boldly deny or affirme they care not what.

*Infantes not ex-  
cluded from bap-  
tisme more than  
from circumcision  
for want of faith  
and repentance.*

Rom. 14. 11.

20 But that they may yet stande more strongly in this point, they adde that baptism is a Sacrament of repentance and of Faith, wherefore sith neither of these can befall in tender infancie, we ought to beware least if they be admitted to the communion of baptism, the signification of it be made void and vaine. But these darts are throwen rather against GOD than against vs. For it is most euident by many testimonies of Scripture, that circumcision also was a signe of repentance, Moreouer it is called of *Paul* the scale of the righteousness of Faith. Let therefore a reason be required of God himselfe why hee commaunded it to be marked in the bodies of infantes.

For

For sith baptisme and circumcision are both in one case, they can giue nothing to the one but that they must also therewithall graunt the same to the other. If they looke backe to their wonted starting hole, that then by the age of infancie were figured spirituall infantes, the way is alreadie stopped vp against them. We say therefore, sith God hath communicated to infants circumcision a sacrament of repentance and faith, it seemeth no absurditie if they be made partakers of baptisme: vnlesse they list openly to rage against the ordinance of God. But both in all the doings of God, and in this selfe same doing also shineth wisdom and righteousness enough, to beat downe the backbitings of the wicked. For though infants, at the same instant that they were circumcised, did not comprehend in vnderstanding what that signe meant: yet they were truly circumcised into the mortification of their corrupt and defiled nature, in which mortification they shoulde afterwarde exercise themselves when they were grown to riper age. Finally it is verie easie to asseile this obiection, with saying that they be baptised into repentance and Faith to come: which although they be not formed in them, yet by secrete working of the Spirit the seede of both lyeth hidden in them. With this aunswere at once is overthrowen whatsoeuer they wrest against vs which they haue fetched out of the signification of baptisme. Of which sort is that title wherewith it is commended of Paul, where he calleth it the washing of regeneration & of renewing. Whereupon they gather that it is to be giuen to none but to such a one as is able to conceiue those things. But we on the contrary side may answere, that neither was circumcision which betokened regeneration, to be giuen to any other than to them that were regenerate. And so shall we condemne the ordinance of God. Wherefore (as we haue alreadie touched in diuerse places) whatsoeuer arguments do tend to the shaking of circumcision, they haue no force in the assaying of baptisme. Neither do they so escape away, if they say that we ought to take that for determined and certaine, which standeth vpon the authoritie of God, although there appeare no reason of it: which reuerence is not due to the baptisme of infants, nor to such other things which be not commended vnto vs by the expresse word of God: sith they are stil fast holden with this double argument. For the commaundement of God concerning infantes to be circumcised, was either lawfull and subiect to no cauillations, or worthie to be found fault withal. If there were no inconuenience nor absurdity in the commaundement of circumcision, neither can there any absurditie be noted in obseruing the baptisme of infantes.

21 As for the spot of absurditie which in this place they go about to lay vpon it, we thus wipe it away. Whome the Lord hath vouchsafed to elect, if hauing receiued the signe of regeneration, they depart out of this present life before that they be come to riper age, he reneweth them with the power of his spirit in incomprehensible to vs, in such manner as hee alone foreseeeth to be expedient. If they chance to grow vp to age, whereby they may be taught the trueth of baptisme, they shall hereby bee the more inkindled to the endeauour of renewing, the token whereof they shall learne to haue bene giuen them from their first infancie, that they shoulde exercise themselves in it throughout y whole course of their life. To the same enset ought

Tit. 3. 5.

*No necessitie  
that the under-  
standing should  
goe before the re-  
ceiuing of the holy  
mysterie of bap-  
tisme.*



Rom. 6. 4  
Coloſ. 2. 12

Gal. 3. 27

1. Pet. 3. 21

that to be applied which *Paul* teacheth in two places, that by baptiſme wee are buried together with *Chriſt* For he doth not meane thereby, that hee which is to be baptiſed, muſt be already firſt buried together with *Chriſt*: but ſimply declareth what doctrine is contained vnder baptiſme, yea & that to them that be already baptiſed: ſo that verie mad men would not affirme by this place that it goeth before baptiſme. After this manner *Moses* and the prophets did put the people in minde what circumciſion meant, where-with yet they had bene marked while they were infants. Of the ſame effect alſo is that which hee writeth to the *Galathians*, that they when they were baptiſed, did put on *Chriſt*. To what ende? verily that they ſhould from thence forth liue to *Chriſt*, becauſe they had not liued before. And although in the older ſort the receiuing of the ſigne ought to follow y<sup>e</sup> vnderſtanding of the myſterie: yet it ſhall be by and by declared that infants ought to bee otherwiſe eſteemed and accounted of. And no otherwiſe ought we to iudge of the place of *Peter*, in which they thinke that they haue a ſtrong hold: whe<sup>r</sup> he ſaith that it is not a waſhing to wipe away the filthineſſes of the body, but the witneſſe of a good conſcience before God, by the reſurrection of *Chriſt*. They indeede do gather thereby, that nothing is left to the baptiſme of infants, but that it ſhould be a vaine ſmoke, namely from which this truth is far diſtant. But they often offend in this errour, that they will haue the thing in order of time to goe alway before the ſigne. For the truth of circumciſion alſo conſiſted of the ſame witneſſe of good conſcience. If it ought of neceſſitie to haue gone before, infants ſhoulde neuer haue bene circumciſed by the commaundement of God. But he ſhewing that the witneſſe of a good conſcience was contained vnder the truth of circumciſion, and yet therewithall alſo commaunding infants to be circumciſed, doth in y<sup>e</sup> pointe ſufficiently declare that circumciſion is applied to the time to come. Wherefore there is no more preſent effectualnes to be required in baptiſme of infants, than that it ſhould confirme and ſtabliſh the couenant made by the Lord with them. The reſt of the ſignification of that Sacrament ſhall afterward follow at ſuch time as God himſelfe foreſeeeth.

Baptiſme of infants prooued by allegarijs brought to diſprooue it, as that it is miniſtered to the forgiuenes of finnes, that the Church is therewith cleaſed of the Lorde in the worde of life, that thereby wee are graſſed into the bodie of *Chriſt*.  
Eph. 5. 26

22 Nowe I thinke there is no man, that doeth not clearely ſee that all ſuch reaſons of theirs are mere miſconſtruings of ſcripture. As for the reſt that be of a neere kinde to theſe, we will lightly runne through them by the way. They obiekt that baptiſme is giuen vnto the forgiuenes of finnes: which when it is graunted, will largely make for defence of our ſentence. For ſith we be borne ſinners, we do euen from our mothers wombe neede forgiuenes and pardon. Now ſeing the Lord doth not cut off, but rather aſſure to that age the hope of mercy: why ſhoulde we take from them the ſigne which is much inferior than the thing it ſelfe? Wherefore that which they goe about to throw againſt vs, we thus throw backe againſt themſelues: infants haue remiſſion of finnes giuen them, therefore they ought not to haue the ſigne taken from them. They alleadge alſo this out of the Epistle to the Ephesijs: that the Church is cleaſed of the Lorde, with the waſhing of water in the worde of life. Than which there coulde nothing be alleadged more fit to ouerthrow their errour: for thereupon groweth an eaſie prooffe of our ſide. If the Lord will haue y<sup>e</sup> waſhing wherwith he cleaſeth his church

to be reftified by baptifme: it feemeth not rightfull that it fhould want the testimonie of it in infantes, which are rightfully accompted parte of the Church, forasmuch as they be called heires of the heauenly kingdome. For *Paul* speaketh of the whole Church, where he faith that it was cleansed with the baptifme of water. Likewise of this that in another place he faith that we be by baptifme grafted into the body of *Chrift*, wee gather that infantes, whom he reckoneth among his members, ought to be baptifed; leaft they be plucked away from his body. Beholde with what violence with fo many engines they assault the fortrefles of our faith.

23 Then they come downe to the praife and custome of the time of the Apostles, wherein none is found to haue beene admitted to baptifme, but he which hath before professed faith and repentance. For where *Peter* was asked of them that were minded to repent, what was needful to be done he counsellled them first to repent, and then to be baptifed, into the forgiveness of finnes. Likewise *Philip*, when the Eunuch required to be baptifed, answered that he might be baptifed if he beleueed with al his heart. Hereby they thinke that they may winne, that it is not lawfull that baptifme be granted to any, but where faith and repentance goe before. Truly if wee yeelde to this reason, the first of these two places where is no mention made of faith, wil proue that repentance alone fufficeth: & the other place, wherein repentance is not required, wil proue that faith onely is enough. I thinke they will answer that the one place is holpen with the other, and therefore must be ioyned together. I say also likewise, that other places must be laid together which make somewhat to the vndoing of this knot: forasmuch as there be many sentences in scripture, the vnderstanding wherof hangeth vpon the circumstance of the place. As this presently is an example. For they to whom *Peter* and *Philip* spake these things were of age sufficient to haue praife of repentance and to conceiue faith. We earnestly deny that such ought to be baptifed, vntill after perceiuing of their conuerfion and faith, at least so farre as it may be searched out by the iudgement of me. But, that infantes ought to be accompted in an other number, it is more than euident enough. For in old time if any man did ioine himselfe into communion of religion with *ffrael*, it behoued that hee shoulde first bee taught the couenant of the Lord, & instructed in the law, before that hee were marked with circumcision, because in birth he was a straunger from the people of *ffrael*, with whome the couenant had beene made with circumcision stablished.

24 As also the Lord, when he adopteth *Abraham* to himselfe, doth not begin at circumcision, hiding in the meane time what he meaneth by that signe: but first he declareth what couenant he intendeth to make with him, and then after faith giuen to the promise, hee maketh him partaker of the Sacrament. Why doth in *Abraham* the sacrament folow faith, & in *Isaac* his sonne it goeth before al vnderstanding? Because it is meet that he, which being in ful grown age is receiued into fellowship of the couenāt, from which he had beene hitherto a stranger, should first learne the conditions thereof: but an infant begotten of him needed not so, which by right of inheritance according to the forme of the promise is euen from his mothers wombe contained in the couenant. Or (that the matter may be more clearly and

1. Cor. 12. 17

*The apostles in not baptising anie come vnto yeares of discretion without repentance & professio made of their faith, meant not hereby to teach that none shold be baptised but onely such as were of yeares to doe this.*

Act. 2. 37

Act. 8. 37

*As faith in Abraham went before circumcision but in his seede circumcision before faith, so it is with baptifme in christians men and children.*

Gen. 17. 16

Gen. 17. 16



briefely shewed) if the children of the faithfull, without the helpe of vnderstanding, are partakers of the couenant, there is no cause why they shoulde be debarred from the signe for this that they cannot sweare to the forme of the couenant. This verily is the reason, why in some places God affirmeth that the infantes which are issued of the Israelites, are begotten and borne to him. For without doubt he esteemeth as his children the children of the to whose seede hee promiseth that he will bee a Father. But he which is vnfaithfull, issued of vngodly parentes, till hee bee by faith vnited to God, is iudged a stranger from the communion of the couenant. Therefore it is no maruell if he be not partaker of the signe, the signification whereof shoulde be deceitfull and voyde in him. To this effect *Paul* also writeth, that the gentiles so long as they were drowned in their idolatrie, were out of the Testament. With this short summe, (as I thinke) the whole matter may be clearly opened: that they which in growen age, embrace the faith of Christ, forasmuch as they were hitherto strangers from the couenant, are not to be marked with baptisme, but whereas faith and repentance come betweene, which onely can open them the entrie into fellowship of the couenant: but the infantes that are issued of Christians, as they are receiued of God into the inheritance of the couenāt, so soone as they be borne, so ought to be receiued to baptisme. Hereunto must that bee applied which the Euangelist speaketh of, that they were baptised of *John* which confessed their sinnes. Which example at this day also we thinke meete to be kept. For if a Turke offer himselfe to baptisme, he should not be rashly baptised of vs, namely not till after confession whereby he may satisfie the Church.

25 Moreouer they bring forth the words of Christ, which are rehearsed in the third Chapter of *John*, whereby they thinke that a present regeneration is required in baptisme. Vnlesse a man be borne againe of water & the spirite, he cannot enter into the kingdom of God. Loe (say they) howe baptisme is by the Lordes owne mouth called regeneration. Then therefore whom it is more than enough knowen to be vnable to receiue regeneration by what colour we do admit to baptisme which cannot be without regeneration? First they are deceived in this that they think that in this place mention is made of baptisme, because they heare the name of water. For after *Christ* had declaiued to *Nicodemus* the corruption of nature, & taught him, *ymen* must be borne of new, because *Nicodemus* dreamed of a bodily newe birth, he there shewed the manner how God doth regenerate vs, namely by water and the Spirite: as though he should saie by the spirite which in cleansing and watering faithfull soules, doeth the office of water. Therefore I take water and the spirite simplie for the spirite, which is water. Neither is this a newe forme of speech, for it altogether agreeth with the same which is in the thirde Chapter of *Mathewe*: Hee that followeth me, it is he that baptiseth in the holy Ghost & fire. Therefore as to baptise in the holy Ghost and fire, is to giue the Holy Ghost, which hath the office and nature of fire: so to be borne againe of water and the spirite, is nothing else but to receiue that power of the holy spirite which doth the same thing in the soule that water doeth in the bodie. I knowe that other doe otherwise expounde it: but I am out of doubt that this is the naturall meaning: because the purpose of Christ

Gen. 16. 20  
and 23. 37

Eph. 2. 12

Matt. 3. 6

The wordes of  
Christ concerning  
birth of water  
& the spirite no-  
thing lesse than a  
prooffe that actual  
regeneration must  
presely alwayes  
concur with  
baptisme.  
Iohn. 3. 5

Matt. 3. 11



Christ is none other, but to teach that al they must put off their own nature which aspire to the heauenly kingdome. Howebeit if we list to cauill vnfauorably as they do, it were easie for vs (when we haue granted as they woulde haue it) to inferre vpon them that baptisme is before faith and repentance: for asmuch as in the wordes of Christ it goeth before the spirit. It is certaine that this is vnderstanded off spiritual giftes: which if they come after baptisme, I haue obtained what I require. But leauing cauillations, we must hold fast the plaine exposition, which I haue brought, that no man till hee haue beene renewed with liuing water, that is, with the spirit, can enter into the kingdome of God.

26 Now hereby also it is euident that their fained inuention is to beehissed out, which adiudge all the vn baptised to eternall death. Therefore let vs according to their request imagine baptisme to be ministred to none but to them that bee grown in age: What will they say, shall become of a Childe, which is rightly and well instructed with the introductions of godlines, if when the day of baptising is at hande, he happen to bee taken away with sudden death beside al mens hope? The Lordes promise is cleare, that whosoever hath beleueed in the sonne, shall not see death, nor shal come into iudgement, but is alreadie passed from death into life: and it is no where found that he cuer damned him that was not yet baptised. Which I woulde not haue so taken of me as though I meant that baptisme might freely be despised (by which despising I affirme that the Lords couenant is defiled: so much lesse can I abide to excuse it) onely it is enough for mee to prooue, that it is not so necessarie, that he should be immediately thought to be lost, from whom power is taken away to obtaine it. But if wee agree to their fained deuise, we shall damne al them without exception, whome any chance withholdeth from baptisme, with how great faith soeuer (by which Christ himselfe is possessed) otherwise they are endued. Moreouer they make all infantes guiltie of eternal death, to whome they denie baptisme, which by their owne confession is necessarie to saluation. Nowe let them looke howe trimly they agree with the wordes of Christ, by which the kingdome of heauen is adiudged to that age. But, to graunt them euerie thing so muche as pertaineth to the vnderstanding of this place, yet they shal gather nothing thereof, vnles they ouerthrow the former doctrine which we haue stablished concerning the regeneration of infantes.

27 But they glorie that they haue the strongest hold of all in the verie institution of baptisme, which they fetch out of the last Chapter of Mathew: where Christ sending forth his Apostles to al nations, giueth them the first commaundement to teach them, and the second to baptise them. Then also out of the last of Marke they adioine this, He that beleueth and is baptised, shall be saued. What seeke we further (say they) when the Lords owne wordes doe openly sound, that we must first teach ere we baptise, and do asigne to baptisme the seconde state after Faith? Of which order the Lorde also shewed an example in himself, which would be baptised not til y<sup>e</sup> thirtieth year. But here, O good God, howe many waies doe they both entangle themselves, and bewray their owne ignorance? For herein they now more than childishly erre, that they fetch the first institution of Baptisme from

*Al vn baptised  
nor to be adiudged  
to eternal death.*

Iohn. 5. 24

Matt. 19. 14

*The baptisme of  
infantes not dispre-  
ued by the com-  
maundement  
which Christ  
gave to teach and  
baptise, nor by the  
promise of saluati-  
on which he ma-  
keth to euerie one  
that beleueth and  
is baptised.*

Matt. 28. 19

Marke. 16. 16

Matt. 3. 13

thence  
Luke. 3. 23

thence, which Christ had frō the beginning of his preaching giuen in charge to his Apostles to minister. Therefore there is no cause why they should affirme that the law and rule of Baptisme is to be fetched out of these places, as though they contained the first institution thereof. But to beare with the for this fault, yet how strong is this manner of reasoning? Truly if I listed to dallie with them, there is not a little lurking hole, but a most wide field offereth it selfe open for vs to escape them. For when they sticke so fast to the order of words, that they gather that because it is saide, Go, preach and baptise, Again, he that beleueth and is baptised, therefore they must preach before that they baptise, & beleue before y they require baptisme: why may not wee againe aunswere them with saying that we must baptise before that we must teach the keeping of those thinges that Christ hath commaunded namely fith it is said, baptise ye, teaching them to keepe whatsoever thinges I haue commanded you: which same thinges we haue noted in that saying of Christ which hath ben euen now alleadged concerning the regeneration of water and the Spirit. For if it be so vnderstoode as they would haue it, verily in that place baptisme must be before spirituall regeneration, because it is named in y first place, For Christ doth teach that we must be regenerate, not of the spirite & water, but of water and the spirite.

Mar. 16. 15

*The Gospel by  
Christes appoint-  
ment to be preach-  
ed to men of ca-  
pacitie & they to  
beleue before they  
be baptised: but  
not infants there-  
fore to be unbap-  
tised till they come  
unto yeeres of ha-  
bilitie to heare  
and beleue.*

28 Nowe this inuincible reason whereupon they beare themselves so bolde, seemeth to be somewhat shaken: but because truth hath defence enough in simplicitie, I wil not escape away with such light arguments. Therefore let them take with them a full answer. Christ in this place giueth the chiefe commaundement concerning preaching of the Gospel, whereunto he adioineth the ministerie of baptism as an addition hanging vpon it. Again he speaketh none otherwise of baptism, but so far as the ministracion of it is vnder the office of teaching. For Christ sendeth the Apostles to publish the Gospel to all the nations of the worlde, that they shoulde from echwhere with the doctrine of saluation gather together into his kingdome men that before were lost. But whom, or what manner of men? It is certaine that there is no mention but of the that are able to receiue teaching. Afterwarde he addeth that such, when they are instructed, ought to be baptised, adioyning a promise, that they which beleue and are baptised shall be saued. Is there in all that saying so much as one syllable of infants? What forme therefore of reasoning shal this be wherwith they assaile vs: they which are of growen age, must first be instructed, that they may beleue, ere they be baptised: therefore it is vnlawful to make baptism common to infants. Although they would burst themselves, they shal prooue nothing else by this place but that the gospel must be preached to them that are of capacitie able to heare it, before that they be baptised, forasmuch as he there speaketh of such only. Let them hereof, if they can make a stoppe to debarre infants from baptism.

*Children no more  
excluded from  
baptisme by com-  
maundement gi-  
uen that no men  
should be baptised  
before they beleue,  
than from meate  
by the apostles in-  
struction that  
none should eate  
that laboureth  
not.*

2. The. 3. 10

29 But that euen blinde men also may with groping finde out their deceites, I will point them out with a verie cleare similitude. If anie man cauill that infants ought to haue meate taken from the, vpon this prerence that the Apostle suffereth none to eate but them that labor, shall he not bee worthie that all men should spit at him? Why so? Because he with difference

draw-



draweth that to al men, which was spoken of one kinde & one certaine age of men. No whit handsomer is their handling in this present cause. For that which euerie man seeth to belong to one age alone, they drawe to infantes, & this age also may be subiect to the rule which was made for none but them that were more growen in yeares. As for the example of Christ, it nothing vpholdeth their side, He was not baptised before that he was thirtie yeares olde. That is indeede true: but there is a reason thereof readie to be shewed: because he then purposed by his preaching to lay a sound foundation of baptisme, or rather to stablish the foundation which had beene before laide of Iohn. Therefore when he minded with his doctrine to institute baptisme, to procure & greater authoritie to his institution, he sanctified it with his owne bodie, and that in such finesse of time as was most conuenient, namely whē he began his preaching. Finally, they shall gather nothing else hereof, but that baptisme toke his original & beginning at the preaching of the Gospel. If they list to appoint the thirteenth yeare, why do they not keepe it, but doe receiue euerie one to baptisme as he hath in their iudgement sufficientlye profited? yea & Sermetus one of their masters, when he stiffely required this time, yet began at the 21. yeare of his age to boast himselfe to bee a prophet. As though he were to be sufficed that taketh vpon himselfe the place of a teacher in the church, before that he be a member of the church.

Luke. 3. 23

30 At the last they obiecte, that there is no greater cause why baptisme should be giuen to infants, than the Lords supper, which yet is not graunted them. As though the scripture did not euery way expresse a large difference. The same was in deede vsually done in the olde Church, as it appeareth by Cyprian and Augustine: but that maner is worthily growen out of vse. For if we consider the nature and propertie of baptisme, it is truly an entrie into the Church, and as it were a forme of admission, whereby we are adnumbred into the people of God, a signe of our spirituall regeneration by which we are borne againe into the children of God: whereas on the other side the Supper is giuen to them that be more growen in age, which hauing passed tender infancie, are now able to beare strong meate. Which difference is verie evidently shewed in the scripture. For there the Lorde so much as pertaineth to baptisme, maketh no choise of ages. But hee doeth not likewise giue the supper to all to take part of it, but only to them which are fit to discern the body & bloud of the Lorde, to examine their owne conscience, to declare the Lords death, to weigh the power thereof. Woulde wee haue anie thing plainer, than that which the Apostle teacheth whē he exhorteth that euerie man should proue & examine himselfe, and then eate of this bread & drinke of this cup? Therefore examination must goe before, which should in vaine be looked for of infants. Againe, hee that eateth vnworthily, eateth & drinketh damnation to himselfe, not discerning the Lords body. If none can partake worthily but they that can well discern the holinesse of the Lords bodie, why should we giue to our tender children, payson in steede of liuely foode? What is that commaundement of the Lorde, yee shall doe it in remembrance of mee? what is that other which the Apostle deriueth from the same, So oft as ye shall eate of this bread, yee shall declare the Lordes death till he come? What remembrance (I beseech you) shall wee require

The scripture sheweth reason why the Lodes Supper should not be giuen vnto infantes, but why baptisme should not none.

1. Cor. 11. 28



at our infants of the thing which they neuer attained with vnderstanding, what preaching of the crosse of Christ, the force and benefite whereof they do not yet comprehend in minde? None of these thinges is prescribed in baptisme. Therefore betweene these two signes is great difference; which we note also in like signes in the olde testament; Circumcision, which is known to answere to our baptisme, was appointed for infants. But the passouer into whose place the Supper hath now succeeded, did not receiue all maner of gesses without difference, But was rightly eaten of them onely that might by age enquire of the signification of it. If these men had remaining one crumme of sound braine, woulde they be blinde at a thing so cleare and offering it selfe to sight.

*Twentie argu-  
mentes of Seruettus  
against the  
baptisme of chil-  
dren answered.*

1

31 Although it griueth me to lode the readers with a heape of trifles: yet it shalbe worth the trauaile briefly to wipe away such gay reasons as *Seruettus* not the least of the Anabaptistes, yea the great glorie of that company, thought himselfe to bring when he prepared himselfe to confliſt. Hee alleageth, that Christes signes as they be perfect, so doe require them that be perfect or able to conceiue perfection. But the solution is easie: that the perfection of baptisme, which extendeth euen to death, is wrongfully restrained to one point of time. I say yet further, that perfection is foolishly required in man at the first day, whereunto baptisme allureth vs al our life lōg by continuall degrees. He obieſteth that Christes signes, were ordained for remembrance, that euerie man shoulde remember that he was buried together with Christ. I answere that that which hee hath fained of his owne head, needeth no confutation: yea y which he draweth to baptisme, *Paulus* wordes shewe to be proper to the holy Supper, that euerie man should examine himselfe: but of baptisme there is no where any such thing. Whereupon wee gather that they bee rightly baptised which for their smallnesse of age, are not yet able to receiue examination. Whereas he thirdly alleageth, that al they abide in death which beleue not the sonne of God, and that the wrath of God abideth vppon them: and therefore that infantes which cannot beleue lie in their damnation: I aunswere that Christ there speaketh not of the generall guiltinesse wherewith all the posteritie of *Adam* are enwrapped, but onely threatneth the despisers of the Gospel, which doe proudly and stubbornly refuse the grace offered them. But this nothing pertaineth to infantes. Also I set a contrarie reason against them: that whomsoever Christ blesseth, hee is discharged from the curse of *Adam* and the wrath of God: Sith therefore it is knowen that infantes are blessed of him, it followeth that they are discharged from death. Then he falsely citeth that which is no where read, that whosoever is borne of the spirite, heareth the voice of the spirit. Which although we graunt to be written, yet shall prouoe nothing else but that the faithfull are framed to obedience, according as the spirite worketh in them. But that which is spoken of a certaine number, it is faultie to drawe indifferently to all. Fourthly, he obieſteth: because that goeth before which is naturall wee must carrie ripe time for baptisme which is spiritual. But although I graunt that al the posteritie of *Adam* begotten of the fleshe doe from the verie wombe beare their owne damnation, yet I denie that that withstandeth but that God may presently bring remedie.

For

John. 3. 36

2. Cor. 13. 46

For neither shal *Seruius* proue that there were many yerres appointed by God that the spirituall newnesse of life may beginne. As *Paul* testifieth, although they which are borne of the faithfull are by nature damned: yet by supernaturall grace they are saued. Then he bringeth forth an allegorie, that *Dauid* going vp into the towre of *Sion*, did leade neither blind men nor lame men with him but strong souldiours. But what if I set a parable against it, wherein God calleth to the heavenly banquet blinde men and lame men: howe will *Seruius* vwinde himselfe out of this knot? I aske also whether lame and maimed men had not firste beene souldiours with *Dauid*. But it is superfluous to tary longer vpon this reason, which the readers shal find by the holy historie to be made of meere falschoode. There followeth an other allegorie, that the Apostles were fishers of men, not of little children. But I aske, what that saying of Christ meaneth, that into the net of the Gospel are gathered all kindes of fishes. But because I like not to play with allegories, I aunswere that when the office of teaching was enioyned to the Apostles, yet they were not forbidden from baptising of infantes. Howbeit I would yet know, whē the Euangelist nameth the *Anthropous*, men, (in which worde is comprehended al man kinde without exception) why they shoulde deny infantes to be men. Seuenthly he allegeth, that sith spirituall thinges agree with spirituall infantes which are not spirituall, are also not meete for baptisme. But first it is plainly euident howe wrongfully they wrest the place of *Paul*. There is entreated of doctrine: when the Corinthians did too much stande in their owne conceite for vaine sharpenesse of witte, *Paul* rebuketh their sluggishnesse, for that they were yet to be instructed in the first introductions of heavenly wisdom. Who can thereof gather that baptisme is to be denied to infantes, whom being begotten of the flesh God doth by free adoption make holy to himselfe: Whereas he saith, that they muste be fedde with spirituall meate, if they be newe men, the solution is easie, that by baptisme they are admitted into the flocke of Christe, and that the signe of adoption sufficeth them, till being growen to age they be able to beare strong meate: that therefore the time of examination which GOD expressly requireth in the holy Supper, must be tarried for. Afterwarde hee obiecteth that Christ calleth all his to the holy Supper. But it is certaine enough that he admitteth none, but them that bee already prepared to celebrate the remembrance of his death. Whereupon followeth that infantes whom he youchsafed to embrace, do stay in a seueral and proper degree by themselves til they growe to age, and yet are not strangers. Whereas hee saith, that it is monstrous that a man after that he is borne, should not eat: I aunswere that soules are otherwise fed than by the outward eating of the Supper: and that therefore Christe is neuertheless meate to infantes, although they abstaine from the signe. But of baptisme the case is otherwise, by which onely the gate into the Church is opened to them. Again he obiecteth that a good stewart distributeth meate to the houtholde in due time. Which although I willingly graunt: yet by what right will he appoint vnto vs the certaine time of baptisme, that he may proue that it is not giuen to infantes out of time. Moreouer hee bringeth in that commaundement of Christ to the Apostles, that they should make hast into the haruest,

1. Cor. 7. 14

5

2. Sam. 5. 8

Luke. 14. 31

6

Matt. 4. 19

Matt. 13. 47

7

1. Cor. 2. 13

8

9

Matt. 24. 46

10

while Iohn. 4. 35



A. 2. 11. 26

11

while the fieldes waxe white. Verily Christ meaneth this onely, that the Apostles seeing the fruite of their labour present, should the more cheerefully prepare themselves to teach. Who shal therefore gather that the only time of haruest is the ripe time for baptisme? His eleuenth reason is, that in the first Church Christians and disciples were all one: but we see nowe that hee fondely reasoneth from the part to the whole. Disciples are called men of full age, which had beene already throughly taught, & had professed Christ: as it behoued that the Iewes vnder the lawe should be the disciples of *Moses*: yet no man shal thereof rightly gather, that infantes were strangers, whom the Lorde hath testified to be of his householde. Beside these he alleageth,

12

that all Christians are brethren, in which number infantes are not vnto vs, so long as we debarre them from the Supper. But I returne to that principle, that none are heires of the kingdome of heauen, but they that are the members of Christ: then, that the embracing of Christ was a true token of the adoption, whereby infantes are ioyned in common with full grown men, and that the absteyning for a time from the Supper withstandeth not but that they pertaine to the bodie of the Church. Neither did the theefe that was conuerted on the Crosse, cease to be brother of the godly, although

13

he neuer came to the Supper. Afterwarde he addeth, that none is made our brother but by the Spirite of adoption, which is giuen only by the hearing of faith. I aunswere, that he still falleth backe into the same deceitfull argument, because he ouerthwartly draweth that to infantes which was spoken onely of grown men. *Paul* teacheth there that this is Gods ordinarie manner of calling to bring his elect to the faith, when he stirreth vp to them faithfull teachers, by whose ministerie & trauaile he reacheth his hand to them. Who dare thereby appoint a lawe to him, but that he may by some other secret way graffe infantes into Christ? Where he obiecteth that *Cornelius* was baptised after that he had receiued the holy Ghost: howe wrongfully he doeth out of one example gather a general rule, appeareth by the Eunuch and the Samaritanes, in whome the Lorde kept a contrarie order, that baptisme went before the giftes of the holy Ghost. The fiftenth reason

14

A. 2. 10. 24  
A. 2. 8. 27.

15

is more than foolish. Hee saith that wee are by regeneration made gods: & that they be gods to whom the worde of God is spoken, which accordeth not to children that be infantes. Whereas he saith a Godhead to the faithful, that is one of his dotages, which it pertaineth not to this presente place to examine. But to wrest the place of the Psalm to so contrarie a sence, is a point of desperate shamelesnesse. Christ saith, that Kinges and Magistrates are called of the prophet gods, because they beare an office appointed them of God. But, that which concerning the speciall commandement of gouernance is directed to certaine men, this handsome expositor draweth to the doctrine of the Gospel, that he may banish the infantes out of the

16

Church. Again he obiecteth, that infantes can not be accounted newe men, because they are not begotten by the worde. But I doe nowe agayne repeate that which I haue often saide, that to regenerate vs doctrine is the vncorruptible seede, if wee be fitte to receiue it: but when by reason of age there is not yet in vs aptnesse to learne, God keepeth his degrees of rege-

17

nerating. Afterwarde he commeth backe to his allegories, that in the law a sheepe

John. 1. 35



sheepe and a goat were not offered in sacrifice so soone as they came out of the wombe. If I listed to draw figures to this purpose, I could likewise readily object against him, that all first begotten things were consecrate to God so soone as they had opened the wombe: then, that a lambe must be killed at a yeeres age. Whereupon followeth that manlye strength is not to be trusted for, but rather that the newe and yet tender issues are chosen of God for sacrifices. Furthermore he affirmeth that none can come to Christ, but they that haue beene prepared of *Iohn*. As though *Iohns* office were not enduring but for a time. But, to omit this, truly that lame preparation was not in the children whome Christ embraced & blessed. Wherefore let him go with his false principle. At length he calleth for patrones *Trismegistus* and the *Sibylles*, to proue that holy washings pertaine not but to them that are of grownen age. Lo how honorably he thinketh of the baptisme of Christ, which hee reduceth to the ceremonies of the Gentiles, that it may be no otherwise ministred than pleaseth *Trismegistus*. But wee more esteeme the authoritie of God, whome it hath pleased to make infants holy to himselfe, and to admitte them with the holy signe, the force whereof they did not yet by age vnderstand. Neither doe we count it lawfull to borrowe out of the cleansinges of the Gentiles anie thing that may change in our baptisme the euerlasting and inuiolable lawe of God, which he hath stablished concerning circumcision. Last of all, he maketh this argument: that if it be lawfull to baptise infants without vnderstanding, then baptisme may enterlude-like and in sport be ministred of boies when they play. But of this matter let him quarell with God by whose commandement circumcision was common to infants before that they had attained vnderstanding. Was it therefore a playing matter, or subiect to the follies of children, that they might ouerthrow the holy ordinance of God? But it is no maruile that these reprobate spirits, as though they were vexed with a phrensie, doe thrust in all the grossest absurdities for defence of their errors: because God doth with such giddinesse iustly take vengeance of their pride and stubbornnesse. Verily I trust I haue made plaine with how feeble succors *Seruietus* hath holpe his filly brethren the Anabaptistes.

32 Nowe I thinke it wilbe doutfull to no sober man, howe rashly they trouble the Church of Christ, that moue brawles & contentions for the baptisme of infants. But it is profitable to consider, what Satan goeth about with this so great suttlerie: euen to take away from vs the singular fruit of affiance and spiritual ioy which is to be gathered hereof, and to diminishe as muche also of the glorie of the goodnesse of God. For howe sweete is it to godlye minds, to be certified not onely by worde, but also by sight to be seene with eies, that they obtaine so much fauour with the heavenly father, that hee hath also care of their posteritie? For here it is to be seene, howe he taketh vpon him the person of a most provident father of householde towards vs, which euen after our death doeth not lay away his carefulnesse of vs, but provideth and foreseeeth for our children. Ought we not here after the example of *Dauid* with all our heart to leape vp vnto thankesgiuing, that by suche shewe of his goodnes, his name may be sanctified? This, verily Satan intendeth, in assailing with so great armies the baptisme of infantess: namely, that

Exod. 13. 2  
Exod. 12. 5

18

19

20

The drift of Satan  
in stirring up contentions  
about the  
baptisme of infants.

Psal. 43. 30.

this

this testifying of the grace of God being taken away, the promise which by it is present before our eyes, may at length by little & little vanish away. VVhereupon should growe not only a wicked vnthankfulnesse toward the mercie of God, but also a certaine slothfulnesse in instructing our children to godlinesse. For by this spurre wee are not a little pricked forward to bring them vp in the earnest feare of God and in the keeping of his lawe, when we consider that euen immediatly from their birth, he taketh and acknowledgeth them for his children. VVherefore vnlesse we list enuiously to darken the bountifulnesse of God, let vs offer to him our children, to whome he giueth a place among them that be of his familie and housholde, that is to saye, the members of the Church.

## The xvii. Chapter.

*Of the holy Supper of Christ, and vvhats it auaileth vs.*

*The sacrament of the supper of Christ instituted to testify that our soules are not onely once made aliuie; but continually kept and nourished by Christ as by foode.*

**A**fter that God hath once receiued vs into his familie, and not onely to take vs as his seruants, but as his children: that he may fulfil the office of a most good father, and careful for his issue, he taketh also vppon him to nourish vs throughout the whole course of our life. And not contented therewith, it pleased him by a pledge giuen to assure vs of his continuall liberality. To this ende therefore he hath giuen his Church another Sacrament by the hand of his onely begotten Sonne, namely a spirituall banquet, wherein Christ testifieth himselfe to be the quickning bread, wherewith our soules are fed to true and blessed immortalitie. But forasmuch as the knowledge of so great a mysterie is verie necessarie, and according to the greatnesse thereof, requireth a diligent declaration: and Satan, that he might bereaue the Church of this inestimable treasure, hath long ago spread mistes, and since that time darkenesse, to obscure the light of it, and then hath stirred strifes and battailes that might estrange the mindes of the simple from tasting of this holie foode, and hath also in our time attempted the same craft: therefore when I shall haue briefly knit vp the summe for the capacite of the vnlearned, I wil vndo those knottes, wherewith Satan hath endeuoured to snare the worlde. First, bread and wine are signes, which represent vnto vs the inuisible foode, which we receiue of the flesh and bloude of Christ. For as in baptisme God againe begetting vs doth graffe vs into the fellowship of his Church, and by adoption doeth make vs his owne: so wee haue saide that he performeth the office of a prouident father of householde, in this that he continually ministreth vs meate, that he susteineth and preferueth vs in that life, whereunto he hath by his worde begotten vs. Nowe the onely meate of our soule is Christ, and therefore the heauently Father calleth vs to him, that being refreshed with common partaking of him, wee may from time to time gather liuely force, vntill we attaine to heauenly immortalitie. But forasmuch as this mysterie of the secreete vniting of Christe with the godly is by nature impossible to be comprehended, hee giueth the figure and image thereof in visible signes most fit for our smal capacite: yea, as it were by earnest and tokens giuen, he maketh it so assured vnto vs as if it were scene with our eyes, because this so familiar a similitude entreteth euen



euen to the grossest mindes. that soules are so fed with Christ, as bread and wine doe susteine the bodily life. Nowe therefore wee haue it declared, to what ende this mysticall blessing tenderth, namely to assure vs, that the bodie of the Lorde was so once offred for vs, that we nowe eate it, and in eating it do feele in vs the effectuall working of that onely sacrifice: that his bloude was so once shed for vs, that it is vnto vs continual drinke. And so found the words of the promise there adioyned. Take, this is my bodie, which is deliuered for you. The body therefore which was once offred vp for our saluation, we are commanded to take and eate: that when we see our selues to be made partakers of this, we may certainly determine that the power of his death which bringeth life shalbe effectuell in vs. Whereupon also he calleth the cup, the couenant in his bloud. For after a certaine maner it reneweth, or rather continueth the couenant which he hath once stablished with his bloud, so much as pertaineth to the confirming of our faith, so oft as he receiveth vnto vs that holy bloud to be tasted of.

2 A great fruit verily of affiance and sweetnesse may godly soules gather of this sacrament, because they haue a witnesse, that we are grown together into one body with Christ, so that whatsoever is his we may call ours. Hereupon followeth that we may boldly promise vnto our selues, that euermore lasting life is ours, whereof he is heire: and that the kingdome of heauen, whereinto he is now entred, can no more fall away from vs than from him: againe that we cannot now be condemned by our sinnes, from the guiltines whereof he hath acquitted vs, when he willed them to be imputed to himself as if they were his owne. This is the marueilous exchange, which of his immeasurable bountifullnes he hath made with vs: that he being made with vs the sonne of man, hath made vs with him the sonnes of God: that by his comming downe into earth, he hath made vs a way to goe vp into heauen: that putting vpon him our mortalitie, he hath giuen vs his immortalitie: taking on him our weakenes, he hath strengthened vs with his power: that taking our pouertie to himselfe, he hath conueyed his riches to vs: that taking to him the weight of our vnrigheteousnes, wherewith we were oppressed, he hath clothed vs with his righeteousnesse.

3 Of all these things we haue so full a witnesing in this sacrament, that we must certainly derermine, that Christ is truly giuen vs, as if Christ himselfe were set present before our eies, and handled with our hands. For this worde can neither lie to vs, nor mocke vs: Take, eate, drinke: this is my bodie which is deliuered for you: this is the bloud, which is shed into the forgiveness of sinnes. Whereas he commaundeth to take, he signifieth that it is ours. Whereas he commaundeth to eate, he signifieth that that is made one substance with vs. Whereas he saith of the bodie, that it is deliuered for vs: of the bloud, that it is shed for vs: therein he teacheth that both are not so much his as ours: because hee tooke and laid away both, not for his commodity, but to our saluation. And truly it is to be diligently marked, that the chiefe and in a manner whole pith of the sacrament standeth in these wordes. Which is deliuered for you, which is shed for you. For otherwise it should not much profit vs, that the body and bloud of our Lorde are nowe distributed, vnto vs: they had bene once giuen forth for our redemption

Matt. 26. 26

Mar. 14. 27

Luke. 22. 19

1. Cor. 11. 24

*The exchange  
which Christ  
hath made by ta-  
king that vpon  
him which was  
ours, & communica-  
ting that which  
is his to vs confir-  
med by this sacra-  
ment.*

*Christ truly giue  
& made ours in  
this sacrament the  
whole pith  
whereof in a man-  
ner standeth here-  
in, that for vs the  
body and bloud of  
Christ were offered  
which we  
receiue represen-  
ted vnder breade  
and wine to  
teach that they  
are to the soule the  
same which these  
visible creatures  
to the bodie.*

and



and saluation. Therefore they are represented vnder bread and wine, that we should learne that they are not onely ours, but also ordained for the nourishment of spirituall life. This is it that wee before saide, that from the corporall thinges which are shewed forth in the sacramentes, we are by a certaine proportionall relation guided to spirituall thinges. So when bread is giuen vs for a signe of the bodie of Christ, we ought by & by to conceiue this similitude: As bread nourisheth, susteineith, and maintaineith the life of our bodie: so the body of Christ is the onely meate to quicken and giue life to our soule. When we see wine set forth for a signe of his blood: wee muste call to minde what vses wine bringeth to the bodie, that we may consider that the same are brought to vs spiritually by the blood of Christ: those vses be, to cherish, to refresh, to strengthen, to make mery. For if wee sufficiently weigh, what the deliuering of this holy bodie, what the shedding of this holy blood, hath profited vs: wee shal plainely perceiue that these thinges which are spoken of bread and wine, according to such proportionall relation doe verie well accorde with them towarde vs when they are communicated vnto vs.

*The highest consideration in this sacrament is of the promise vnder by Christ hath testified his flesh to be meate and his blood to be drinke in deede.*

4 Therefore the chiefe partes of the Sacrament are not simply and without higher consideration to reach to vs the bodie of Christ: but rather y<sup>e</sup> same promise, whereby he testifieth, that his flesh is verily meate, & his blood is drinke, with which we are fed into eternall life: whereby he firmeth himselfe to be the bread of life, of which who so eateth, he shall liue for euer: to seale (I say) and confirme that promise: and for bringing the same to passe, to send vs to the crosse of Christ, where that promise hath bene truly performed, and in all pointes fulfilled. For wee do not wel and healthfully eate Christ but crucified, when we do with liuely feeling conceiue the effectualnes of his death. For whereas he calleth himselfe the bread of life, he did not borrow that name of the sacrament, as some do wrongfully expound it: but because he was giuen vs such of the father, and performed himselfe such, when being made partaker of our humaine mortality, he made vs partners of his diuine immortalitie: when offering himselfe for sacrifice, he tooke our accursednesse vpon himselfe, that he might fill vs with blessing: when with his death he deuoured and swallowed vp death: when in his resurrection hee raised vp this our corruptible fleshe which he had put on, to glorie and vncorruption.

*This sacrament maketh not Christ to be the bread of life, but testifieth vnto vs that hee is so: so such as receiue him in the due estimation of these mysteries whereby he is received, to receiue him to ease his flesh & to drinke his blood, an effect of beleeft and a shew to be distinguished fro faith.*

5 It remaineth that by appliance all the same may come to vs. That is done, both by the Gospell, and more clearly by the holy Supper, where both he offereth himselfe to vs with all his good thinges, and we receiue him by faith. Wherefore the sacrament maketh not that Christe first beginneth to be the bread of life: but when it bringeth into remembrance, that he was made the bread of life, which we continually eate, and when it giueth vnto vs the tast and sauour of that bread, then it maketh vs to feele the strength of that bread. For it promisseth vs, that whatsoeuer Christ did or suffred, the same was done to giue life to vs. Then, that this giuing of life is euerlasting, by which we may without ende be nourished, sustained, and preserued in life. For as Christ should not haue bene to vs the bread of life, vnlesse hee had bene borne and had died for vs, vnlesse he had risen againe for vs:

so now he should not be the same vnlesse the effectualnesse and fruite of his birth, death and resurrection, were an euerlasting and immortall thing. All which Christ hath very well expressed in these wordes. The bread which I will giue, is my flesh, which I will giue for y<sup>e</sup> life of the world. By which words without doubt he signifieth, that his body should therefore be to vs for bread, to the spiritual life of the soule, because it should be giuen forth to death for our saluation: and that it is deliuered to vs to eate of it, when by faith he maketh vs partakers of it. Once therefore he gaue it, that he might bee made bread, when he gaue forth himself to be crucified for the redemption of the world: daily he giueth it, when by the worde of the Gospell he offereth it vnto vs to be receiued, so farre as it was crucified: where he sealeth that deliuerance with the holy myserie of the Supper: where he inwardlie fulfilleth that which he outwardly betokeneth. Nowe herein wee must beware of two faulkes, y<sup>e</sup> neither doing too much in abasing the signes, we seeme to plucke them from their mysteries to which they are in a maner knitte fast: nor that being immeasurable in aduancing the same, wee seeme in the meane time somewhat to darken the mysteries themselves. That Christ is the breade of life, wherewith the faithfull are nourished into eternall saluation, there is no man but he granteth, vnlesse he be altogether without religiō. But this point is not likewise agreed vpon among all men, what is the manner of partaking of him, For there be that in one worde define, that to eate the flesh of Christ and to drinke his bloud, is nothing else but to beleue in Christ himself. But I thinke that Christ meant some certainer and higher thing, in that notable sermon where he commendeth to vs the eating of his flesh, namely, that we are quickened by the true partaking of him: which also he therefore expressed by the wordes of eating and drinking, least any man should thinke, that the life which we receiue of him is conceived by bare knowledge onely. For as not the sight, but the eating of bread sufficeth the body for nourishment: so it behoueth that the soule be truely & thoroughly made partaker of Christ, that by the power of him it may be quickened into a spirituall life. But in the meane time we confesse y<sup>e</sup> there is no other eating, but of faith: as there can no other be imagined. But this is the difference betwene my wordes & theirs, that with them to eate is only to beleue: but I say y<sup>e</sup> the flesh of Christ is eaten with beleueing, because by faith he is made ours, and I say that eating is the fruite and effect of faith. Or, if you will haue it plainer, with them eating is faith: and I thinke it rather to followe of faith. In wordes verily the difference is but small: but in the thing it selfe, not small. For though the Apostle teacheth that Christ dwelleth in our heartes by faith: yet no man will expounde this dwelling to be faith: but all men doe perceiue that there is expressed a singular effect of faith, for that by it the faithful doe obtaine to haue Christ dwelling in them. After this maner, the Lorde meant, in calling himselfe the bread of life, not onely to teach that in the faith of his death and resurrection, saluation is reposed for vs: but also that by true partaking of himselfe it is brought to passe, that his life passeth into vs, and becommeth ours: like as bread, when it is taken for foode, ministreth liuelinesse to the body.

John. 6. 51

Ephes. 3. 17

John. 6. 51

*The meaning of  
saint Augustine  
and saint Chrys-  
ostome when  
they speake of the  
participation of  
the body of Christ.*

6 Neither did Augustine, whome they bring in for their patrone, in anye other



other meaning write that we eate by beleeuing, than to shewe that this eating is of faith, not of the mouth. Which I also denie not; but yet therewithall I adde, that we do by faith embrace Christ, not appearing a farre of, but making himselfe one with vs, that he may be our head, and we his members. Yet doe not I vtterly disallowe that manner of speaking: but onely I denie it to be a full declaration, if they meane to define what it is to eate the flesh of Christe. Otherwise I see that *Augustine* hath oft vsed this forme of speeche: as when he sayeth in the third booke of Christian doctrine, Vnlesse ye eate the fleshe of the sonne of man: this is a figure teaching that wee must communicate with the passion of the Lorde, and must sweetely and profitably lay vpe in remembraunce that for vs his flesh was crucified and wounded. Againe when he sayeth that the three thousande men which were conuerted at *Peters* sermon, did drinke the bloude of Christ by beleeuing, which they hadde shedde by cruell dealing. But in many other places he honorably setteth out that benefite of faith, that by it our soules are no lesse refreshed with the communicating of the flesh of Christe, than our bodies are with the bread which they eate. And the same is it which in a certaine place *Chrysostome* writeth, that Christe doeth not onely by fayth, but also in deede make vs his body. For he meaneth not that we doe from any other where than from faith, obtaine such a benefite: but this onely he meaneth to exclude, that none when hee heareth faith to bee named, should conceiue a naked imagination. As for them that wil haue the Supper to be only a marke of outward profession, I do now passe them ouer: because I thinke y I haue sufficiently confuted their error, when I entreated of sacramentes generally. Onely this thing let the readers marke, that when the cup is called the couenant in the bloude, there is a promise expressed that may be of force to confirme faith. Whereupon followeth, that vnlesse wee haue respect to God, and embrace that which he offereth, we do not rightly vse the holy Supper.

Hom. in Ioh. 37.

and 40.

Act. 2. 41.

Hom. 60.

Luke. 22. 20.

*They straine the  
communion of  
Christ too narrowly  
who make it nothing  
but the participation  
of his spirit  
only.*

7 Moreouer they also do not satisfie me, which acknowledging that we haue some communion with Christ, when they mean to expresse it, do make vs partakers onely of the spirite, without making any mention of fleshe and bloude. As though all those thinges were spoken of nothing, that his fleshe is verily meate, that his blood is verily drinke: that none hath life, but hee that eateth that fleshe, and drinketh that bloude: and such other sayinges that belong to the same ende. Wherefore if it be certaine that the full communicating of Christ proceedeth beyond their description, as it is to narrowly strained: I will now goe about to knit vp in fewe words, howe large it is and how farre it extendeth it selfe, before that I speake of the contrary fault of excesse. For I shall haue a longer disputation with the excessive teachers, which, when according to their owne grossenesse they frame a maner of eating and drinking full of absurditie, doe also transfigure Christ stripped out of his fleshe into a fantasie: if yet a man may with any wordes comprehend so great a myserie, which I see that I can not sufficiently comprehend with minde: and therefore I do willingly confesse it, that no man should measure the highnes therof by the smal proportion of my childishnesse. But rather I exhorthe the readers, that they doe not restrain the sense



of their minds within these two narrow bounds: but endeavour to rise vp much higher, than they can by my guiding. For I my selfe, so oft as I speake of this thing, when I haue traueiled to say all, thinke that I haue yet said but litle in respect of the worthinesse thereof. And although the minde can do more in thinking than the tongue in expressing: yet with greatnesse of the thing, the minde also is surmounted and overwhelmed. Finally therefore nothing remaineth, but that I must breake forth into admiration of y<sup>e</sup> mysterie, which neither the minde can suffice to thinke of, nor the tongue to declare. Yet after such manner as I can, I will set forth the summe of my sentence: which as I nothing doubt to be true, so I trust that it wil not be disallowed of godly hearers.

8 First of all, we are taught out of the scripture, that Christ was from the beginning that life bringing worde of the Father, the fountaine and originall of life, from whence all things euer receiued their hauing of life. Wherefore Iohn sometime calleth him the worde of life, and sometime writeth that life was in him: meaning that he euen then flowing into all creatures, powred into them the power of breathing & liuing. Yet the same Iohn addeth afterward, that the life was then & not till then openly shewed, when the Sonne of God taking vpon him our flesh, gaue himselfe to be seene with eyes and fele with hands. For though he did before also spread abroad his power into the creatures: yet because man, being by sinne estranged from God, hauing lost the communion of life, sawe on euery side death hanging ouer him: that he might recouer hope of immortalitie, it behooued that he shoulde be receiued into the communion of that worde. For howe small a confidence maiest thou conceiue thereof, if thou heare y<sup>e</sup> the word of God in deede, from which thou art most farre remooued, conteineth in it selfe the fulnesse of life, but in thy selfe and rounde about thee nothing offereth it selfe and is present before thine eyes but death? But since that fountaine of life beganne to dwell in our fleshe, nowe it lieth not a farre off hidden from vs, but presently deliuereth it selfe to be partaken of vs. Yea and it maketh the very fleshe, wherein it resteth, to bee of power to bring life to vs, that by partaking thereof wee may be fedde to immortalitie. I am (saith hee) the bread of life, y<sup>e</sup> am come down from heauen. And the bread which I will giue is my flesh, which I will giue for the life of the worlde. In which wordes hee teacheth not onely that he is life, in respect that hee is the eternall worde of GOD which came downe to vs from heauen, but that in comming downe he powred the same power into the fleshe which he did put on, that from thence the communicating of life might flowe forth vnto vs. Hereupon also these things nowe follow, that his flesh is verily meat, and his blood is verily drinke, with which sustentances the faithfull are fostered into eternall life. Herein therefore consisteth singular comfort to the godly, y<sup>e</sup> nowe they finde life in their owne fleshe. For so they doe not onely with ease passage attaine vnto it, but haue it of it selfe laid abroad for them & offering it selfe vnto them. Onely let them hold open the bosome of their heart y<sup>e</sup> they may embrace it being present, and they shall obtaine it.

9 But although the flesh of Christ haue not so great power of it selfe, that it can giue life to vs, which both in the owne first estate of it was sub-

*Christ from the beginning the fountaine of life, by taking our flesh maketh it of power being fed on so be sustenance that fostereth vnto immortalitie.*

Iohn 6. 48, and 58.

*The flesh of Christ becometh (though not*

## Cap. 17. Of the outward meanes

of it (selfe) an vn-  
washed fountaine  
from whence life  
floweth, both as  
well as we must  
necessite be par-  
taker thereof, and  
haue fellowship  
vnto it.  
John. 5. 19.

ject to mortalitie, and now being endued with immortalitie, liueth not by it  
selfe: yet it is rightfully called lifebringing, which is filled with fulnesse of life  
to powre it into vs. In which meaning I do with *Cyril* expounde that saying  
of Christ: as the father hath life in himselfe, so hee hath also giuen to the  
sonne to haue life in himselfe. For there he properly speaketh of his giste,  
not which he from the beginning possessed with the father, but with which  
he was garnished in the same fleshe in which he appeared. Therefore hee  
sheweth that in his manhood also dwelleth the fulnesse of life, that whoso-  
euer partaketh of his fleshe and blood, may therewithall also enioy the par-  
taking of life. Of what sort that is, we may declare by a familiar example. For  
as out of a fountaine water is sometime dronke, sometime is drawen, some-  
time by ferrowes is conueied to the watering of groundes, which yet of it  
selfe doeth not overflow into so many vses, but from the verie spring it selfe  
which with euermlasting flowing yeldeth and ministrerth vnto it from time  
to time newe abundance: so the fleshe of Christ is like a riche and vnwashed  
fountaine which powreth into vs the life springing from the Godhead into  
it selfe. Nowe who seeth not that the communion of the fleshe and blood  
of Christ is necessarie to all that aspire to heavenly life? Hereunto tendeth  
that saying of the Apostle, that the Church is the body of Christ and the ful-  
filling of it: and that hee is the heade out of which the whole body com-  
pled and knit together by iointes maketh encrease of the body: that our bo-  
dies are the members of Christ. All which thinges we vnderstand to be im-  
possible to be brought to passe, but that hee must wholly cleaue to vs in Spi-  
rit and body. But that most neere fellowship whereby we are coupled with  
his fleshe, hee hath yet set out with a more glorious title, when he said that  
we are members of his bodie, and are of his bones and of his fleshe. At the  
last, to declare it to be a matter greater than all wordes, he concludeth his  
saying with an exclamation, This is (saith hee) a great secret. Therefore it  
should be a point of extreeme madnesse to acknowledge no communion of  
the faithfull when the fleshe and blood of the Lorde, which the Apo-  
stle declareth to bee so great, that he had rather wonder at it than ex-  
presse it.

Eph. 5. 30.

*The body & blood  
of Christ truly gi-  
uen vs, & not bare  
and naked figures  
thereof in this sa-  
cerament.*

10 Let the summe bee, that our soules are so fedde with the fleshe and  
blood of Christ, as breade and wine do maintaine and susteine the bodily  
life. For otherwise the proportionall relation of the signe shoulde not agree,  
vnlesse soules did finde their foode in Christ. Which can not be done, vnles  
Christ doe truly growe into one with vs, and refresh vs with the eating of  
his fleshe and drinking of his blood. But although it seeme incredible, that  
in so great distance of places the fleshe of Christ reacheth to vs that it may  
be meate to vs: let vs remember howe much the secreete power of the Spi-  
rite surmounteth aboue all our senses, and howe foolishlye it is to go about to  
measure his vnmeasurablenesse by our measure. That therefore which our  
minde comprehendeth not, let our faith conceiue, that the Spirit truly knit-  
teth in one those thinges that are seuered in places. Nowe that same holy  
communicating of his body and blood, whereby Christe powreth his life  
into vs, euen as if hee pearced it into our bones and marowes, hee in the  
supper

supper also testifieth and sealeth: and that not with setting before vs a vain or void sign, but bringing forth there the effectuall working of his spirit whereby he fulfilleth that which he promiseth. And verily he there offereth & deliuereth the thing signified to all them that sit at that spirituall banquet: althogh it be receiued with fruit of the faithful only, which receiue so great bountifullnesse with true faith and thankfulness of mind. After which manner the Apostl: saide, that the bread which we breake is the communion of the bodie of Christ: and that the cuppe which we hallowe with the worde and prayers to that purpose, is the communion of his blood. Neither is there any cause why any mā should obiekt, that it is a figuratiue speech, by which the name of the thing signified is giuen to the signe. I graunt verily that the breaking of the bread is a signe, not the thing it selfe. But this being admitted, yet we shal rightly gather of the deliuerance of the signe, that the thing it selfe is deliuered. For vnlesse a man will cal God a deceiver, he can neuer be so bolde to saye that he setteth before vs an emptie signe. Therefore if by the breaking of bread the Lord doeth truly represent the partaking of his body, it ought to be out of dout that he truly persourmeth & deliuereth it. And this rule is alway to be holden of the godly, that so oft as they see the signes ordained of the Lord, they certainly thinke and perswade themselves that the truth of the thing signified is there present. For to what purpose should the Lord deliuer to thee into thy hand the signe of his body, but to assure thee of the true partaking of it? If it be true, that a visibill signe is giuen vs, to seale the gift of an inuisibill thing: when we receiue the signe of the bodie, let vs no lesse certainly beleue that the body it selfe also is giuen vs.

11 I say therefore (which both hath bin alway receiued in the Church, *Christ himselfe by faith, euen his bodie and blood truly participated in this sacrament.*) & all they teach at this day that thinke right) that the holy mystrie of the Supper consisteth of two things: that is to say of the bodily signes, which beeing set before our eyes do represent vnto vs inuisibill things according to the capacitie of our weaknesse: and of spirituall truth, which is by those signes both figured and deliuered. Of what sort that is, when I meane to shewe it familiarly, I vse to set three things: the signification, the matter which hangeth of y<sup>e</sup> signification, y<sup>e</sup> vertue or effect which foloweth of both. The signification consisteth in the promises, which are after a certaine manner wrapped together with the signe. The matter of substance I call Christ with his death & resurrection. By effect I vnderstand the redemption, righteousness, sanctification, and eternall life, and whatsoever other benefites Christ bringeth vs. Now althogh all these things haue respect to faith: yet I leaue no place to this caualitiō: as though when I say that Christ is receiued by faith, I would haue him conceiued with vnderstanding onlie & imagination. For the promises offer him, nor that we shoulde sticke fast in the sight alone and in bare knowledge: but that we shoulde enioy the true communicating of him. And trulie I see not how any man may haue confidence that he hath redemption and righteousness in the crosse of Christ, & life in his death, but principally standing vpon the true communion of Christ himselfe. For those good things shoulde not come to vs, vnlesse Christ first made himselfe ours. I say therefore, that in the mystrie of the Supper, by the



signes of bread and wine Christ is truly deliuered to vs, yea and his body & bloud, in which he hath fulfilled al obedience for purchasing of righteoulnes to vs: namely that first we should grow together into one body with him: and then being made partakers of his substance, we may also feele his power in the communicating of all his good things.

*A locall presence of the body of Christ not needful vnto this that we may enioy the partaking of it which the spirit of Christe performeth without such grossenesse.*

12 Now I come down to the excessive mixtures, which superstition hath brought in. For herein Satan hath played with marucilous subtletie, that withdrawing the mindes of men from heauen, he might fill them with peruerse error, as though Christ were fastened to the element of breade. And first we must not dreame such a presence of Christ in the sacrament, as the craftesmen of the court of Rome haue fained: as though the body of Christ were made present with presence of place, to be handled with hands, to bee brooked with teeth, and swallowed with mouth. For this forme of recantation Pope Nicholas endited to *Berengarius*, to be a witnesse of his repentance: namely with words so fatte monstrous, that the author of the glose crieth out y there is danger, if the readers do not wisely take heed to themselves, least they should sucke out of them an heresie worse than was that of *Berengarius*. In the seconde distinction, in the Chapter beginning thus, *Ego Berengarius*. But *Peter Lombarde*, although he trauaile much in excusing the absurditie, yet more inclineth to the contrarie sentence. For as we nothing doubt that it hath limits according to the perpetuall nature of the bodie of men, & is holden in heauen, into which it was once receiued, vntill he returne to iudgement: so to drawe it backe vnder these corruptible elements or to imagine it present euery where, wee account it to be vtterly vnlawful. Neither verily is it so needful to this that we may enioy the partaking of it: for asmuch as the Lord giueth vs this benefit by his Spirit that we be made one with him in body, Spirit, and soule. The bonde therefore of this conioyning is the spirit of Christ, by the knitting whereof we be coupled together, & as it were a certain conduit, by which whatsoeuer Christ himselfe both is and hath, is conueyed to vs. For if we behold the sunne shining forth with his beames vpon the earth after a certain manner to cast forth his substance vnto it to engender, nourish, and quicken the fruites thereof: why should the extending of beames of the spirit of Christ be inferiour to conuey the communion of his flesh and bloud into vs: Wherefore the Scripture, when it speaketh of our partaking with Christ, referreth y whole force thereof to the Spirit. Yet in steede of many, one place shalbe sufficient. For *Paul* in the eight chapter to the Romanes, sayth that Christ dwelleth in vs none otherwile than by his spirit: whereby yet he taketh not away that communion of his flesh and bloud of which we nowe speake, but teacheth that the Spirit alone worketh that wee possesse whole Christ and haue him dwelling in vs.

*The manner of presence which the schoolemen haue deuised in this sacrament.*

13 The schoolemen thought more shamefastly which were withholden with horror of so barbarous vngodlinesse. Yet they also themselves do nothing but mocke with subtler deceites. They graunt that Christ is not contained there by way of circumscription nor after a bodily manner: but afterward they inuent a way, which neither themselves do vnderstand, nor they can declare to other: yet it is such as falleth to this point that Christe must be

be sought in the forme of breade as they call it. For what is it? When they say that the substance of bread is turned into Christ, do they not fasten him to the whitenes which they there leaue? But (say they) he is so conteinod in the Sacrament, that he abideth in heauen: and we determine no other presence but of habitude. But whatsoeuer wordes they bring in to clooke it with a deceitfull colour, this is the ende of all, that that is by consecration made Christ, which before was bread: that from thenceforth Christ lieth hid vnder that colour of bread. Which also they are not ashamed in plaine words to expresse. For these be the wordes of *Lombarde*: that the body of Christ, which in it selfe is visible, when the consecration is ended, lieth hidden and is covered vnder the forme of bread. So the forme of that bread is nothing else but a visour, that taketh away the sight of the flesh frō the eies. Neither neede we many coniectures, to finde what snares they minded to lay with these wordes, sith the thing it selfe plainly speaketh it. For it is to be seene with howe gear superstition in certaine ages past, not onely the common sort of men, but also the verie cheefe of them haue beene holdē, and at this day be holden in popish Churches. For hauing little care of true faith (by which alone we both come into the fellowship of Christ, and doe cleaue together with him) (so that they haue a carnal presēce of him, which they haue framed beside the worde, they thinke that they haue him present enough. Therefore in a summe, we see that this hath bene gotten by this wittie tuctlely that bread was taken for God.

14 From hence proceeded y same fained transubstantiation, for which at this day they fight more earnestly than for all the other articles of their faith. For the first builders of that local presence could not vnwinde themselves from this doubt howe the bodie of Christ should be mingled with the substance of breade, but that by and by manie absurdities did thrust them selues in place. Therefore they were driuen of necessitie to flee to this inuention, that there is made a turning of breade into the body: not that the body is properly made to God, but because Christ y he might hide himselfe vnder the forme, bringeth the substance to nothing. But it is maruellous, y they fel to so great ignorance, yea senselesse dulnesse, that not onely y scripture but also the consent of y olde Church fighting against it, they brought abroad that monster. I grant indeede that some of y olde writers sometime vsed the name of turning: not for that they would destroy the substance in y outward signes, but that they might teach that the bread dedicate to y mysterie differeth farre from common bread and is nowe other. But ech where they all plainly declare, that the holy supper consisteth of two partes, an earthly part, and a heauenly: and the earthly part they do without controuersie expound to be bread and wine. Truly whatsoeuer they babble, it is plaine that in confirming of this doctrine they want the defence of antiquitie, which they oftentimes presume to set against the euident word of God. For it is not so long agoe since it was inuented, it was verily vnknownen not only to those better ages, in which y purer doctrine of religion yet flourished, but also euen when that same purenesse was much desired. There is none of the old writers y doth not in expresse words confesse y the holy signes in the Supper are bread and wine: although, as we haue saide, they sometime set

*Transubstantiation  
descriuite of anti-  
quities so defende  
it.*

it out with diuers titles, to aduance the dignitie of y<sup>e</sup> mysterie. For whereas they say y<sup>e</sup> in the consecration is made a secrete turning, that now it is another thing then bread and wine: I haue euen nowe giuen warning y<sup>e</sup> they do not thereby meane y<sup>e</sup> the things themselues, are brought to nought, but that they are now to be otherwise esteemed than common meates, which are appointed onely to feede the belly: forasmuch as in them is deliuered to vs the spirituall meate and drinke of the soule. This we also denie not. If (say these men) there be a turning, it must needs be that there is of one thing made an other thing. If they meane that there is some thing made which before was not, I agree with them. If they will drawe it to that their owne imagination, let them answer me what chāge they thinke to be made in baptisme. For herein the fathers also do determine a marueilous turning, whē they say that of a corruptible element is made a spirituall washing of y<sup>e</sup> soule, yet none of them denieth that water remaineth. But (say they) there is no such thing in baptisme, as is y<sup>e</sup> in the Supper. This is my body. As though the question were of those wordes, which haue a meaning plaine enough: and not rather of that worde of turning, which ought to signifie no more in the Supper thā in baptisme. Therefore farewell they with these snare: of syllables, whereby they doe nothing else but bewray their owne hungrienesse. For otherwise the signification would not agree together vnlesse the trueth which is there figured, had a liuely image in outward signe. Christs will was by the outward signe to testifie that his flesh is meate. If hee did set before vs onely an empty imaginatiue forme of bread not true bread, where were the correlation or similitude which should lead vs from the visible thing to the inuisible? For, that all things may agree together, the signification shall extend no further, but that we be fedde with the forme of the flesh of Christ. As, if in baptisme the forme of water shoulde deceiue our eyes, it shoulde not bee to vs a certaine pledge of our washing: yea by that deceitful shewe there should be giuen vs an occasion of wauering. Therefore the nature of the sacrament is ouerthrowen, vnles in the maner of signifying y<sup>e</sup> earthly signe aunswere to y<sup>e</sup> heauenly thing. And therefore we loose the trueth of this mysterie, vnlesse true bread represent to vs the true body of Christ. I repeat it againe: Sith y<sup>e</sup> Supper is nothing else, than a visible testifying of that promise which is in y<sup>e</sup> sixe Chapter of *John*, namely that Christ is the bread of life, which came downe from heauen: there must be visible bread vsed for a meane whereby y<sup>e</sup> same spirituall bread may be figured: vnles we will that we loose all the fruit which in this behalfe God tenderly granteth to susteine our weakenes. Now by what reason shoulde *Paul* gather, that al we are one body and one bread, which doe together partake of one bread, if there remained onely an imaginatiue forme and not rather a naturall trueth of bread?

2. Cor. 10. 17.

*The visible elements in this sacrament changed not in respect of their nature but of their use only.*

15 But they could neuer haue beene so fowly beguiled with the deceits of Satan, but because they were already bewitched with this errour, that the body of Christ inclosed vnder bread was by the bodily mouth set downe into the belly. The cause of so brutish imagination was, that consecration signified as much among them as a magicall enchauntment. But this principle was drawn to them, that bread is a sacrament to none but to men, to whome the worde is directed: like as y<sup>e</sup> water of baptisme is not changed in



it selfe, but so soone as the promise is adioyned, it beginneth to be that to vs which it before was not. This shall better appeare by example of a like Sacrament. The water springing out of the rocke in the desert was to the fathers a token & signe of the same thing, which the wine doth figure to vs in the Supper. For *Paule* teacheth that they drinke the same spiritual drink. But it was a comon watering for the beasts & cattell of the people. Whereupon it is easilie gathered, that in earthlie elements, when they are applied to a spiritual vse, there is made no other turning but in respect of men, in so much as they are to them seales of the promises. Moreover sith Gods purpose is (as I often repeate) as it were by handsome chariots to lift vs vp to himselfe, they do by their waywardnes wickedly disapoint the same, which do in deede call vs to Christ, but lurking inuisible vnder bread. For it is not possible that the minde of men, vncombring it selfe from the immeasurable benefite of places, should attaine to Christ euen aboue the heauens. That which nature denied them, they attempted to amend with a more hurtfull remedie: that abiding in earth, we shoulde neede no heauenlie neerenes of Christ. Loe, this is the necessity, that compelled them to transfigure the bodie of Christ. In *Bernards* time, although a harder maner of speaking was growen in vse, yet transubstantiation was not then knowne. And in all ages before that, this similitude did flie about in euery mans mouth, that ther is with bread & wine a spirituall thing ioyned in this mysterie. Of the words they answered, as they thinke, wittilie: but bringing nothing fit for this present cause. The rod of *Moses* (say they) beeing turned into a serpent, although it did get the name of a Serpent, yet keepeth still the old name, & is called a rod. So in their opinion it is as probable, that although the breade passe into a newe substance, it may be abusiuely and yet not vnaptly called that which it appeareth to the eies. But what likelihoode or neerenesse find they betweene a cleare miracle, and their fained illusion, of which no eye in earth is witnesse? The Magicians had mocked with deceites, so that the Egyptians were perswaded, that they excelled in diuine power to change creatures about the order of nature. *Moses* came forth, and driving away all their deceites, shewed that the inuincible power of God was on his side, because his own rod consumed al the rest. But forasmuch as that was a turning discernable with eyes, therefore as we haue sayde, it pertaineth nothing to this present cause: and in a little time after, the rod visibly returned into his own form. Beside that it is not knowne, whether that sudden turning was of substance or no. Also the aliuding to the rods of the Magicians is to be considered, which the Prophet therefore would not call Serpents, least hee should seeme to signifie a turning where none was: because those deceiuers had done nothing but cast a myst before the eyes of the beholders. What likenes herewith haue these formes of speech, The bread which we breake, So oft as ye shall eate this bread, They communicated in breaking of bread, & such other. It is certaine that their eyes were onely deceiued with the enchauntment of the Magicians. As concerning *Moses*, the matter is more doubtful, by whose hand it was no more hard for God to make of a rod a Serpent, & againe of a Serpent to make a rod, than to cloth Angels with fleshly bodies, and by and by after to vnclath them. If the nature of this mystery

Exod. 17. 6.  
1. Cor. 10. 4.

Exod. 4. 3.  
& 7. 10.

1. Cor. 10. 26.  
& 11. 26.  
Act. 2. 4.

were the same or like, there were some colour for their solution. Let this therefore remaine certaine, that it is not truly nor fitly promised vs that in the Supper the flesh of Christ is truly to vs for meate, vnlesse the true substance of the outward signe agree with it. And (as one error groweth of an other) the place of *Jeremie* is so foolishly wrested to prooue transubstantiation, that it liketh me to rehearse it. The Prophet complaineth that wood is put in his bread: meaning that by the crueltie of his enemies, his bread was infected with bitterness. As *David* with a like figure bewaileth that his meate was corrupted with gall, and his drinke with vinegar. These men will haue it that the body of Christ was by way of allegorie fastened to y<sup>e</sup> crosse. But some of the olde fathers thought so. As though we ought not rather to pardon their ignorance, & to burie their shame, than to adde shamelesnes to compell them yet still to fight like enemies with the naturall meaning of the Prophet.

Ier. 11. 19

Psal. 69. 22

*The error of consubstantiation & the cause whereof it riseth.*

16 Other, which see that the proportionall relation of the signe and the thing signified, can not be overthrowen, but that the truth of the mystery must fall, do confesse that the bread of the Supper is verily a substance of an earthly and corruptible element, and suffreth no change in it selfe, but hath vnder it selfe the body of Christ enclosed. If they did so declare their meaning, that when the bread is deliuered in the mystrie, there is adioyned the deliuering of the bodie, because the truth is vnseuerable from the signe: I would not much strue with them. But because they placing the body in the bread, do faine to it a being euery where contrary to the nature thereof, and in adding vnder the bread, they will haue it lie there hidden: it is necessarie a little while to drawe such subtleties out of their dennes. For my mind is not yet as of set purpose to go through with al this point: but onely that I may lay the foundations of the dispensation which shall by and by followe in place fit for it. They will therefore haue the body of Christ to be invisible & immeasurable, that it may be hid vnder the bread: because they thinke they do not otherwise communicate with him than if he descend into the bread: but they comprehend not the maner of descending, whereby he listeth vs vpward to himselfe. They lay vpon it all the colours that they can: but when they haue said all, it sufficiently appeareth, that they stay vpon the local presence of Christ. Whence commeth that? euen because they can abide to conceiue no other partaking of the flesh & blood, but which consisteth either of ioyning & touching of place, or of some grosse enclosing.

*The flesh of Christ by some grossly extended as vnde as heauen and earth by others suttelie imagined to be because glorious therefore free from the naturall properties of things corporeall.*

Act. 1. 3. 9 and 7. 55. & 9. 3

17 And, that they may obstinately defende the error once rashly conceiued, some of them sticke not to say, that the flesh of Christ had neuer any other measurings, but so farre & wide as heauen & earth is broad. Whereas he was borne a childe out of the wombe, whereas he grewe, whereas hee was spread abroad on the crosse, whereas he was enclosed in the sepulchre, the same was done by a certain dispensation, that he might be borne & die, and performe the other dueties of man. Whereas after this resurrection he was seene in his wonted forme of body, whereas he was taken vp to heauen, whereas last of all also after his ascension he was seene of *Stephen* and *Paul*: it was done by the same dispensation, that it might appeare to the sight of men y<sup>e</sup> he was made a king in heauen. What is this else, but to raise vp *Marcion*

cion out of hel. For no man can doubt that the body of Christ was a fantasie or a fantastical thing, if he was of such state. Some slip away somewhat more subtilly, with saying that this body which is giuen in the sacrament is glorious and immortal: and that therefore it is no absurditie, if it be contained in many places, if in no place, if with no forme, vnder the Sacrament. But I aske what maner of body Christ gaue to the disciples, the daie before that he suffred: do not the wordes sound that he gaue the same mortall bodie, which was within a litle after to be deliuered? Hee had already before (say they) shewed his glorie to be seene to three of the disciples. That is true indeede; but his will was by that brightnesse to giue them a taste of immortallitie for an houre. In the meane time they shall not there finde a double bodie, but that one body which Christ did beare, garnished with newe glorie. But when he distributed his bodie at his first supper, the time was nowe at hand, when he being stricken of God, and humbled should lie without glorie as a leprous man: so farre is it off that he then would shew forth the glorie of his resurrection. And how great a windowe is here opened to *Marcion*, if the bodie of Christ was seene in one place mortall & base, and in an other place was holden immortal & glorious? Howbeit if their opinion take place, the same happeneth daily: because they are compelled to confesse that the bodie of Christ being visible in it selfe, lieth hid inuisibly vnder the signe of bread. And yet they that vomit out such monstrousnes are so not ashamed of their owne shame, that they do vnprouoked hainously raile at vs, because we do not subscribe to them. Mat. 17. 2

Esa. 53. 4

18 Now if they list to fasten the body & blood of the Lorde to bread & wine: the one shall of necessity be plucked in sunder from the other. For as the bread is deliuered seuerally from the cup, so the body vnited to y<sup>e</sup> bread must needs be diuided from the blood enclosed in the cup. For when they affirme that the bodie is in the bread & the blood in the cup: and the bread & wine are by spaces of place distant the one from the other: they can by no shift escape, but that the body must be seuered from the blood. But whereas they are wont to alleage, that by accompanying (as they saie) in the body is the blood, & likewise in the blood is the body, y<sup>e</sup> verily is too trifling: forasmuch as the signes in which they are enclosed, are so seuered. But if we be lifted vp with our eies & minds to heauē, y<sup>e</sup> we seke Christ there in the glorie of his kingdom: as the signes do allure vs to him whole, so vnder the signe of bread, we shal be fed with his body, vnder the signe of wine we shall seuerally drinke his blood, y<sup>e</sup> at length we may enioy him whole. For although he hath taken away his flesh from vs, & in his body is ascended vp into heauen, yet he sitteth at the right hand of the father, that is to say he reigneth in the power, and maiestie, & glorie of the father. This kingdome is neither bounded with any spaces of place, nor compassed about with any meassurings, but y<sup>e</sup> christ may shew forth his might whersoeuer it pleaseth him both in heauen & in earth: but that he may shew himselfe present with power & strength: but that he may alway be at hande with thē that be his, breathing his life into thē, may liue in them, strengthen them, quicken them, preserue them safe, euen as if he were present in body: finally, but that he may feede them with his owne bodie, the communion whereof hee doeth by the power

*The bodie and blood of Christ though not fastned vnto, yet spirituallie deliuered in the bread & wine of the holy Eucharist.*



power of his spirite powre into them. After this maner the body and bloude of Christ is deliuered to vs in the Sacrament.

*The true maner of Christs presence, and the substantiall communicating of his bodie and blood in the Lordes supper made hatefull to the world by the vniust iudgements of men.*

19 But we must appoint such a presence of Christ in the supper, as may neither fasten him to the element of bread, nor shut him vp in the bread, nor by any meane compassse him in, (for it is plaine that all these things abate his heauenly glorie) finally such as may neither take from him his owne measure, nor diuersly draw him in many places at once, nor faine to him such an vnmeasurable greatnesse as is spreade abroad throughout heauen and earth, for these things are plainlie against the truth of the nature of man-hood. Let vs (I say) neuer suffer these two exceptions to be takē away from vs. The one, that nothing be abated from the glorie of Christ, which is done, when he is brought vnder the corruptible elements of this world, or is bound to any earthly creatures. The other, that nothing be by faining, applied to his body, that agreeth not with the nature of man: which is done, whē it is either said to be in many places, or is set in many places at once. But these absurdities being taken away, I willingly receiue whatsoeuer may auail to expresse the true and substantiall communicating of the bodie and blood of the Lord, which communicating is deliuered to the faithfull vnder the holy signes of the supper: and so that they may be thought not to receiue it by imagination only or vnderstanding of minde, but to enioy it in deede to the foode of eternall life. Why this sentence is so hatefull to the worlde, and all defence taken away from it by the vniust iudgements of many, there is no cause at all, but for that the diuel hath with horrible bewitching madded their mindes. Truly that which we teach, doth in al points verie well agree with the Scriptures: it containeth neither any absurditie, nor darkenes, nor doubtfulnesse: it is not against true godlinesse and sound edification: finally, it hath nothing in it, that may offend, sauing that in certaine ages past, whē that ignorance and barbarousnesse of Sophisters reigned in the Church, so cleare light and open truth hath bene vnworthily oppressed. Yet because Satan at this day also trauaileth by troublefome spirites to spot it with al the flanders and reproches that he can, and bendeth himselfe to no other thing with greater endeuour: it is profitable the more diligently to defende and rescue it.

20 Now before that wee goe any further, we must entreate of the selfe institution of Christ: specially because this is the most glorious obiectiō that our aduersaries haue, that we depart from the wordes of Christ. Therefore, that we may be discharged of the false cause of malice wherewith they burden vs, our firstest beginning shal be at the exposition of the wordes. Three Euangelistes and Paul rehearse, that Christ tooke bread: when he had giuen thanks he brake it, gaue it to his disciples and saide, Take, eate, this is my bodie which is deliuered, or broken for you. Of the cuppe *Matthew* and *Marke* say thus: This cuppe is the blood of the newe Testament, which shall be shedde for many vnto forgiveness of sinnes. But *Paul* and *Luke* say thus: This cuppe is the newe testament in my blood. The patrones of transubstantiation will haue by the pronounce (this) the forme of bread to be signified, because the consecration is made in the whole content of the sentence, and there is no substance that can be shewed. But if they bee holden with

*The wordes of Christs institution, in woord helde, in deede peruerced and forsaken by the authors as well of transubstantiation as of substantiation.*  
Mat. 26. 26  
Mar. 14. 22  
Luke. 22. 17  
1. Cor. 11. 24

with religious care of the wordes, because Christ testified, that that which he reached into the disciples handes, was his body: truly this their deuise, that that which was bread is now the bodie, is most farre from the proper meaning of them. That which Christ tooke into his handes and gaue the Apostles, he affirmeth to be his body: but he tooke bread: who therefore can not vnderstand that bread is yet shewed: and therefore there is no greater absurditie, than to remoue that to the forme, which is spoken of the breade. Other, when they expounde this word (is) for (to be transubstantiate,) doe flee to a more enforced and violently wrested glose. Therefore there is no cause why they shoulde pretende that they be moued with reuerence of wordes. For this was vnheard of among all nations and languages, that the word (is) should be taken in this sense, namely for to be turned into another thing. As for them that leaue bread in the supper, and affirme that there is the body of Christ, they much differ among themselves. They which speake more modestly, although they precisely exact the letter. This is my bodie, yet afterward swarue from their precisenesse, and saye that it is as much in effect as that the body of Christ is with bread, in bread, and vnder bread. Of the matter it selfe which they affirme, we haue already touched somewhat, and we shall by and by haue occasion yet to speake more. Now I dispute onely of the wordes, by which they say they are restrained that they cannot admit bread to be called the bodie, because it is a signe of the bodie. But if they shunne all figures, why do they leape away from the plaine shewing of Christ, to their owne maners of speaking farre differing from it? For there is great difference betweene this that bread is the bodie, and this that the bodie is with bread. But because they sawe it to be impossible, that this simple proposition might stande, that bread is the bodie: they haue attempted to scape away by those formes of speache, as it were by crooked turnings. Some more bolde sticke not to affirme that euen in proper speaking, bread is the bodie, and by this meane they truly proue themselves to be literall men, if it be objected, that therefore the bread is Christ, and is God: this verily they will denie, because it is not expressed in the wordes of Christ. But they shall nothing preuaile by denying it: forasmuch as all doe agree that whole Christ is offered vs in the supper. But it is an intollerable blasphemy, that it be without figure spoken of a fraile and corruptible element, that it is Christ. Nowe I aske of them, whether these two propositions bee both of one effect, Christ is the sonne of God, and bread is the body of Christe. If they graunt that they are diuerse, (which we will enforce them to graunt whether they will or no) then let them answer whence cometh the difference. I thinke they will bring none other but that the breade is after the sacramentall manner called the body. Whereupon followeth, that Christs words are not subiect to the common rule, nor ought to be tried by Grammar. Also I aske of all the precise and stiffe requirers of the letter, where Luke and Paul do call the Cup the Testament in the bloude, whether they do not expresse the same thing which they did in the first part, where they call breade the bodie. Truly the same religion was in the one part of the mysterie that was in the other: and because shortnesse is darke, longer speech doth better open the meaning. So oft therefore as they shall affirme

by

Luk. 22. 19.  
1. Cor. 11. 15.

by one worde, that the bread is the body: I will out of moe wordes bring a fit exposition, that it is the Testament in the body. For why? Shal wee neede to seeke a more faithful or surer expositor than *Paul* and *Luke*? Neither yet do I tende hereunto, to diminish any thing of that communicating of the bodie of Christ which I haue confessed: onely my purpose is to confute that foolish the waiwardnesse, whereby they doe so hatefullie brawle about wordes. I vnderstande, by the authoritie of *Paul* and *Luke*, that the bread is the body of Christ, because it is the couenant in the body. If they fight against this, they haue warre not with me, but with the spirit of God. Howsoever they crie out that they be touched with reuerence of the wordes of Christ, whereby they do not figuratiuely vnderstande those thinges that are plainly spoken: yet this is not a pretence rightfull enough, why they should so refuse all the reasons which we object to the contrarie. In the meane time, as I haue alreadye giuen warning, it is conuenient to heare, what manner of thing this is, The testament in the body and blood of Christ: because the couenant stablished with the sacrifice of death, shoulde otherwise not profit vs, vnlesse there were adioyned that secret communicating whereby we growe into one with Christ.

21 It remaineth therefore that for the affinitie which the things signified haue with their signes, we confesse that the self name of the thing was giuen to the signe: figuratiuely in deede, but not without a most fit proportionall agreement. I leaue allegories and parables, lest any man should quarrell that I seeke startingholes, and wander out of the present purpose. I say that this is a speech by figure of transnomination which is commonly vsed in the Scripture, when mysteries are entreated of. For neither can you other wise vnderstand that which is said: that circumcision is a couenant: that the lambe is the passeouer: that the Sacrifices of the law are expiations: finally that the rocke, out of which water flowed in the desert, was Christ: vnlesse you take it to be spoke by way of transferring of names. Neither are names transferred onely from the higher name to the lower: but contrariwise the name of the visible signe is also giuen to the thing signified: as when it is said that God appeared to *Moses* in the bushe: when the arke of couenant is called God, and the face of God: & the doue is called the holy Ghost. For though the signe differ in substance from the thing signified: because this is spirituall and heauenly, & that is corporall and visible: yet because it doeth not only figure the thing which it is holily appointed to represent, as a naked and emptie token, but doth also truly deliuer it in deede: why may not the name of the thing rightly accorde with it? If signes deuised by men, which are rather images of things absent, than markes of things present, which selfe absent things, they doe often times deceitfully shadowe, are yet sometime garnished with the titles of the thinges: then those thinges that are ordeined of God, doe by much greater reason borrowe the name of those things, of which they alway both beare a sure and not deceitfull signification, and haue the truth adioyned with them. There is therefore so great likenesse and neerenes of the one to the other, that it is easie to draw their names to & fro. Therefore let our aduersaries cease to heap vnflauourie scoffings against vs, in calling vs Tropists, because we expound y<sup>e</sup> sacramental

manner

*Figuratiue speech  
usual, & vnto  
signes the names  
of things signified  
giuen when sa-  
cramentall myste-  
ries are entreated  
of: vvhich thing  
S. Augustine  
plainly teacheth.*

Exod 3.2.  
Psa. 84.8, & 42.3  
Matt. 3.16.



maner of speaking after the common vse of the Scripture. For whereas the Sacraments agree together in many things: in this transferring of names, they haue a certaine cōmunitie together. As therefore the Apostle teacheth, y<sup>e</sup> the stone out of which spiritual drinke did spring to y<sup>e</sup> Israelites, was Christ, because it was a visible signe, vnder which that spirituall drinke was truly in deede but not discernably to the eye perceiued: so bread is at this day called the body of Christ, forasmuch as it is a signe whereby the Lorde offereth to vs the true eating of his body. Neither did *Augustine* otherwise think or speake least any man should despise this as a new inuention. If (saith he) the sacraments had not a certaine likenes of those things whereof they are sacramentes, they should not be sacraments at al. And of this likenesse oftentimes they take the names of the things themselves. As therefore after a certaine maner the sacrament of the body of Christ, is the bodie of Christ: the sacrament of the blood of Christ is the blood of Christ: so the Sacrament of faith is faith. There be in him many like places, which it were superfluous to heap together, such that one sufficeth: sauing that the readers must be warned that the holy mā teacheth the same thing in the epistle to *Enodius*. But it is a trifling shift to say, that where *Augustine* teacheth, that when transferring is often and commonly vsed in mysteries, he maketh no mentiō of the Supper: because if this shift were receiued, we might not reason from the generality to the specialtie, neither were this a good argumēt: Euerie feeling creature hath power of mouing, therefore an ox & an horse haue power of mouing. Howebeit long disputation hereof is in another place ended by the words of the same holy man, where he saith, that Christ sticke not to call it his body, when he gaue the signe of his body. Against *Adimāsus*, the Manichean, in the twelfth Chapter. And in another place, vpon the thirde Psalm. Maruelous (saith he) is the patience of Christ, that he receiued *Judas* to the banker, wherein he committed and deliuered to his disciples the figure of his bodie and blood.

22 But if some precise man, being blind at all the rest, do stand only vpon this worde (this is) as though it seuered this mysterie from al other, the solution is easie. They say that the vehemence of the substantiue verbe (is) is so great that it admitteth no figure. Which if wee graunt to them: euen in the words of *Paul* is read the substantiue verbe, where he calleth bread the communicating of the bodie of Christ. But the communicating is an other thing than the bodie it selfe. Yea commonly where Sacramentes are entreated of, we finde the same worde vsed. As: This shall bee to you a cōuenant with me. This Lambe shall bee to you a passouer. To rehearse no moe: when *Paul* saith that the rocke was Christe, why doe they take the substantiue verbe in that place to be of lesse vehemence than in the speech of Christ? Let them also answer, where *John* saith, the holie Ghost was not yet, because Iesus was not yet glorified, of what force the substantiue verbe is in that place. For if they abide fastened to their rule, the eternall essence of the holie Ghost shall bee destroyed, as though it tooke beginning at the ascension of Christ. Finally let them aunswere, what meaneth that saying of *Paul*, that Baptisme is the washing of regeneration and renewing, which it is euident to bee vnprofitable to many. But nothing is stronger

Epist. 23. ad  
Bonifac.

The force of the  
substantiue verbe  
in the wordes of  
consecration.

1. Cor. 10. 16.

Gen. 17. 13  
Exod. 12. 43  
1. Cor. 10. 43

Iohn. 7. 39

Tit. 3. 5.

1. Cor. II. 13

to confute them, than that saying of *Paul*, y<sup>e</sup> the church is Christ. For bringing a similitude of the bodie of man, he addeth, So is Christ: in which place he vnderstandeth the only begotten son of God, not in himselfe, but in his members. Hereby I thinke I haue obtained that to sound witted and vncorrupted men the sclanders of our enemies, are lothsome, when they spread abroad, that we withdrawe credite from the words of Christ: which we do no lesse obediently embrace than they, & do weigh them with more godlie reuerence. Yea their negligent carelesnes sheweth that they do not greatly care what Christ meant, so y<sup>e</sup> it giue them a buckler to defend their obstinacie: like as our earnest searching out, he to be a witness how much we esteem the authoritie of Christ, They odiously spread abroad, that natural sense of man withholdeth vs f<sup>r</sup>o beleueing that which Christ hath vttered with his owne holy mouth: but how maliciously they burden vs with this slander, I haue a great part already made plaine, and hereafter it shall more clearly appeare. Therefore nothing withholdeth vs from beleueing Christ wh<sup>e</sup> he speaketh, nor from obeying so soone as he doth but with becke will this or that. Only this is the question, whether it be lawfull to enquire of the naturall meaning.

*The wordes and syllables of Christs speech not so precisely to be floode vpon, that all expositiō be reiected which being sound and sober bringeth light, but no discredit vnto the speaker.*

23 These good masters, that they may seeme wel lettered, do forbid men to depart be it neuer so little from the letter. But I on the other side, when the scripture nameth God a warlike man, because I see that without figuratiue translation it is too rough a manner of speaking, do not doubt that it is a comparison taken from men. And truly vpon none other pretence in the olde time the anthropomorphits troubled the true teaching fathers, but that catching fast hold of these sayings, The eyes of God doe see, It went vp to his care, His hand stretched out, The earth his foote stole, they cryed out that God had his body taken from him, which the Scripture assigneth vnto him. If this lawe be receiued, outrageous barbarousnesse shall ouerwhelme the whole light of faith. For what monstres of absurdities may not phrenlike men picke out, if it be graunted them to alleage euerie small title to stablish their opinions? That which they object, that it is not likely, that when Christ prepared for his Apostles a singular comfort in aduersities, he did then speak in a riddle or darkely, maketh of our side. For if it had not come in the mindes of the Apostles, that bread was figuratiuely called the body, because it was the signe of the body, they had without doubt ben troubled with so monstruous a thing. Almost at the same moment *Iohn* reporteth that they did sicke in perplexitie at euerie of the least difficulties. They which strue among themselves, how Christ will go to the father: and doe more question, how he will goe out of the world: they which vnderstande nothing of those things that are spoken concerning the heavenly father, till they see him: how would they haue ben so easie to beleue that which all reason refuseth, that Christ stretcheth at the borde in their sight, and is enclosed inuisible vnder bread? Whereas therefore they in eating the breade without doubting, testified their consent, hereby appeareth that they tooke Christs words in the same sense that wee doe, because they remembered that which ought not to seeme strange in mysteries, that the name of the thing signified is transferred to the signe. Therefore it was to the disciples, as it is to vs, a certaine and cleare



clear comfort, entangled with no riddle. Neither is there anie other cause why some shoulde depart from our exposition, but because the inchantment of the diucl hath blinded them, namely that they shouldaine darknesse to themselves, where the exposition of an apte figure offereth it selfe. Morcouer if we precisely stand vpon the wordes, Christ shoulde wrongfully haue spoken in one place seuerally an other thing concerning y<sup>e</sup> bread than he speaketh of the cup. He calleth the bread his body, hee calleth the wine his blood; either it shal be a confused vaine repetition, or it shal be such a partition as shall diuide the body from the blood. Yea it shall as truly be saide of the cup, This is my body, as of the bread it selfe, and it may likewise interchangeably be saide, that the bread is the blood. If they answer that we must consider to what ende or vse the signes were ordained; I grant it in deed; but in the meane time they shal not vnwind themselves, but that their error must draw this absurditie with it, that the bread is the blood, and the wine is the body. Nowe I wote not what this meaneth, when they grant the bread and the body to be diuerse thinges, yet to affirme that the one is spoken of the other properly & without any figure as if a man should say that agament is indeede a thing differing frō a mā, & yet that it is properly called a man. In the meane while as though their victorie consisted in obstinacie and railing, they say that Christ is accused of lying, if an exposition be sought of the wordes. Nowe it shal be casie for vs to shew to the readers how vniust wrong these catchers of syllables do to vs, when they fill y<sup>e</sup> simple with this opinion, y<sup>e</sup> we withdraw credit from the wordes of Christ, which we haue proued to be furiously peruered and confounded by them, but to be faithfully and rightly expounded by vs.

24 But the slander of this he cannot be vtterly purged, til an other crime be wiped away. For they spread abroad, y<sup>e</sup> we be so addicted to natural reason, that we giue no more to the power of God, than y<sup>e</sup> order of nature suffereth and common sense teacheth. From so malicious slanders I appeale to the verie doctrine it selfe which I haue declared: which doeth clearly enough shew, y<sup>e</sup> I do not measure this mystery by the proportion of mans reason, nor do make it subiect to the lawes of nature. I beseech you, haue we learned out of naturall philosophie, y<sup>e</sup> Christ doth so from heauen feede our soules & bodies with his flesh, as our bodies are nourished with bread & wine? Whence commeth this power to flesh, y<sup>e</sup> it may giue life? All men will say that it is not done naturally. It will no more please mans reason, y<sup>e</sup> the flesh of Christ reacheth to vs, that it may be food vnto vs. Finally whosoever hath tasted of our doctrine, shal be rauished into admiration of the secrete power of God. But these good men that be so zealous of it, forge to themselves a miracle, which being taken away, God himselfe vanissheth with his power. I desire to haue y<sup>e</sup> readers once againe warned, y<sup>e</sup> they diligētly wey what our doctrine bringeth, whether it hang vpon common sense, or with the winges of faith, surmounting the world, climberth vp beyond it into the heauē. We say that Christ as wel with the outward sign as with his spirit, descendeth to vs, that he may truly quicken our soules with the substance of his fleshe and of his blood. In these fewe wordes he that perceiueth not to be contained many miracles, is more than senselesse: forasmuch as there is nothing more beside

*The unmeasurable power of God nor at all diminished by them who refuse the doctrine of consubstantiation.*



nature, than that soules should borowe spirituall and heavenly life, of the flesh which tooke her beginning of the earth, & which was subiect to death. Nothing is more incredible, than that thinges distant and a sunder by the whole space of heauen and earth, should in so great distance of places not onely be conioyned, but also vnited, that soules may receiue foode of the fleshe of Christ. Therefore let wayward men cease to procure hatred to vs, by a filthy slander, as though we did enuicously restraine any thing of the immeasurable power of God. For they do either too foolishly erre or too maliciously lie. For it is not heere in question what God could, but what he would. We affirme y<sup>e</sup> to be done which pleased him. But it pleased him, that Christ should be made like to his brethren in all things, except sinne. What maner of thing is our flesh? Is it not such as consisteth of the certain measure of it, as is contained in place, as is touched, as is scene? And why (say they) may not God make, that one selfe same fleshe may occupie many and diuers places, may be contained in one place, may be without measure and forme? Thou maddest man, why requirest thou of the power of God to make flesh at one selfe time to be & not to be flesh? Like as if thou shouldest instantly require, him to make at one selfe time the light to be both light and darkenes. But he willeth light to be light, darkenesse to be darkenesse, flesh to be flesh. He shall in deede when it pleaseth him, turne darkenes into light, and light into darkenesse. but when thou requirest that light and darkenesse may not differ, what doest thou else but peruert the order of the wisdom of God? Therefore fleshe must be flesh: and Spirit Spirite, euerie thing in such lawe and condition as God hath created it. But such is the condition of flesh, that it must be in one yea and that a certaine place, and consist of her measure & of her forme. With this condition Christ tooke flesh vpon him, to which (as *Augustine* witnesseth) he hath giuen indeed vncorruption and glory, but he hath not taken from it nature and truth.

Heb. 4. 15.

Ep. ad Dard.

*They that make Christ to lurke inuisible vnder bread, are neither thereunto lead by the wordes of Christ, nor holpen therein by Gods almightinesse.*  
1. Cor. 15. 47  
Phil. 2. 7

25 They answered, that they haue the word, whereby the will of God is made plaine: namely if it be granted them to banish out of the Church y<sup>e</sup> gift of expositiō, which may bring light to the word, I grant y<sup>e</sup> they haue y<sup>e</sup> word: but such as in olde time the Anthropomorphites had, when they made God hauing a body: such as *Marcion* & the *Manachees* had, when they fained the body of Christ to be, either heauenly or fantasticall. For they alleadged for testimonies, The first *Adam* was of the earth earthly, the seconde *Adam* is of heauen, heauenly: Againe, Christ alaced himselfe, taking vpon him the forme of a seruauant, & was founde in likenes as a man. But the grosse eaters thinke that there is no power of God, vnles with the monster forged in their braines the whole order of nature be ouerthrowe: which is rather to limite God, when we couet with our fained inuētiōns to procure what he can doe. For out of what word haue they taken y<sup>e</sup> the body of Christ is visible in heauen, but lurketh inuisible in earth vnder innumerable little peeces of bread? They wil say y<sup>e</sup> necessitie requireth this y<sup>e</sup> the body of Christ should be giue in the supper. Verily because it pleased them to gather a fleshly eating out of the words of Christ: they being caried away by their owne foriudgement, were driuen to necessitie to come this fittletie, which the whole scripture crieth out against, But y<sup>e</sup> any thing is by vs diminished of the power of god, is

So false y by our doctrine the praise of it is very honorable set out. But forasmuch as they alway accuse vs, that we defraud God of his honour, when we refuse that which according to cōmō sense is hard to be beleueed, although it haue bin promised by the mouth of Christ: I make againe the same answer that I made euen now, that in the mysteries of faith we doe not aske counsel of common sense, but with quiet willingnesse to learne, and with the spirit of meekenesse, which *Iames* cōmendeth, we receiue the doctrine come from heauen. But in that when they perniciously erre, I denie not that we follow a profitable moderation. They hearing the wordes of Christ, This is my body, imagine a miracle most farre from his mind. But when out of this fained inuētion arise fowle absurdities, because they haue alredy with headlong hast put snares vpon themselves, they plunge themselves into the bottomlesse depth of the almightinesse of God that by this meane they may quench the light of truth. Hereupon cometh that proude precisenes: We will not knowe howe Christ lieth hid vnder the breade, holding our selues contented with this saying of his, This is my body. But we, as we doe in the whole Scripture, doe with no lesse obedience than care, studie to obtaine a sounde vnderstanding of this place: neither do we with preposterous heare rashly and without choise catch holde of that which first thrusteth it selfe into our mindes: but vsing diligent musing vpon it, we embrace the meaning which the spirite of God ministreth: and standing thereupon we do strō aloft despise whatsoeuer earthly wisdom is set against it. Yea we holde our mindes captiue that they may not be bolde so much as with one litle word to carpe against it; and do humble them, that they may not dare to rise vp against it. Hereupon sprung vp the exposition of the wordes of Christ, which to be by the continuall vsage of the scripture common to all Sacraments, all they that haue ben thought but meanelly exercised therein, do knowe. Neither doe we, after the example of the holy Virgin, thinke it lawfull for vs, *Luk. 1. 34.* in a hard matter to enquire how it may be done.

26 But because nothing shall more auaille to confirme the faith of the godly than whē they haue learned that the doctrine which we haue taught is taken out of the worde of God, and standeth vpon the authoritie thereof: I will make this also euident with as great briefenes as I can. The body of Christ, since the time that it rose againe, not *Aristotle* but the Holy Ghost teacheth to be limited, and that it is comprehended in heauen vntil the last day. Neither am I ignorāt that they boldly mocke out those places that are alleaged for this purpose. So oft as Christ saith that he will depart, leauing the worlde, they answer that that departing is nothing else but a changing of mortall state. But after this manner, Christ shoulde not set the Holie Ghost in this place to supplie (as they call it) the want of his absence: forasmuch as he doeth not succede into this place, nor Christ himselfe doth descende againe out of the heauenly glory to take vpon him the state of mortall life. Truly the comming of the Holy Ghost, and the ascending of Christ are things set as contrary: therefore it cannot be that Christ should according to the fleshe dwell with vs after the same manner that hee sendeth his spirite. Morcouer hee in plaine wordes expresseth, that hee will not be alway with his disciples in the worlde. This saying also they thinke

*Iam. 1. 21.*

*Christ proued by scripture not to be on earth according to the presence of the flesh, but onely by mans free providence and grace.*

*John 14. 22. and 28.*

*Matt. 26. 11.*



that they doe gaily wipe away, as though Christ saide that he will not alway be poore and miserable or subiect to the necessities of this fraile life, But the circumstance of the place crieth plainly to the contrarie, because there is not intreated of pouertie and neede, or of the miserable state of earthly life, but of worship and honour. The anointing pleased not the disciples, because they thought it to be a superfluous & vnprofitable cost, and neere vnto riotous excesse, therefore they had rather that the price thereof which they thought to be ill wasted, had bene bestowed vpon the poore. Christ answereth that he shal not alway be present that he may be worshipped with such honour. And none otherwise did *Augustine* expounde it, whole wordes bee these which are nothing doubtful. When Christ said, Ye shal not alway haue me, he spake of the presence of his body. For according to his maiestie, according to his prouidēce, according to his vnspeakeable and inuisible grace, this was fulfilled which he saide, behold, I am with you euen to the ending, of the world. But according to the flesh which the word tooke vnto him, according to this that he was borne of the Virgin according to this y he was taken of the Iewes, that he was fastened to the tree, that he was take downe from the crosse, that he was wrapped in linnen clothes, y he was laid in the graue, that he was manifestly shewed in the resurrection, this was fulfilled, Yee shall not alway haue me with you. Why so? Because he was conuersant according to the presence of his bodie fourtie dayes with his disciples, and while they accompanied him in seeing not in following he ascended. He is not here: for he sitteth there at the right hand of the Father. And yet hee is here: because he is not gone away in presence of Maiestie. Otherwise according to the presence of maiestie we haue Christ alway: and according to the presence of the flesh it is rightly saide, But me ye shall not alway haue. For according to the presence of the fleshe, the Church had him a fewe daies: nowe shee holdeth him by faith, but seeth him not with eyes. Where (that I may note this also briefly) (he maketh him present to vs three waies, by maiestie, prouidence, and vnspeakeable grace, vnder which I comprehend this maruellous communion of his bodie and blood: so that we vnderstande it to be done by the power of the holy Ghost, not by that fained enclosing of his bodie vnder the element. For our Lord hath testified, that he hath flesh and bones which may be felt and scene. And to goe away and Ascende do not signifie to make a shewe of one ascending and going away, but to do in deede that which the wordes sounde. Shall we then (will some man say) asigne to Christ some certaine coast of heauen? But I answer with *Augustine* that this is a most curious and superfluous question, if so that yet wee beleeue that he is in heauen.

Tra&amp; in Ioh. 50.

Matt. 28. 20.

Lib. de fide  
sym. ca. 16.

*Ascending sophi-  
sticallie expoun-  
ded to be nothing  
else but conserance  
out of sight.  
Actes 1. 9.  
Mar. 16. 16.  
Luk. 24. 51.*

27 But what doeth the name of ascending so oft repeated? doth it not signifie a remoouing from one place to another? They denie it: because after their opinion, by height is onely signified maiestie of Empire. But what meaneth the verie manner of ascending? was he not in sight of his disciples looking on, lifted vp on high? Do not the Euangelistes plainly declare that he was taken vp into the heauens? These wittie Sophisters do answer that with a cloud set betweene him and them he was conueied out of their sight, that the faithfull might learne that from thence forth he should not

bee



be visible in the world. As though, to make credit of his invisible presence, he ought not rather to vanish away in a moment, or as though the cloud ought not rather to compass him before y<sup>e</sup> he stirred his foot. But when he is carried vp on high into the aire, & with a cloud cast vnderneath him, teacheth y<sup>e</sup> he is no more to be sought in the earth: we safely gather, that now he hath his dwelling place in the heauens: as *Paul* also affirmeth, and from thence biddeth vs to looke for him. After this maner the Angels warned the disciples, y<sup>e</sup> they in vain gazed vp into heauē: because Iesus which is taken vp into heauen, shall so come as they haue seene him go vp. Here also the aduersaries of sound doctrine start away with a pleasant shift as they thinke, saying that he shall then come visible, which neuer went out of the earth but that he abideth inuisible with them that be his. As though the Angels did there signifie a double presence, & do not simple make the disciples witnesses of his going vp seeing it with their eyes, y<sup>e</sup> no doubting might remain: euen as if they had said: hee in your sights beholding it, being taken vp into heauen, hath claimed to himselfe the heavenly empire: it remaineth that ye patiently abide in expectation, till hee come againe the iudge of the world: because he is now entred into heauen, not that hee may alone possesse it, but that he may gather together with him you and all the godly.

28. But forasmuch as the defenders of this bastard doctrine are not ashamed to garnish it, with the consenting voices of the olde writers and specially of *Augustine*: I will in fewe wordes declare how peruersly they go about it. For whereas their testimonies haue beene gathered together of learned and godly men, I will not do a thing already done: let him that will, seeke them out of their workes. I will not heape together, neither out of *Augustine* himselfe, all that might make to the purpose: but will bee content to shewe by a fewe that he is without controuersie whole on our side. As for this that our aduersaries, to writhe him from vs, doe allege that it is commonlie read in his bookes, that the flesh and bloude of Christ is distributed in the supper, namely the sacrifice once offered in the crosse: it is but trifling: sith he also telleth it either thankgiuing, or the sacramēt of the body. But in what sense he useth the wordes of flesh and bloud, we neede not to seeke w<sup>th</sup> long cōpassing about; forasmuch as hee declareth himselfe, saying that sacraments take their names of the likenes of the things which they signify: and that therefore after a certain manner the sacramēt of the body is y<sup>e</sup> body. Wherwith accordeth another place which is wel enough known, The Lord sicked not to stay, This is my body, when he gaue the signe of it. Againē they object, that *Augustine* writeth expressely, that the body of Christ filleth to the grounde, and entreth into the mouth: euen in the same sense, that he affirmeth it to be cōsumed, because he joineth them both together. Neither doth that make to the contrarie, which he saith; that when the mysterie is ended the bread is consumed: because he had a little before said: sith these thinges are known to men, forasmuch as they are done by men, they may haue honour as things: but as maruellous things, they may not. And to no other end tendeth that which our aduersaries do too vnadvisedly draw to themselves: that Christ did (after a certain manner) beare himselfe in his owne handes, when he reacheth the mysticall bread to the disciples.

*Augustine* wrested and abused by the maintainers of consubstantiation.

Ad Bonifac.  
Epist. 25.

Contra Adama.  
Mani. Lib. 12.

Lib. 5. de trin. c.

In Psal. 33.

Epistad Dardan.

Tract. 50. in Ioh.

Matt. 26. 11.

Matt. 28. 20.

riples. For by enterlacing this aduerbe of likenesse (after a certain manner) he sufficientely declareth, that he was not truely nor really enclosed vnder the bread. And no marvel: sith in another place he plainlie affirmeth that bodies, if spaces of places be taken from them, shalbe nowhere: & because they shall be nowhere, they shall not be at all. It is a hungrie cauallation, to say that in that place is not entreated of the Supper, in which God vtereth speciall power: because the question was moued concerning the fleshe of Christ, and the holie man of set purpose answering saith: Christ gaue immortallitie to his fleshe, but tooke not nature from it. After this form it is not to be thought that he is ech where spread abroad: for we must beware that we do not so affirme the Godhead of the man, that we take away the truth of the bodie. And it followeth not, that that which is in God must bee echewhere as GOD is. There is a reason by and by added: for one person is God and man, and both are one Christ: echewhere, by this that he is God: in heauen, by this that he is man. What a negligence had it beene, not to except the mystrie of the supper being a thing so earnest and weightie, if there had beene in it any thing against the doctrine which he entreated of. And yet if a man doe heedefully reade that which followeth within a litle after, he shall finde that vnder that general doctrine, the supper is also comprehended, that Christ the onelie begotten sonne of GOD, and the same the son of man, is echewhere whole present as God: that he is in the temple of God (that is in the Church) GOD as it were there dwelling, and in some certain place of heauen by reason of the measure of his true body. We see howe, to the uniting of Christ with the Church, he doeth not drawe his bodie out of Heauen: which surely hee would haue done, if the bodie of Christ were not truelie meate to vs vnlesse it were enclosed vnder bread. In another place defining howe the faithful do nowe possesse Christe. Thou hast him (saith he) by the signe of the crosse, by the sacrament of Baptisme, by the meate and drinke of the altar. How rightlie here reckoneth a superstitious vsage among the signes of the presence of Christe, I doe not nowe dispute: but hee that compareth the presence of the fleshe to the signe of the crosse, sufficiently sheweth that he saith not a twobodied Christ, that the same he may luke hidden vnder the bread, which steth visible in heauen. If this need plainer declaration, it is by and by after added in the same place, that according to the presence of maiesty, wee alway haue Christe that according to the presence of the fleshe, it is rightly saide, Mee ye shall not alway haue. They answer, that this is also added, that according to an vnspcakable and inuisible grace, it is fulfilled which is saide of him, I am with you, euen vnto the ending of the worlde. But that is nothing for their aduantage: because this is at length restrained to his maiestie, which is euer in cōparison set against the body, & his fleshe by expresse name is made different from his grace & power. As in another place the same cōparison of cōtraries is red in him, that Christ by bodily presence left the disciples that by spirituall presence he may be still with them: where it is plainy the substance of the fleshe is distinguished from the power of the spirit, which conioineth vs with Christ, though we be otherwise farre seuered by distance of places. The same manner of speaking he oftentimes vseth, as when he saith: He is



to come againe to the quicke & the dead with bodily presence, according to the rule of Faith & sound doctrine. For with spirituall presence he was also to come to them, and to abide with the whole Church in the worlde vntill the ending of the worlde. Therefore this speech is directed to the beleeuers whome hee had already begonne to saue with bodily presence, & whome hee was to leaue with bodily absence: that he might with his Father saue them with spirituall presence. To take bodily for visible is but trifling: for he setteth also the body in comparison against the diuine power: and adding (to saue with the Father) hee cleerely expresth that he doth powre abroad his grace from heauen to vs by his spirit.

29 And sith they put so much confidence in this lurking hole of inuifible presence, goe too let vs see howe well they hide themselues in it. First they shall not bring forth one syllable out of the scriptures, whereby they may proue that Christ is inuifible: but they take that for confessed which no man that hath his sounde wit will graunt them, that the body of Christ can not otherwise bee giuen in the Supper but being couered with the visor of bread. And this is the verie point about which they strine with vs, so farre is it off from hauing the place of a principle. And when they so babbie, they are compelled to make a double bodie of Christ: because after their opinion it is in it selfe visible in heauen, but inuifible in the supper after a special manner of dispensation. But howe trimly this agreeth, it is easie to iudge both by other places of scripture, and by the witnessse of Peter. Peter saith that Christ must be holden or cōteined in heauen, til he come againe. These me teach that he is euery where, but without forme. They take exception and say that it is vnjust dealing, to make the nature of a glorified bodie subiect to the lawes of common nature. But this aunswere draweth with it that doing error of *Sermeus*, (which is worthily to bee abhorred of all the godlie) that the bodie was swallowed vp of the Godheade. I doe not say that they thinke so. But if this bee reckoned among the qualities of a glorified bodie, to fill all things after an inuifible manner, it is euident, that the bodilie substance is destroyed, and that there is lesse no difference of the godheade and the nature of man. Againe if the bodie of Christ bee of so manie fashions and diuerse, that it is seene in one place, and is inuifible in an other: where is the verie nature of a bodie which consisteth of his measured proportions? and where is vnitie? Much more rightly doe *h Tertulian* say, which affirmeth that the body of Christ was a true and naturall bodie, because in the mysterie of the Supper the figure of it is set before vs for a pledge and assurance of the spirituall life. And verilie Christ sayde of his glorified body, see and feele, for a Spirite hath not fleshe and bones. Loeb by Christes owne mouth the truth of the fleshe is prooued, because it can bee felte and seene. Take away these things, then it shall cease to bee fleshe. They still flee to their denne of dispensation which they haue framed to themselues. But it is our parte so to embrace that which Christ absolutely pronounceth, that that which he meaneth to asseirme may be of force with vs without exception. Hee prooueth himselfe to bee no Ghost, because hee is visible in his fleshe. Let that he taken away which hee claimeth as proper to the nature of his bodie: must they not

*The body of Christ by glorious made inuifible, which pharise concerning Christ hath no manner of ground in scripture.*

A. 3. 21.

Luk. 24. 39.



Phil. 3. 21:

then be faine to coine a newe definition of a body? Nowe whither foeuer they turne themselues about, their fained dispensatiō hath no place in that place of *Paul* where he saith, that we looke for a Sauour from heauen which shall fashion our base body like to his glorious bodie. For we may not hope for a like fashioning in those qualities which they faine to Christ, that euery one should haue an inuisible and vnmeasurable body. Neither shall there be found any man so dul witted whom they may make to beleue so great an absurditie. Let them not therefore ascribe this gift to Christes glorified bodie, to be at once in many places, and to be conteyned in no space. Finally let them either openly denie the resurrection of the flesh, or let them grant that Christ being clothed with heauenly glorie, did not put off his flesh, who shal make vs in our flesh fellowes and parteners of the same glorie, when we shall haue the resurrection common with him. For what doeth the scripture teach more plainly, than that as Christ did put on our true fleshe when he was borne of the Virgin, and suffered in our true fleshe when hee satisfied for vs: so he receiued againe also the same true fleshe in rising againe, and caried it vp to heauen? For this is to vs the hope of our resurrection and ascending into heauen, that Christ is risen againe and ascended: and (as *Tertullian* saith) he caried the earnest of our resurrection into the heauens with him. Now how weake and fraile shoulde that hope be, vnlesse this our selfe flesh had bene raised vp with Christ and entred into the kingdome of heauen? But this is the proper truth of a bodie, to be conteined in space, to consist of his measured proportions, to haue his forme. Therefore away with this foolish deuise, which doeth fasten both the minds of men & Christ to the bread. For to what purpose serueth the secret presence vnder bread, but that they which couer to haue Christ ioyned with the, may rest in that signe? But the Lorde himselve willed vs to withdrawe not onely our eyes but all our senses from the earth, forbidding himselve to bee touched of the women untill he had gone vp to his Father. When hee seeth *Marie* with godlie zeale of reuerence to make hast to kisse his feet, there is no cause why he shoulde disallowe and forbid this touching till he haue bene taken vp into heauen, but because he will be fought no where else. Whereas they obiekt that he was afterwarde seene of *Stephen*, the solution is easie. For neyther was it therefore necessarie that Christ should chang place, which could giue to the eyes of his seruant such sharpenesse of sight as might pearce through the heauens. The same also is to be saide of *Paul*. Whereas they obiekt that Christ came out of the Sepulchre being shut: and entred in among the disciples, the dores being shut: that maketh neuer a whitte more for maintenance of their error. For as the water like a fast pauement made a way to Christ walking vpon the lake: so it is no maruell, if at his comming the hardnes of the stone yeldd it selfe. Howbeit it is more proueable, that by his commandement the stone was remoued, and by and by after passage giuen him returned into his place. And to enter the dores being shut, is not asmuch in effect as to pearce through the whole substance, but by diuine power to open an entrie for himselve, that hee sodenly stode among the disciples, verilie after a marvellous manner, when the dores were fast locked. That which they alleadge out of *Luke*, that Christ sodenly vanished

away.

Ioh. 20. 27.

Act. 7. 56.

Act. 9. 4.

Matt. 28. 6.

Ioh. 20. 19.

Matt. 24. 25.

Luk. 24. 37

away from the eyes of the disciples with whom he went to *Emaus*, profiteth them nothing, and maketh for vs. For, that he might take away the sight of him selfe from them, he was not made inuisible, but onely went out of sight. As when he went in iourney together with them (as the same *Luke* witnesseth) he did not put on a newe face, that he might not be knownen, but held their eyes. But these fellows do not only transforme Christ, that hee may be conuersant in earth, but in diuers places they make him diuerse and vnlike him selfe. Finally, in so trifling they do not by one word in deede, but by a circumstance, make of the flesh of Christ a spirit: and not contented therewith, they put vpon it altogether contrarie qualities. Whereupon of necessity followeth that it is double.

Luc. 24. 16.

30 Now although we graunt them that which they prate of the inuisible presence, the vnmeasurableness shall not be yet proued, without which they shall in vaine attempt to enclose Christ vnder bread. Vnlesse the body of Christ may bee euerie where at once, without any compasse of place, it shall not be likely that he lyeth hidden vnder bread in the supper. By which necessity they brought in the monstrous being euery where. But it is shewed by strong and plaine witness of Scripture, that it was limitted about by the measure of the body of a man: and then that by his ascending he hath made it plain that he is not in all places, but that when he passeth into one place, he leaueth the other that hee was in before. Neither is the promise which they alleage, to be drawn to the body, I am with you euen to the ending of the world. First the continual conioyning can not stand, vnlesse Christ dwell in vs corporallie without the vse of the Supper. Therefore there is no iust cause why they shoulde so sharply brawle about the wordes of Christ, that they may in the Supper enclose Christ vnder bread. Again the text it selfe proueth, that Christ speaketh nothing lesse than of his flesh, but promiseth to his disciples inuincible helpe, whereby he may defend and sustein them against all the assautes of Satan and the world. For when he iniointed them a hard charge: least they should dout to take it in hand, or should fearefully execute it, he strengtheneth them with affiance of his presence: as if he had said, that his succour shall not faile them, which shalbe impossible to be overcome. Vnlesse they list to confounde all thinges, ought they not to haue made distinction of the manner of presence. And verily some had rather with great shame to vtter their ignorance, than to yeeld neuer so little of their error. I speake not of the Papistes: whose doctrine is more tolerable, or at the least more shamefast. But contentiousnes so carrieth some away, that they say that by reason of the natures vnited in Christ, wherefoeuer the Godhead of Christ is, there is also his flesh, which cannot be seuered from his Godhead. As though that same vniting haue compounded of those two natures I wote not what mean thing which was neither God nor man. So in deede did *Eutyches* and after him *Seruius*. But it is plainly gathered out of the Scripture, that the only one person of Christ doth so consist of two natures, that either of them hath still her owne propertie remaining safe. And that *Eutyches* was righttully condemned, they will bee ashamed to denie: it is marueile that they marke not the cause of his condemning, that taking away the difference betweene the natures, enforcing the

*Though the inuisibility of the body of Christ were graunted, yet the vnmeasurableness thereof, which being denied taketh awaie the presence of Christ in or vnder the bread, was both condemned in the heresie of Eutyches and hath in Scripture no colour of prooffe.*

Mat. 2. 20.



Iohn. 3. 13  
Iohn. 1. 18

1. Cor. 4. 8

vnike of person, he made of God man, and of man God. What madnesse therefore is it, rather to mingle heauen and earth together, than not to draw the bodie of Christ out of the heauenly sanctuaries? For whereas they bring for themselues these testimonies, None is gone vp to heauen but he that is come downe the sonne of man which is in heauen. Againe, The sonne which is in the bosome of the Father, he shall declare them: it is a point of like senselesse dulnesse, to despise the communicating of properties which was in olde time not without cause inuented of the holie Fathers. Truly, whē the Lord of glorie is said to be crucified, *Paul* doth not meane that he suffered any thing in his Godhead: but because the same Christ which being an abiest and despised in the flesh did suffer, was both God and Lord of glorie. After this maner also the Sonne of man was in heauen: because the selfe same Christe, which according to the flesh did dwell the Sonne of man in earth, was God in heauen. In which sort he is said to haue descended from the said place according to his Godhead: not that the Godhead did forsake heauen, to hide it self in the prison of the bodie: but because, although it filled all things, yet in the verie manhood of Christ it dwelled corporally, that is to say naturally and after a certaine vnspokeable maner. It is a common distinction in schooles, which I am not ashamed to rehearse: that although whole Christ be euery where, yet not y whole that is in him is euery where. And I would to God the Schoolemen themselues had well weyed the pith of this saying: for so shoulde the vnlauiory inuention of the fleshly presence of Christ haue bin met withall. Therefore our mediator, such hee is whole euery where, is alway at hand with his, & in the supper after a speciall manner giueth himself present: but yet so, that whole he is present, not the whole that he is because, as it is said, in his flesh he is contained in heauen till hee appeare to iudgement.

*Christ present in  
the supper though  
he descend not  
so present his body  
inuisible in bread.*

31 But they are farre deceiued, which conceiue no presence of the flesh of Christ in the supper, vnlesse it be made present in bread. For so they leaue nothing to the secrete working of the Spirit, which vnireth Christ himselfe vnto vs. They thinke not Christ present, vnlesse he come downe to vs. As though if he did list vs vp to him, we should not as well enioy his presence. Therefore the question is onely of the manner: because they place Christ in the bread, but we thinke it not lawfull for vs to pluck him out of Heauen. Let the readers iudge whether is the righter. Onely let this cauillation be driuen away, that Christ is taken away from his supper, vnlesse he be hidden vnder the couer of bread. For such this mysterie is heauenly, it is no need to draw Christ into the earth, that he may be ioyned to vs.

*The manner of  
the presence of  
Christ in the Sa-  
crament incom-  
prehensible inex-  
plicable.*

32 Now if any man doe aske me of the manner, I will not be ashamed to confesse, that it is a higher secret than y it can be either comprehēded with my witte, or vttered with my words: and, to speake it more plainly, I rather feele it, than I can vnderstand it. Therefore I doe herein without controuersie embrace the truth of God, in which I may safely rest. He pronounceth y his flesh is the meate of my soule, & his blood is the drink. With such foode I offer my soule to him to be fedde. In his holy Supper he commaundeth me vnder the signes of bread and wine to take, eate, and drink his bodie & blood, I nothing doubt that both he doeth truly deliuer them, and



and I doe receiue them. Onely I refuse the absurdities, which appeare to bee either vnworthy of the heauenly maiestie of Christ, or disagreeing from the trueth of his nature of manhood: forasmuch as they must also fight with the worde of God, which also teacheth that Christ was so taken vp into the glorie of the heauenly kingdome that it lifteth him vp aboue all estate of the worlde, and no lesse diligently setteth forth in his nature of man, those thinges that are properly belonging to his true manhood. Neither ought this to seeme incred. ble, or not consonant to reason, because as the whole kingdom of Christ is spiritual, so whatsoeuer he doth with his Church, ought not to be reduced to the reason of this world. Or, that I may vse the wordes of *Augustine*, this mysterie, as other are, is done by men, but from God: in earth, but from heauen. Such (I say) is the presence of the bodie, as the nature of the Sacrament requireth: which we say here to excell with so great force, and great effectualnesse, that it not onely bringeth to our mindes vn doubted trust of eternall life, but also assureth vs of the immortallitie of our flesh. For it is now quickned of his immortal flesh, & after a certaine maner communicateth of his immortallitie. They which are caried about this with their excessiue speches, do nothing but with such entanglements darken the simple and plaine truth. If any be not yet satisfied, I would haue him here a while to consider with me, that we nowe speake of a sacramental the partes whereof ought to be referred to faith. But we do no lesse deintily and plentifully feede faith with this partaking of the body which wee haue declared, than they that plucke Christ himselte out of heauen. In the meane time I plainly confesse, that I refuse y mixture of the flesh of Christ with our soule, or the pouring out of it such as they teach: because, it sufficeth vs, that Christ doth out of the substance of his flesh breath life into our soules, yea doeth power into vs his owne life, although the verie fleshe of Christ doeth not enter into vs. Moreover it is no doubt that the proportion of faith, where by *Paul* willethe vs to examine all exposition of Scripture, doeth in this behalfe verie well agree with me. As for them that speake against so euident a trueth, let them looke after what rule of faith they fashion themselves. He that doth not confesse that Iesus Christ is come in the fleshe, is not of God. These men, although they cloke it, or make it not, doe spoile him of his flesh.

Luk. 24. 26

Iren. lib. 4. ca. 34

Rom. 12. 3

2. Iohn. 7

33 Of communicating is to be likewise thought, which they acknowledge none, vnlesse they deuoure the flesh of Christ vnder breade. But there is no smal wrong done to the holy Ghost, vnlesse we beleue that it is brought to passe by his incomprehensible power, that wee communicate with the fleshe and bloud of Christ. Yea if the force of the mysterie, such as it is taught of vs, and as it was known to the olde Church from foure hundred yeres ago, were weighed according to the worthines of it, there was enough and more whereupon we might be satisfied: the gate had bene shut against manie foule errors, out of which haue bene kindled many horrible dissensions wherewith both in old time and in our age the Church hath bene miserably vexed, while curious men doe enforce an excessiue maner of presence, which the scripture neuer sheweth. And they temoile about a thing soundly and rashly conceived, as if the enclousing of Christ vnder bread were

*Our communicating of Christ in the sacrament spirituall not carnall, such as receiueth Christ himselte not the effectes of his grace only, otherwise sacramental theism Lombard and after him others haue dreamed, who thinke his flesh eaten without faith.*

(as

(as the prouerbe is) the prowe and poupe of godlinesse. It principally beho-  
ued to knowe, howe the bodie of Christ, as it was once deliuered for vs, is  
made ours: howe we are made partakers of his bloude that was shedde: be-  
cause this is to possesse whole Christ crucified, that we may enioy al his good  
things. Now these things, in which was so great importance, being omitted  
yea neglected & in a maner buried, this only crabbed questiō pleaseſeth them  
howe the body of Christ lieth hid vnder bread or vnder the fourme of bread.  
They falsly spreade abroad that whatsoeuer we teach concerning spirituall  
eating, is contrarie to the true and reall eating, as they call it: because wee  
haue respecte to nothing but to the manner, which among them is carnall,  
while they enclose Christ in bread: but to vs it is spirituall, because the se-  
cret power of the spirite is the bond of our conioyning with Christ. No tru-  
er is that other obiection, that we touch onely the fruit or effect which the  
faithful take of the eating of the flesh of Christ. For wee haue saide before,  
that Christ himselfe is the substance of the Supper: and that thereupon fol-  
loweth the effecte, that by the sacrifice of his death we are cleansed from  
sinnes, by his bloud we are washed, by his resurrection we are raised vp into  
hope of the heauenly life. But the foolish imagination, whereof *Lombarde*  
was the author, hath peruerſed their mindes, while they thinke that the ea-  
ting of the flesh of Christ is the Sacrament. For this saith he: The Sacra-  
ment and not the thing are the fourmes of breade and wine: the Sacrament  
and the thing, are the flesh and bloud of Christe: the thing and not the Sa-  
crament, is the mysticall fleshe. Againe within a litle after. The thing signi-  
fied and contained, is the proper fleshe of Christ: the thing signified and  
not contained, is his mysticall bodie. Whereas he maketh difference bee-  
tweene the flesh of Christ, and the effectuall power of nourishing, wherwith  
it is endued, I agree: but whereas he saith it to be a sacrament, yea and  
contained vnder bread, it is an error not to be suffred. Hereupon hath grow-  
en the falsie exposition of sacramentall eating, because they haue thought  
that wicked men also and euil doers doe eate the flesh of Christ, howe much  
so euer they be straungers from him. But the flesh of Christ, it selfe in the  
mysterie of the Supper is no lesse a spirituall thing than eternall saluation.  
Whereupon we gather, that whosoever be voyde of the spirit of Christ, can  
no more eate the flesh of Christ, than they can drinke wine wherewith is  
ioyned no tast. Truly Christ is too hainously torne in sunder, when that  
dead body and which hath no liuely strength, is giuen forth in common to  
vnbeleeuers: and his expresse wordes are directly against it. Whosoever ea-  
teth my fleshe and drinketh my bloude, abideth in me, and I in him. They  
aunswere that in that place is not entreated of the sacramentall eating:  
which I graunt, so that they will not now and then stumble against the same  
stone, in saying that the fleshe it selfe is eaten without fruite. But I woulde  
knowe of them, howe long they holde it when they haue eaten it. Heere, in  
my iudgement, they shall haue no way to get out. But they obiecte, that no-  
thing can be withdrawn or faile of the promises of God by the vnthank-  
fulnesse of men. I graunt in deede, and I saye that the force of the mysterie  
remaineth whole, howsoeuer wicked men doe, as much as in them lyeth,  
endeuour to make it voyde. Yet it is one thing to be offered, and an other  
thing

Li. 4. Dist. 8

Ioh. 6. 56



thing to be receiued. Christ reacheth this spirituall meate and offereth this spirituall drinke to all men, some do greedily eate of it, some do lothingly refuse it: shall these men refusing make the meate and the drinke to loose their nature? They wil say that their opinion is holpen by this similitude, namely, that the flesh of Christ, though it be vnfauorie, is neuertheless his fleshe. But I denie that it can be earen without the tast of faith: or (if we list rather to speake as *Augustine* doeth) I say that men beare away no more of this Sacrament, than they gather with the vessell of faith. So nothing is abated from the Sacrament, yea the trueth and effectualnesse thereof remaineth vnminished, although the wicked depart emptie from the outward partaking of it. If they againe obiekt that this worde, this is my bodie, is diminished, if the wicked receiue corruptible bread and nothing else: we haue a solution readie, that God will not be acknowen true in the receiuing it selfe, but in the stedfastnesse of his owne goodnesse, when he is readie to giue, yea liberally offereth to the vnworthie that which they refuse. And this is the fulnesse of the Sacrament, which the whole world cannot breake, y the flesh and bloud of Christ is no lesse giuen to the vnworthie than to the chosen faithfull ones of God: but therewithal it is true, that as water lighting vpon a harde stone, falleth away, because there is no entrie open into the stone: so the wicked do with their hardnesse driue backe the grace of God that it cannot pearce into them. Moreouer, that Christ should bee receiued without faith, is no more agreeing with reason, than seede to budde in the fire. Whereas they aske, how Christ is come to damnation to some, vnlesse they receiue him vnworthily, it is a verie colde question: for asmuch as wee nowhere read, that men do procure death to themselves by vnworthily receiuing Christ, but rather by refusing him. Neither doth Christs parable helpe them, where he saith that seede groweth vp among thornes, and afterward being choked is marred: because hee there entreateth, of what value the faith is which endureth but for a time, which they doe not thinke to be necessarie to the earing of Christs flesh and drinking of his bloud, that in this behalfe do make *Judas* egally fellow with *Peter*. But rather by the same parable their errour is confuted, where Christ saith that some seede falleth in the high way, othersome vpon stones, and neither of them taketh roote. Whereupon followeth that to the vnbeleeuers their own hardnesse is a let that Christ attaineth not to them. Whosoever desireth to haue our saluation holpen by this mystery, shall finde nothing fitter, than that the faithfull being led to the very fountaine, should drawe life out of the Sonne of God. But the dignitie of it is honourably enough set out, when we keepe in mind that it is a helpe whereby we be grafted into the body of Christe, or becing grafted do more & more growe together, til he do fullie make himselfe one with vs in the heauenly life. They obiekt that Paul ought not to haue made them guiltie of the bodie & bloud of Christe, vnlesse they were partakers of them. But I answere that they are not therefore condemned because they haue eaten them, but onely because they haue prophaned the mysteric, in treading vnder fecte the pledge of the holic conioyning with God, which they ought reuerently to receiue.

Matt. 13. 7.

1. Cor. 11. 29.

34 Nowe because *Augustine* among the old writers chiefly hath affirmed that



## Cap. 17. Of the outward meanes

that article of doctrine, that nothing is abated from the Sacraments, nor the grace which they figure is made void by the infidelitie or naughtinesse of men: it shalbe profitable to prooue clearely by his owne wordes, howe vn-  
 fitly and peruersly they doe drawe that to this present cause, which cast the  
 bodie of Christ to dogges to eate. The sacramental eating, after their opi-  
 nion, is whereby the wicked receiue the bodie and blood of Christ without  
 the power of the spirite, or any effect of grace. *Augustine* contrariwise wey-  
 ing wisely those wordes, He that eateth my flesh, and drinketh my blood, shall  
 not die for euer, saith: Namely the power of the sacrament, not onely the  
 visible sacrament: and verily within, not without: hee y eateth it with hearr,  
 not he that presseth it with tooth. Whereupon at length he conclude th that  
 the sacrament of this thing, that is to say, of the vnitie of the body & blood  
 of Christ, is set before men in the supper of the Lorde, to some vnto life, to  
 some vnto destruction: but the thing it selfe whereof it is a Sacrament, to  
 all men vnto life, to none vnto destruction, whosoeuer bee partaker of it:  
 That none should be re euil, that the thing is called not the bodie, but the  
 grace of the Spirite which may be seuered from the bodie, the contrarie  
 comparison betweene these two wordes of addition Visible and inuisible dri-  
 ueth away all these mysts: for vnder the first of them cannot be comprehen-  
 ded the bodie of Christ. Whereupon followeth that the vnbelieuers doe  
 communicate onely of the visible signe. And that all douting may be better  
 taken away, after that he had saide that this bread requireth the hunger of  
 the inward man, he addeth: *Moses* and *Aaron* and *Phinees*, and many other  
 that did eate Manna, pleased God. Why so? because the spirituall meate  
 they spirituallly vnderstood, spirituallly hungred, spirituallly tasted, that they  
 might be spirituallly filled. For wee also at this day haue receiued spirituall  
 meate: but the Sacrament is one thing, and the power of the sacrament is an  
 other. A litle after: and by this he that abideth not in Christ, and in whome  
 Christ abideth not, weut dout neither eateth spirituallly his flesh, nor drin-  
 keth his blood, though carnally & visible he presseth with teeth the signe of  
 the bodie and blood. We heare againe that the visible signe is set in compa-  
 rison as contrarie to spirituall eating. Whereby that error is contured, that  
 the bodie of Christ inuisible is in deed eaten sacramentally, though not spi-  
 rituallly. We heare also y nothing is granted to prophane & vncleane men  
 beside the visible receiuing of the signe. Hereupō cometh his famous say-  
 ing, that the other disciples did eate the breade the Lorde, but *Judas* did  
 eate the bread of the Lord: wherein he plainly excludeth the vnbelieuers fro  
 y partaking of the body & blood. Neither readeth it to any other end which  
 he saith in another place: What maruellest thou, if to *Judas* was giuen y bread  
 of Christ, by which he might be made bond to the diuel: when thou seest on  
 the contrarie side y to *Paul* was giuen the angell of the diuel, by whome he  
 might be made perfect in Christ: he saith verily in another place, y the bread  
 of the Supper was the bodie of Christ to them to whome *Paul* said, He that  
 eateth vnworthily, eateth & drinketh iudgement to himselfe: and that they  
 haue not therefore nothing, because they haue receiued naughtie. But in  
 what sense, he declareth more fully in another place. For taking is had pur-  
 posely to define how the wicked & euil doers, which professe the Christian  
 faith

Hom in  
 Joh. 26  
 Iohn. 6. 50

Exod. 16. 14.

Hom. in Joh. 59

Hom. 63  
 2 Cor. 11. 7  
 Lib. 5. de bap.  
 cont. Dona.  
 1 Cor. 11. 39

faith with mouth but with deedes doe denie it, doe eate the bodie of Christ (and that against the opiniõ of some which thought that they did not eate in sacrament onelie but in verie deede.) But neither (saith he) ought it to be said that they eate the body of Christ, because they are not to be reckened among the members of Christ. For (to speake nothing of the rest) they can not together bee the members of Christ, and the members of a harlot. Finally where himselfe saith, He that eateth my flesh, & drinketh my blood, abideth in me, & I in him, he sheweth what it is not sacramentally but in verie deed to eate the bodie of Christ. For this is to abide in Christ, that Christ may abide in him. For he so said this, as though he had said, he that abideth not in me, and in whom I abide not, let him not say or thinke that he doeth eate my bodie, or drinke my blood. Let the readers weigh the thinges set as contraries in the comparision to eate, sacramentally, and in verie deed; and there shall remaine no doubt. He confirmeth the same, no lesse plainelie in these wordes: Prepare not your iawes, but your heart: Hereupon is this Supper cõmended. Loe we beleeeue in Christ, when we receiue by faith: in receiuing we know what to thinke. We receiue a litle & are fasted in heart. Therefore not that which is seene, but that which is beleeeued, doeth feede. Here also y<sup>e</sup> which the wicked receiue, he restraineth to the visible signe: and teacheth that christ is none otherwise receiued thã by faith. So also in an other place, pronouncing expressly that the good and the euill doe communicate together in the signes, he excludeth the euill frõ the true eating of the fleshe of Christ. For if they receiued the thing it selfe, he woulde not utterly haue left that vnspoken which was more fit for his matter. Also in an other place, entreating of the eating and the fruit thereof, he cõcludeth thus: Then shall the body and bloud of Christ be life to euery man, if that which in the sacrament is visibly receiued, be in the truth it selfe spirituallie earen, spirituallie drunk. Therefore who so make vnbeleeuers partakers of the flesh & bloud of Christ, that they may agree with *Augustine*, let them shewe vs the visible bodie of Christ: forasmuch as, by his iudgement, the whole truth is spirituall. And it is certainly gathered out of his words, that the sacramental eating, when vnbeleefe closeth vp the entrie to trueth, is as much in effect as visible or outward eating. If the body of Christ might be earen truly and yet not spirituallie, what shoulde that meane which he saith in an other place? Yee shall not eate this body which ye see, and drinke the bloud which they shall shedde that shall crucifie me. I haue commended a certaine sacrament vnto you, being spirituallie vnderstanded it shall quicken you. Verily he would not denie but that the same bodie which Christ offred for sacrifice, is deliuered in the Supper: but he did set out the manner of eating: namely that being receiued into heauenlie glorie, by the secreete power of the Spirit, it breatheth life into vs. I graunt in deede that there is oftentimes founde in him this maner of speaking, that the bodie of Christ is eaten of the vnbeleeuers: but he expoundeth himselfe, adding, In Sacrament. And in an other place he describeth spirituall eating, in which our bitinges consume not grace. And least mine aduersaries should say, that I fight with them with a heape of places, I would know of them howe they can vnwinde themselves from one saying of his, where he saith that Sacramentes doe worke in the

Ioh. 6. 26.  
Lib. de ciuili:  
Dei. 21. c. 25

Cont. Faust.  
li. 13. ca. 16  
Ser. de verb.  
Apost.

In. Psal. 98

Hom. in Ioh. 27

only



In 6. Ioan. ca. 17.

onely elect that which they figure. Truly they dare not deny but y<sup>e</sup> the bread in the supper figureth the body of Christ. Whereupon followeth y<sup>e</sup> the reprobate are debarred from the partaking of it. That *Cyril* also thought none otherwise, these wordes do declare. As if a man vpon molten waxe do powre other wax, he wholly tempereth the one waxe with the other: so it is necessary if any man receiue the flesh & bloud of the Lord that he be ioyned with him that Christ may bee found in him and he in Christe. By these wordes I think it is euident, that they are bereaued of the true and reall eating, that do but sacramentally eat the body of Christ, which cannot be seuered from his power: and that therefore faileth not the faith of the promises of God, which ceaseth not to raine from heauen, although the stones and rockes conceiue not the liquor of the raine.

*Adoration of  
Christ in the sa-  
crament vnwar-  
ranted.*

35 This knowledge shall also easily draw vs away from the carnal worshipping, which some haue with peruerse rashnesse erected in the sacrament: because they made account with themselves in this manner: I be the body, then both the soule & the Godhead are together with the body, which now cannot be seuered: therefore Christ is there to be worshipped. First if their accompanying which they pretend be denied them, what will they do? For how much soeuer they cry out vpon an absurditie, if the body bee seuered from the soule and the Godhead: yet what sound witted and sober man can perswade himself that the body of Christ is Christ? They thinke themselves in deed gaily to proue it with their logical arguments. But sith Christ speaketh distinctly of his body and bloud, but describeth not the maner of presence: how will they of a doubtfull thing gather certainly that which they would? What then? if their consciences chaunce to be exercised with any more grieuous feeling, shal not they by & by with their logical arguments be dissolued and melted: namely when they shall see themselves destitute of the certaine word of God, vpon which alone our soules do stand fast, when they are called to account, & without which they faint at euery first moment: whe they shall call to minde that the doctrine & examples of the Apostles are against them, & that themselves alone are to themselves the authors of it. To such motions shal be added other not small prickings. What? Shall it be a matter of no importance, to worship God in this forme, where nothing was prescribed vnto vs? When it concerned the true worship of God, ought they with so great lightnesse to haue attempted that of which there is no where read any one word? But if they had, with such humblenesse as they ought, holden all their thoughtes vnder the worde of God, they would truly haue harkened to that which he sayde, Take, eat, drinke, and would haue obeyed this comandement, wherein he biddeth the Sacrament to be receiued, not to be worshipped. But they which, as it is comanded of God, do receiue it without worshipping, are assured y<sup>e</sup> they doe not swarue from Gods comandement: than which assurednes there is nothing better when we take any worke in hande. They haue the example of the Apostles, who we read not to haue fallen down flat & worshipped it, but euē as they were sitting, to haue receiued it & eaten it. They haue the vse of the Apostolike Church, wherein *Luke* reporteth y<sup>e</sup> the faithful did communicate not in worshipping but in breaking of bread. They haue the Apostles doctrine, wherewith *Paul* instructed y<sup>e</sup>

Church



Church of the *Corinthians*, professing that he had receiued of the Lord that which he deliuered. 1. Cor. 11.

36 And these things verily tend to this end, that the godly reader should weye howe perillous it is in so hie matters to wander from the simple word of God to the dreames of our owne braine. But those things that are about sayde, ought to deliuer vs from all dout in this behalfe. For that godly soules may therein rightly take holde of Christe, they must needs be lifted vp to heauen. If this be the office of a Sacrament, to helpe the mind of man which otherwise is weake, that it may rise vpwarde to reach the height of spirituall mysteries: then they which are holden downe in the outward signe do stray from the right way of seeking Christ. What then? Shall we denie that it is a superstitious worshipping, when men doe throwe themselves downe before bread, to worship Christ therein? Doubtlesse the *Nicene* Synode meant to meet with this mischiefe, when it forbade vs to be humbly intentive to the signes set before vs. And for none other cause was it in olde time ordained, that before the consecration the people should with a loud voice be put in mind to haue their heartes lifted vpwarde. The Scripture it selfe also, beside that it diligently declareth vnto vs the ascension of Christ, whereby he conueyed away the presence of his body from our sight & conuersation: to shake away from vs all carnal thinking of him, so oft as it maketh mention of him, commandeth vs to be in minds raised vpward, & to seeke him in heauen sitting at the right hand of y<sup>e</sup> father. According to this rule he was rather to be spiritually worshipped in heavenly glorie, than this so perillous a kinde of worshipping to be deuised, full of carnall and grosse opinion of God. Wherefore they y<sup>e</sup> haue inuented the worshipping of the Sacrament, haue not only dreamed it of themselves beside the Scripture, in which no mention of it can be shewed (which yet should not haue bene ouerpassed if it had bene acceptable to God.) But also all the Scripture crying out against it, they haue framed to themselves a God after the will of their owne lust, leauing the liuing God. For what is idolatrie, if this be not, to worship the gifts in steede of the giuer himselfe? Wherin they haue doublely offended: For both the honor take from God was conueyed to a creature: and hee himselfe also dishonored in the defiling and prophaning of his benediction, when of his holy Sacrament is made a cursed idole. But let vs contrariwise, least we fall into the same pitte, throughlie settle our eares, eyes, heartes, minds, and tongues in the holy doctrine of God. For that is the schoole of the holy Ghost, y<sup>e</sup> best scholemaster, in which such profit is attained, that nothing neede more to be gotten from any where else, but we willingly ought to be ignoraunt of whatloeuere is not taught in it.

37 But now (as superstition, when it hath once passed the right bounds, maketh no ende of sinning) (they fel a great way further. For they haue deuised Ceremonies altogether straunge from the institution of the Supper, to this end only that they might giue diuine honors to the signe. We yeeld (say they) this worship to Christ. First, if this were done in the Supper, I would say that that worshipping onely is lawfull, which resteth not in the signe, but is directed to Christ sitting in heauen. But nowe by what pretense doe they boast that they worshippinge Christ in that bread: when they haue no promise thereof?

*Adoration of the sacrament of Christes bodie superstitious, condemned in effect by the counsell of Nice, by the use of the old Church by Scripture.*

*Sursum corda.*

*Col. 3. 2.*

*Christ in the sacrament offered and giuen by promise vnto them not which behold and adore, but which eate and giue thanks: this sacrament being instituted for the participation of Christ by faith and the profession of our grateful remembrance as of our speciall vnto.*

thereof. They consecrate an host, as they call it, which they may carye about in pompe, which they may shew forth in a common gazing to be looked vpon, worshipped, and called vpon. I aske by what power they thinke it to bee rightly consecrate. Verily they will bring forth those wordes, This is my body. But I will obiekt to the contrarie, that it was therewithall saide, Take and eate. Neither will I doe that of nothing. For when a promise is knit to a commaundement, I say that the promise is so contained vnder the commaundement, that being seuered it is made no promise at all. This shalbe made plainer by a like example. God gaue a commaundement, when he saide. Call vpon me: He added a promise, I will heare thee. If any man calling vpon *Peter & Paul*, do glorie vpon this promise, wil not all men erie out that he doth wrongfully? And what other thing I pray you, doe they which leauing the commaundement concerning eating, do catch holde of a maimed promise, this is my body, to abuse it to strange ceremonies fro the institutio of Christ? Let vs therefore remember that this promise is giuen to them which keepe the commaundement ioyned with it: but that they be destitute of al the word, which remoue the Sacramēt to any other way. Wee haue heretofore entreated how the mystery of y<sup>e</sup> holy supper serueth our Faith before God. But soasmuch as the Lorde doth here not onely bring into our remembrance so great largenes of his beutie, as we haue before shewed, but doth as it were from hand to hand bring it forth, & stirreth vs to acknowledge it: he doth therewithall warne vs that we be not vnthankful to so plentifull liberality: but rather that we would publish it with such praises as it is meete, and aduance it with thanksgiuing. Therefore when he deliuered the institution of the Sacrament it selfe to the Apostles, he taught them that they shoulde doe it in remembrance of him. Which *Paul* expoundeth, to declare the Lordes death. That is, publicly and altogether with one mouth openly to confesse, that all our affiance of life and saluation is reposed in the death of the Lorde: that wee may glorifie him with our confession, and may by our example exhort other to giue glorie to him. Here againe it appeareth whereunto the marke of this Sacrament is directed, namely to exercise vs in the remembrance of the death of Christ. For, this that we are commaunded to declare the Lordes death till he come to iudge, is nothing else but that we shoulde publishe that with confession of mouth, which our faith hath acknowledged in the sacrament, that is, that the death of Christ is our life. This is the second vse of the Sacrament, which pertaineth to outward confession.

38 Thirdly the Lord also willed it to be to vs in steed of an exhortation, than which none other can more vehemently encorage & enflame vs both to purenesse and holinesse of life, and also to charitie, peace & agreement. For the Lord doth therein so communicate his body to vs, that he is made thoroughly one with vs, and we with him. Nowe sith he hath but one body, whereof he maketh vs al partakers, it is necessarie that al we also be by such partaking made one body. Which vnitie the breade which is deliuered in the sacrament, representeth: which as it is made of many graines in such sort mingled together that one can not be discerned from an other: after y<sup>e</sup> same manner we also ought to be conioyned & knit together with so great agree-

*Psal. 50. 15*

*Luk. 22. 19.*  
*1. Cor. 11. 26.*

*A third vse of  
this sacrament  
in stirring up  
vnto vnitie  
and loue.*



agreement of mindes, that no disageement or diuision come betweene vs. This I had rather to be expressed with *Pauls* wordes. The cup of blessing (saith he) which we blesse is the communicating of the blood of Christ: & 1. Cor. 10. 16. the bread of blessing which wee breake, is the partaking of the body of Christ. Therefore we all are one body that partake of one breade. We shall haue verie well proficed in the Sacramente, if this thought so shall bee imprinted and ingrauen in our mindes, that none of the brethren can bee hurte, despised, refused, abused, or any wise bee offended of vs, but that therewithall wee doe in so doing hurte, despise, and abuse Christe with our iniurious dealnges: that wee can not disagree with our brethren but that wee must therewithall disagree with Christe: that Christe cannot bee loued of vs, but that he must be loued in our brethren: that what care we haue of our owne body, such also we ought to haue of our brethren which are members of our body: as no part of our body is touched with any feeling of griefe, which is not spreade abroade into all the other partes, so we must not suffer our brother to bee grieved with any euill whereof wee should not also be touched with compassion. Therefore *Augustine* not without cause so oft calleth this sacrament that bond of charitie. For what sharper spur could be put to vs, to stirre vp mutuall charitie among vs, than when Christ giuing himselfe to vs, doth not onelie allure vs with his owne example that we shoulde mutually dedicate and deliuer our selues one to another: but in so much as he maketh himselfe common to all, he maketh al vs also one in himselfe?

39 But hereby is that verie well confirmed which I haue saide in another place, that the true ministration of the Sacrament standeth not without the word. For whatsoeuer profite commeth to vs of the Supper, requireth the word: whether we be to be confirmed in faith, or to be exercised in confession, or be stirred vp to dutie, prayer is needefull. Therefore nothing can be more disorderly done in the supper, than if it be turned to a dumbe action: as hath beene done vnder the tyranny of the Pope. For they would haue the whole force of consecratiō to hang vpon y intent of the Priest, as though this nothing pertained to the people, to whome it most of all behooued that the mysterie shoulde be declared. But thereupon hath growen this error, y they marked not that those promises wherewith the consecration is made, are directed not to the elements themselues, but to them y receiue the. But Christ speaketh not to the bread, y it may be made his bodie, but commandeth his disciples to eat, & promisseth to them the communicating of his body & blood. And none other order doth *Paul* teach than that together with y bread and the cup, the promises should be offered to the faithfull. Thus it is truly. We ought not to imagine any magicall inchauntment, that it be sufficient to haue mūbled vp y words, as though the elements did heare them: but let vs vnderstande that those wordes are a liuely preaching, which may edifie the hearers, which may inwardly pearce into their mindes, which may be imprinted and setled in their hearts, which may shewe forth effectualnes in y fulfilling of y which it promisseth by these reasons it clearly appeareth y the laying vp of the sacrament, which many do earnestly require, y it may be extraordinarily distributed to y sick, is vnprofitable: For either they

*This sacrament  
seuered from the  
word nothing  
but a dumbe  
shew.*



receiue it without rehearsing of the institutio of Christ, or the minister shall together with the signe ioyn the true declaration of the mysterie. In silence is a buse and fault. If the promises be rehearsed, and the mysterie declared, that they which shall receiue it may receiue it with fruite, there is no cause why we should doubt that this is the true consecration. To what ende then will that other consecration come the force whereof commeth not so farre as to the sicke mē? But they that doe so, haue the example of the old church. I graunt; but in so great a matter, and in which wee erre not without greate danger nothing is safer than to follow the trueth it selfe.

*The danger of unworthily receiving this sacrament.*

Tit. 1. 15.  
2. Cor. 11. 29.

40 Nowe as we see that this holy breade of the Supper of the Lorde is spiritual meate, no lesse sweete and delicate than healthful to the godly worshippers of God, by the tast whereof they feelee that Christ is their life, who it raiseth vp to thankesgiuing, to whome it is an exhortation to mutuall charitie among themselves: so on the other side it is turned into a most noysome poyson to all them whose Faith it doeth not nourishe and confirme, and whome it doeth not stirre vp to confession of praise and to charitie. For as bodily meate, when it findeth a stomake possessed with euill humors, being it selfe also thereby made euill and corrupted doeth rather hurt than nourishe: so this spirituall meate, if it light vppon a soule defiled with malice and naughtinesse, throweth it downe headlong with greater fall: verily not by the fault of the meate it selfe, but because to defiled and vnbeleeuing men nothing is cleane, though otherwise it bee neuer so much sanctified by the blessing of the Lorde. For (as Paul saith) they that eate & drinke vnworthily are guiltie of the body and bloode of the Lorde, and doe eate and drinke iudgement to themselves, not discerning the bodie of the Lord. For such kinde of men as without any sparcke of faith, without any zeale of charitie, doe thrust themselves forth like swine to take the Supper of the Lorde, doe not discern the body of the Lorde. For in so much as they doe not beleue that that bodie is their life, they doe as much as in them lieth dishonour it, spoyling it of all the dignitie thereof, and finally in so receiuing it they prophane and defile it. But in so much as being estranged and disagreeing from their brethren, they dare mingle the holy signe of the bodie of Christ with their disagreements, it is no thanke to them that the bodie of Christ is not rent in sunder, and limmemale torne in peeces. And so not vnworthilie they are guiltie of the bodie and bloode of the Lord, which they doe with vngodlinesse full of sacriledge so fowlie defile. Therefore by this vnworthie eating, they take to themselves damnation. For whereas they haue no faith reposed in Christ, yet receiuing the sacrament they profess they are saluation for them no where else than in him, and doe forsware all other affiance. Wherefore they themselves are accusers to themselves, they themselves pronounce witnesse against themselves, and they themselves seale their owne damnation. Again when they being with hatred and euill will deuiled and drawn in sunder from their brethren, that is from the members of Christ, haue no part in Christ: yet they doe testifie that this is the onelie saluation to communicate with Christ, and to bee made one with him. For this cause Paul commendeth, that a man proue himselfe, before that hee eate of this breade or drinke of this cup. Whereby (as I expound it) he

meanes

2. Cor. 11. 21.

meant that every man should descend: into himselfe, and weigh with himselfe, whether hee doe with inwarde affiance of heart rest vpon the saluation which Christ hath purchased: whether hee acknowledge it with confession of mouth: then whether hee doe with desirous endeuour of innocence and holiness aspire to the following of Christ: whether after his example he bee ready to giue himselfe to his brethren, and to communicate himselfe to them with whome he hath Christ common to him: whether, as he himselfe is accompted of Christ, he do likewise on his behalfe take all his brethren for members of his owne body: whether he couet to cherish, defend and helpe them as his owne members. Not for that these duties both of faith and charitie can now be perfect in vs: but because we ought to endeuour this, and with all our desires to long towards it, that wee may daily more and more encrease our Faith begon.

41 Commonly when they go about to prepare men to such worthines of eating, they haue in cruell wise tormented and vexed poore consciences: and yet they brought neuer a whitte of all those thinges that might serue to the purpose. They saide that those did eate worthily which were in state of grace. To be in state of grace they expounded to bee pure and cleansed from all sinne. By which doctrine al y men that euer haue at any time bene or now be in earth, were debarred from the vse of this sacrament. For if we goe about this, to fetch our worthines frō our selues, we are vterly vndone: onely despaire & damnable ruine abideth for vs. Though we endeuour with our whole strengthes, wee shall nothing more preuaile, but that then at last we shall bee molt vnworthy, when wee haue most of all trauelled about seeking of worthines. To salue this sore, they haue deuised a way to attain worthines: that, as much as in vs lieth, making examination, and requiring of our selues accompt of all our doings, we should with contrition, confession, and satisfaction cleanse our vnworthines. which way of cleansing, what manner of thing it is, we haue already shewed there where was more conuenient place to speake of it. So much as serueth for our present purpose, I say y these be two hungrie and vanishing comfortes, to dismaide and discouraged consciences, and such as are stricken with horror of their sinne. For if y Lord by special forbidding admitteth none to the partaking of the supper but the righteous and innocent: there needeth no smal heede that may make a man assured of his owne righteousness which he heareth to be required of God. But whereby is this assurednes confirmed vnto vs, that they are discharged afore God, which haue done so much as in them lay? But although it were so yet when shall it be that a man may be bold to assure himselfe that he hath done as much as in him lay? So when there is made no certain assurance of our worthines, the entrie shall alway remaine shut by that horrible forbidding, whereby is pronounced that they eate and drinke iudgement to themselves, which eate and drinke vnworthily.

42 Nowe it is easy to iudge what manner of doctrine this is which reigneth in the Papacie, and from what author it hath proceeded, which with y outrageous rigor thereof, bereaueth and spoileth, miserable sinners & such as be tormented with feare and sorrow, of the comfort of this Sacrament in which yet al the sweete delicacies of the gospel were set before them. Surely

*Consciencies tormented by that vnworthines of receiving which is taught in the Church of Rome.*

*The medicinable vertue of this sacrament vnto men weakened with the conscience of their owne vnworthines.*

the deuill coulde by no readier way destroy men, than by so making them senselesse, that they could not perceiue the taste and saour of such foode, wherewith it was the will of the most good heavenly father to feede them. Least therefore we runne into such headlong downfall, let vs remember that this holy banquet is medicine to the sicke, comfort to sinners, liberall gift to the poore: which bring no profite to the healthie, righteous, and rich, if any such could bee founde. For whereas in i Christ is giuen vs for meate: we vnderstand that without him we pine, starue, and faint, like as famine destroyeth the liuely strength of the body. Again whereas he is giuen vs for life: we vnderstand y without him we are in our selues vtterly deade. Wherefore this is the worthinesse both the onely & best that we can bring to god, if we offer to him our own vilenes & (as I may so call it) vnworthines, y of his mercie he may make vs worthy of him: if we despaire in our selues, that we may be comforted in him: if we humble our selues, that we may bee raised vp of him: if we accuse our selues, y we may be iustified of him: moreover if we aspire to that vnitie which he commendeth to vs in his supper: & as he maketh vs al one in himself, so if we with to vs all altogether one soule, one heart, one tongue. If we haue these things throughly wel weied & considered, such thoughts although they shake vs, yet shal neuer ouerthrow vs. As how should we being needie & naked of all good things, we desired w filthy-nes of sins, we halfe dead, eat the body of the Lord worthily? We will rather think that we being pure come to the liberall giuer, we sick to the phisician, we sinners to the author of righteousness, finally we dead men to him that giueth life: that that worthinesse which is commaunded of God, consisteth chiefly of Faith, which repositeth al thinges in Christ and nothing in vs: and next of charitie, and the selfe same charitie which it is enough to offer vnperfect to God, that he may increase it to better, forasmuch as it cannot be giuen perfect. Some other agreeing with vs in this, that the worthinesse it selfe consisteth in Faith and charitie: yet in the measure of worthines haue gone farre out of the way, requiring a perfection of Faith, whereunto nothing may be added, and a charitie egall with that which Christ hath shewed toward vs. But hereby they doe none otherwise than those other before, driue all men away from comming to this holie Supper. For if their sentence should take place, no man should receiue but vnworthily, forasmuch as all without exception should bee holden guiltie and conuict of their vnperfectnesse. And truely it were a point of two much amazed dulnesse, I will not say foolishnesse, to require such perfection in the Sacrament, as may make the Sacrament void and superfluous: which was not ordained for the perfect, but for the weake and feeble to awake, to stirre vp, to pricke forward and exercise the affection of faith and charitie, and to correct the default of either of them.

*The libertie granted vnto men and their wvanton folle shewed in ceremonies annexed to the administration of this sacrament,*

43 But so much as concerneth the outward forme of doing, whether faithfull receiue it in their hand or no, whether they diuide it, or euerie one eate that which is giuen him: whether they put againe the cup in the hand of the deaco, or deliuer it to y next: whether the bred be leauened, or vnleauened: whether the wine be red or white: it maketh no matter. These things be indifferent and left in the libertie of the Church. Howbeit it is cer-  
taine



taine, that the vsage of the olde Church was, that euery one shoulde take it into his hande. And Christ said, Diuide it among you. The histories report that it was leauened and common bread before the time of *Alexander* Bishope of Borne, which first delited in vnleauened bread: But for what reason I see not, vnlesse it were with a newe sight to drawe the eyes of the common people to wondering at it, rather than to instruct their minds with good religion. I adiuere al them that are touched with any though but light zeale of godlinesse, to tel whether they do not euidently see, both howe much more brightly the glorie of G O D shined herein, and how much more abundant sweetenesse of spirituall comfort commeth to the faithfull, than in these colde and playelike trifles, which bring none other vse but to decieue the sense of the amazed people. This they call the holding of the people in religion, when being made foolish & senselesse with superstition it is drawn whither they list. If any man will defende such inuentions by antiquitie, I my selfe also am not ignorant how auncient is the vse of chresme, and blowing in Baptisme: How nie to the age of the Apostles the Supper of the Lord was infected with rustinesse: but this verily is the waiwardnes of mans boldnesse, which can not witholde it selfe but that it must alway play and bee wanton in the mysteries of God. But let vs remember that God doeth so highly esteeme the obedience of his word, y he willeth vs in it to iudge both his angels and the whole worlde. Now, bidding farewell to so great a heape of ceremonies: it might thus haue been most comlyly ministred, if it were oft and at lest euery weeke set before the Church, but that first they shoulde beginne with publike prayers: then a sermon should be made, then the minister, hauing bread and wine set vpon the boorde, should rehearse the institution of the supper: and then shoulde declare the promises that are in it lest vnto vs: and therewithall shoulde excommunicate all them that by the Lords forbidding are debarred from it, afterwarde they should pray with what liberalitie the Lord hath giuen vs this holy foode, he would instruct & frame vs also with the same faith, and thankfulness of minde to receiue it, and that forasmuch as we are not of our selues, he woulde of his mercie make vs worthy of such a banquet: that then either Psalmes should be song, or somewhat read, and the faithfull should in seemely order communicate of y holy banquet, the ministers breaking the breade and giuing it to the people: that when the supper is ended, exhortation should be made to pure faith & confession of faith, to charitie, and to maners meete for Christians: last of al that giuing of thanks should be rehearsed, and praises be song to God: which being ended the congregation should be let goe in peace.

44 These thinges that wee haue hitherto spoken of this Sacrament doe largely shewe, that it was not therefore ordeyned, that it shoulde be receiued yearly once, and that slightly for manners sake (as now commonly the custome is) but that it shoulde bee in often vse to all Christians: that with often remembrance they shoulde repeate the passion of Christ: by which remembrance they might susteyne and strengthen their Faith, and exhort themselves to sing confession of praise to God, and to publishe his goodnesse: finally by which they might nourishe mutuall charitie, and testifie it among themselves, wherof they sawe the knot in the vniue of y bo-

*The often recei-  
uing of this sacra-  
ment.*

Ag. 2. 42

dy of Christ. For so oft as we communicate of the signe of the body of the Lord, we doe as by a token giuen and receiued, interchaungeably binde our selues one to another vnto all dueties of loue, that none of vs do any thing whereby he may offende his brother, nor leaue any thing vndone whereby he may helpe him, when neede requireth and abilitie sufficeth. That such was the vse of the Apostolike Church, *Luke* rehearseth in the *Acts*, when he saith that the faithfull were continuing in the doctrine of the Apostles, in communicating in breaking of bread, and in prayers. So was it altogether meete to be done, that there should be no assemblie of the Church without the worde, prayers, partaking of the Supper and almes. That this order was also institute among the *Corinthians* we may sufficientlie gather of *Paul* and it is certaine that in many ages afterwarde it was in vse. For thereupon came those olde Canons, which they father vppon *Anacletus* and *Celitus*, that when the consecration is done, all shoulde communicate that wil not be without the doers of y<sup>e</sup> Church. And it is red in those old Canons, which they cal the canons of the apostles: that they which continue not vnto the ende, and do not receiue the holy Communion, must bee corrected as men that moue vnquietnesse of the Church. Also in the Councell at *Antioch*, it was decreed that they which enter into the Church, and heare the scriptures, and doe abstain from the communion, shoulde be removed from the Church, till they haue amended this faulte. Which although in the first Councell at *Toletum* it was either somewhat qualified or at least set forth in milder wordes yet it is there also decreed, that they, which when they haue heard the sermon, are founde neuer to communicate, shoulde be warned: if after warning they absteyne, they should be debarred from it.

The first beginnings of slackness to communicate.

In 6 cap. Iohan. tract. 26,

45 Verily by these orinances the holy men meant to retaine & maintain the often vse of the Communion, which often vse they had receiued fro the Apostles theselues, which they saw to be most wholesome for y<sup>e</sup> faithful, and by litle & litle by the negligence of the common people to grow out of vse, *Augustine* testifieth of his owne time: The Sacrament (saith hee) of this thing, of the vnitie of the Lordes body, is somewhere daily, somewhere by certaine distaunces of the dayes, prepared vnto the Lordes table, and is there receiued at the table, to some vnto life, to other some vnto destruction. And in the first Epistle to *Iannarius*, some doe dailie communicate of the body and bloude of the Lorde: some receiue it at certaine dayes: in some places there is no day let passe wherein it is not offered: in some other places onely vppon the Saturday and the Sunday, and in some other places neuer but on the Sunday. But forasmuch as the common people was (as we haue said) somewhat slacke, the holy men did call earnestly vpon them with sharpe rebukinges, lest they shoulde seeme to winke at such slouthfulness. Such an example is in *Chrysostome* vpon the Epistle to the *Ephesians*. It is not said vnto him that dishonoured y<sup>e</sup> bankers: wherefore didst thou sit downe? but wherefore diddest thou come in? Who soeuer is not partaker of the mysteries, hee is wicked and shamelesse for that hee standeth here present. I beseech you if any be called to a banquet, washeth his handes, sitteth downe, seemeth to prepare himselfe to eat, and then doeth tast of nothing: shal he not shame both the banquet, and the maker of the banquet? So thou standing among

In cap. 1.  
Hom. 16, 33.



among them that with prayer doe prepare themselves to receiue the holy meate, haſt euen in this that thou haſt not gone away, confeſſed that thou art one of the nūber of them, at the laſt thou doſt not partake: had it not bin better that thou haſt not bin preſent? Thou wilt ſay, I am vnworthie. Therefore neither waſt thou worthy of the communion of prayer, which is a preparing to the receiuing of the holy myſtery.

46 And truly this cuſtome, which commaundeth to communicate yeerely once, is a moſt certaine inuention of the diuell, by whose miniſterie ſo euer it was brought in. They ſay that *Zepherinus* was author of that decree, which it is not likely to haue bene ſuch as we nowe haue it. For he by his ordinance did peraduenture not after the worſt manner prouide for the church, as the times then were. For it is no doubt but that then y<sup>e</sup> holie ſupper was ſet before the faithful ſo oft as they came together in aſſembly, neither is it any doubt but y<sup>e</sup> a good part of them did communicate. But when it ſcarcely at any time happened that all did communicate together, and whereas it was neceſſarie y<sup>e</sup> they which were mingled with prophane men and idolaters, ſhould by ſome outward ſigne teſtify their faith: the holy man for order and policies ſake, appointed that day, wherein the whole people of Chriſtians ſhould by partaking of the Lords ſupper vtter a confeſſion of their faith. The ordinance of *Zepherinus* beeing otherwiſe good hath beene ſuill wreſted of them that came after, when a certain lawe was made of one communicating yeerely: whereby it is come to paſſe, that almoſte all men when they haue once communicate, as though they had gaily diſcharged themſelves for al the reſt of the yere, ſleepe ſoundly on both eares. It ought to haue bin farre otherwiſe done. Euery weeke at the leaſt, the Lords table ſhould be ſet before the aſſembly of the Chriſtians: the promiſes ſhould be declared, which might feede vs ſpiritually at it: none ſhould in deede be compelled by neceſſity, but all ſhould be exhorted and pricked forward: the ſluggiſhneſſe alſo of the ſlothfull ſhould be rebuked. All ſhould by heapes, as hungrie men, come together to ſuch dainties. Not without rightfull cauſe therefore at the beginning I complained, that by the craft of the deuill this cuſtome was thruſt in, which when it appointeth one certaine day of the yere, maketh men ſlothfull for all the reſt of the yere. We ſee in deede that this peruerſe abuſe was crept in euen in the time of *Chryſoſtome*: but wee may alſo therewithall ſee how much it diſpleaſed him. For he complaineth with greuous wordes in the ſame place which I enen now alleaged, y<sup>e</sup> there is ſo great inequalitye of this matter, that often in ſome times of the yere they came not euen when they were cleane, but at Eaſter they came euen when they were vncleane. Then he crieth out: O cuſtome, O preſumption. Then in vaine is the daily offering vſed: in vaine we ſtand at the altar: there is none that partaketh together with vs. So farre is it off that hee allowed it by his authoritie adioyned to it.

47 Out of the ſame ſhop proceeded alſo another ordinance, which hath ſtolen away or violently taken away the half of the ſupper from the better number of the people of God, namely the ſigne of the bloude, which beeing denied to lay & profane mē (for wi<sup>th</sup> ſuch titles forſooth they ſet out Gods inheritance) became a peculiar poſſeſſion to ſhauen and annointed men.

*The cuſtome  
of yeerely once re-  
ceiuing peruerſe.*

*An ordinance to  
take away half  
this ſacrament  
from the people.*



It is the commandement of the eternall God, that all should drinke which commandement man dare discontinue and repell with a newe & contrarie law, commanding that not all should drinke. And y these lawmakers should not seeme to fight without reason against their God, they pretende perils that might happen if this holy cup were commonly giuen to all: as though those dangers had not bene foreseene & marked of the eternall wisdom of God. And then suttely forsooth they reason, that the one is enough for both. For if (say they) it be the body, it is whole Christ, which cannot now be severed from his body. Therefore by accompanying the body containeth the bloude. Lo howe our wit agreeth with God, when it hath neuer so little begon with loose reines, to be wanton and wilde. The Lord shewing bread saith that it is his body: when hee sheweth the cup, he calleth it his bloude. The boldnes of mans reason, crieth out contrariwise, that the bread is the bloud, and the wine is the bodie: as though the Lord had for no cause severed his body from his bloude both in wordes and in signes: or as though it had euer bene heard spoken that the bodie or bloud of Christ is called God & man. Verily if he had meant to signify whole himselfe, he might haue said it is I: as he is wont to speak in the scriptures, and not, this is my body, this is my bloud. But he willing to helpe our weakenesse, did set the cup severally from the bread, to teach that he sufficeth no lesse for drinke thā for meat. Nowe let one part be taken away, then wee shall finde but the one halfe of the nourishments in him. Therefore, although it be true which they pretende, that the bloud is in the bread by way of accompanying, and againe, the body in the cup, yet they defraude godly soules of the confirmation of faith which Christe deliuereth vs as necessarie. Therefore bidding their sutleries farewell, we must hold fast the profit which is by the ordinance of Christ in the two earnest.

*Cauillous allegations for defence of the Masse*  
GOTTWILLIGHEIT.

48 I know in deede that the ministers of Sathan do heere cauil, as it is an ordinarie thing with them to make mockery of the Scriptures. First they alleage that of one bare doing ought not to be gathered a rule wherby the Church shoulde be bound to perpetuall obseruing. But they lie when they say that it was but a bare doing: for Christ did not only deliuer the cup, but also did institute that his Apostles should in time to come do the same. For they are the wordes of a commauder, drinke yee all of this cup. And *Paul* so rehearseth that it was a deede, that he also commendeth it for a certaine rule. Another starting hole is, that the apostles alone were receiued of Christ to the partaking of this supper whome he had already chosen & taken into the order of the sacrificing priestes. But I woulde haue them answer me to five questions, from which they shal not be able to escape, but that they shall be easily conuincd with their lies. First, by what oracle haue they this solution reuealed, being so straunge from the word of God? The Scripture reckoneth twelue that sate with Iesus: but it doeth not so obscure the dignitie of Christ that it calleth them sacrificing priests of which name we will speake hereafter in place fit for it. Though he gaue it then to the twelue, yet he commaunded that they shoulde doe the same, namely that they should so distribute it among them. Secondly, why in that better age, from the Apostles almost a thousande yeares, were all without exception made

made partakers of both the signes: was the old church ignorant what guests Christ had receiued to his Supper? It were a point of most despicable shamelesnesse, here to stick and dally in granting it to be true. There remaine the ecclesiasticall histories, there remaine the bookes of the olde writers, which minister euident testimonies of this matter. The fleshe (sayth *Tertullian*) is fed with the body and blood of Christ, that the soule may be sated with seeing vpon God. Howe (sayde *Ambrose* to *Theodosius*) wilt thou receiue with such handes the holy body of the Lorde? With what boldenesse wilt thou with thy mouth partake of the cup of y<sup>e</sup> precious blood? And *Hierome* sayth. The Priesttes which make the Thanksgiuing, and doe distribute the blood of the Lorde to the people. *Chrysostome*, Not as in the olde lawe the Priest did eate part, and the people parte; but one body is set before all, and one cuppe. Those thinges that pertaine to the Thanksgiuing are all common betweene the priest and the people. The selfe same thing doeth *Augustine* testifie in many places.

49 But why dispute I about a thing most known? Let al the greekes and Latine writers be read ouer: such testimonies shal ech where offer theselues. Neither was this custom growen out of vse, while there remained one drop of purenesse in the church. *Gregorie*, whome you may rightly say to haue bene the last Bishop of *Rome*, teacheth that it was kept in his time. What is the blood of the Lamb, ye haue now learned, not by hearing but by drinking. His blood is poured into the mouthes of the faithful. Yea it yet endured foure hundred yeares after his death, when al thinges were growen out of kinde. For neither was that taken only for an vsage, but also for an inuolable law. For then was in force the reuerence of Gods institution, & they doubted not y<sup>e</sup> it was sacrilege, to seuer those thinges which the Lord had cōioyned. For thus saith *Gelasius*. We haue founde, y<sup>e</sup> some receiuing onely the portion of the holy body, do abstain frō the cup. Let them without doubt, because they seeme to be bound with I wor not what superstition, either receiue the sacraments whole, or be debarred frō the whole. For y<sup>e</sup> diuiding of this mysterie is not cōmitted without great sacrilege. Those reasons of *Cyprian* were heard, which truly ought to moue a christian mind. How (sayeth he) do we teach or prouoke them to shed their blood in the confessing of christ, if we deny his blood to thē that shal fight? Or how do wee make them sit for the cup of Martyrdom, if we do not first in the church by the right of communion admit them to drink the cup of the Lord. Whereas the canonists do restraine that decreo of *Gelasius* to the priestes, that is so childish a cauil that it needs not to be confuted.

50 Thridly, why did he simply say of the bred, that they should eat: but of the cup, that they should all drinke? euen as if hee had meant of set purpose to siuere with the craft of Satan. Fourthly, if (as they would haue it) the Lord vouchsafed to admit to his supper onely sacrificing priestes, what man euer durst call to the partaking of it, strangers whom the Lord had excluded? yea and to be partaking of that gift, the power whereof was not in their handes, without any commandement of him which only could giue it? Yea vpon confidence of what warrant do they vse at this day to distribute to the common people the signe of the body of Christ; if they haue neither

Lib. de resur-  
rect. carnis.  
Theod. lib. 3  
cap. 8  
Eucharistia.  
Hier. in 2.  
Mal.  
Chrys. in 2  
Cor. Cap. 8  
Eucharistia.

The custome of  
ministring the cup  
to the people not  
abrogated as long  
as there continued  
any drop of pure-  
nesse in the church

De consec.  
dist. 2. cap.  
comper.

Ser. 5. de laps

Three other rea-  
sons why the peo-  
ple should commu-  
nicate in both  
kindes.

com-



commandement nor example of the Lord? First, did Paul ye, when he said to the Corinthians, that he had receiued of the Lord that which he had deliuered to them: For afterwarde he declareth the thing that he deliuered, that all without difference should communicate of both the signes. If Paul receiued of the Lord, that all should be admitted without difference: let the looke of whom they haue receiued which doe driue away almost all the people of God: because they can not now pretend God to be the author of it, with whom there is not yea and nay. And yettill for clogging of such abominations they dare pretend the name of the Church, and with such pretence defend it. As though either these Antichrists where the church, which so easily tread vnderfoote, scatter abroad, and destroy the doctrine and institution of Christ: or the Apostolike Church were not the church, in which the whole force of religion flourished.

### The xviii. Chapter.

*Of the Popish Masse, by which sacriledge the Supper of Christ  
hath not onely bin profaned, but also brought  
so nought.*

*The sacrifice of  
the masse being  
held to be a sacri-  
fice propitiatorie  
is nothing but a  
meane profana-  
tion of the supper  
of the Lord.*

**W**ith these and like inuentions Saran hath trauailed, as by ouerspread-  
ing of darkenes to obscure and defile the holy supper of Christ, that  
at least the purenes of it should not be kept still in the Church. But  
the heade of horrible abomination was when hee aduanced a signe, by  
which it might not only be darkened and peruerred, but being utterly blot-  
ted and abolished should vanish and fall out of the remembrance of men:  
namely when he blinded almost the whole world with a most pestilent error  
that they should beleue that the Masse is a sacrifice and oblation to obtain  
the forgiuenesse of sinnes. Howe at the beginning the sounder sorte of  
the schoolmen tooke this doctrine, I nothing regard: farewell they with  
their crabbed subtillies: which howsoeuer they may be defended with ca-  
uilling, yet are therefore to be refused of all good men, because they doe no-  
thing else but spreade much darkenesse ouer the brightnesse of the supper.  
Therefore bidding them farewell, let the readers vnderstande that I heere  
match in fight with that opinion, wherewith the Romishe Antichriste and  
his prophetes haue infected the whole worlde, namely that the masse is  
a worke whereby the sacrificing Priest which offereth vp Christ, and the o-  
ther that do partake at the same oblation, do deserue the fauour of GOD:  
or that it is a cleansing sacrifice, whereby they reconcile GOD to them-  
selues. Neither hath this bene receiued only in common opinion of the  
people, but the verie doing it selfe is so framed, that it is a kinde of pacifying  
wherewith satisfaction is made to GOD for the purging of the quicke and  
dead. The wordes also which they vse, doe expresse the same: and no o-  
ther thing may we gather of the daily vse of it. I knowe howe deepe rootes  
this pestilence hath taken, vnder howe great seeming of goodnes it lurketh,  
howe it beareth in shewe the name of Christe, howe in the one name of  
Masse many beleue that they comprehend the whole summe of faith. But  
when it shalbe by the worde of God most cleerely proued, that this Masse,  
how



how much soeuer it bee coloured & glorious, yet shamefully dishonoureth Christ, burieth & oppresseth his crosse, putteth his death in forgetfulness, taketh away the sight & commeth thereof vnto vs, doth weaken and destroy the sacrament wherein was left the memorie of his death: shall there then be any so deepe roots, which this most strong axe, I mean the word of god, shall not cut downe & ouerthrowe? Is there any face so beautifull, that this light cannot bewray the euill which lurketh vnder it?

2 Let vs therefore shew that which hath bene set in the first place, that in it is intolerable blasphemy & dishonor done to Christ. For he was consecrate of his Father a Priest & bishop, not for a time as wee read that they were ordained in the old testament, whose life being mortal their priesthood also could not be immortal: for which cause also there needed successors, y<sup>e</sup> should from time to time be put in the place of them that died. But in place of Christ, which is immortal, ther needeth no vicar to be set after him: Therefore he was ordeined of the father a priest for euer, according to the order of *Melchisedech*, that he should execute an euermolting priesthood. This mysterie had bene long before figured in *Melchisedech*, whome when the Scripture had once brought in for the priest of the liuing god, it neuer afterward made mention of him, as though he had had no ende of his life. After this point of likeness, Christ was called a priest according to his order. Nowe they that doe daile sacrifice, must needs appoint priests to make y<sup>e</sup> oblations whome they must appoint as it were successors and vicars in the steede of Christ. By which putting in steede of him, they doe not onelie spoyle Christ of his honour, and plucke from him the prerogatiue of eternal priesthood, but also trauaile to thrust him downe from the right hande of his Father, on which he cannot sit immortal, but that he must therewithall remaine the eternall priest. Neither let them lay for theselues that their perie sacrificers are not put in place of Christ as if he were dead, but onelie are helpers of his eternal priesthood, which ceaseth not therefore to continue. For they are more strongly holden fast with the wordes of the Apostle, than that they may so escape: namelie, that there were many other priests made, because they were by death letted to continue. Therefore there is but one that is not letted by death, & he needeth no companions. Yet, such is their frowardnesse, they arme them selues with the example of *Melchisedech* to defende their wickednesse. For because it is saide that he offred bread and wine, they gather that he was a foreshewing of their Masse: as though the likeness betweene him and Christ were in the offering of bread and wine. Which is so emptie and trifling that it needeth no confutation. *Melchisedech* gaue bread and wine to *Abraham* and his companions, to refresh them being wearie after their iourney and battaile. What is this to a sacrifice? Moses praiseth the gentlenesse of the holy king: these fellows vnseasonably coyn a mystery whereof no mention is made. Yet they deceitfullie paint their error with an other colour, because it followeth by and by after, And he was y<sup>e</sup> priest of the highest God. I answer, that they wrofully draw to the bread & wine that which the apostle referreth to the blessing. Therefore when hee was the priest of God he blessed *Abraham*. Whereupon the same Apostle (than whom we neede to seeke no better expofitor) gathereth his

*Christ dishonored by the sacrifice of the masse.*

Heb. 5. 5. & 7.

17. & 9. 11. & 21.

Psal. 110. 14.

Genes. 14. 18

Heb. 7. 13.

Heb. 7. 7

## Cap. 18. Of the outward meanes

his excellencie, because the lesser is blessed of the greater. But if the oblation of *Malchisedec* were a figure of the sacrifice of the Masse, would the Apostle, I pray you, which searcheth out all euen the least things, haue forgotten so earnest and weightie a thing? Nowe (howe euer they trie) they shall in yaine goe about to ouerthrowe the reason which the Apostle himselfe bringeth, that the right and honour of sacrificing priesthoode ceaseth among mortall men, because Christ which is immortall, is the onely and perpetuall sacrificing priest.

*The crosse of  
Christ shereby  
buried and op-  
pressed.  
Heb. 9. 12*

3 An other vertue of the Masse was, that it oppresseth and burieth the crosse and passion of Christ. This verily is most certaine, that the crosse of Christ is ouerthrowen so soone as the altar is set vp. For if he offered himself for a sacrifice vpon the crosse, that he might sanctifie vs for euer, and purchase to vs eternall redemption: vndoubtedly the force and effectualnesse of that sacrifice continueth without any end. Otherwise we should thinke nothing more honourably of Christ, than of oxen and calues which were sacrificed vnder the law: the offerings whereof are proued vneffectual & weak by this that they were oft renew'd. Wherefore either we must confesse, that the sacrifice of Christ, which he fulfilled vpon the crosse, wanted the force of eternall cleansing, or that Christ hath made an ende of al with one sacrifice once for euer. This is it that the Apostle sayeth, that this chiefe bishop Christ once appeared by offering vp of himselfe before the ending of the worlde, to the driuing away of sinne. Again, That we are sanctified by the will of God, by the offering of the bodie of Iesus Christ once. Again, That Christ with one oblation for euer hath made perfect them that are sanctified: whereunto he adioyneth a notable sentence, that foregiuenes of sinnes being once purchased, there remaineth no more any oblation. This also Christ signified by his last saying and vttered among his last gaspings, when he said, it is ended. We are wont to note the last sayings of men when they are dying, for oracles. Christ dying testifieth that by his own sacrifice is perfected & fulfilled whatsoever was for our saluatio. Shal it be lawfull for vs daily to pache innumerable sacrifices to such a sacrifice, (the perfection whereof he hath so shiningly set forth) as though it were vnperfect? When the holy word of God not onely affirmeth, but also crieth out, and protesteth, that this sacrifice was once fully done that the force thereof remaineth euerlasting: who so require an other sacrifice, doe they not accuse this of imperfection and weakenesse? But as for the Masse, which hath beene deliuered in such sort that there may enery day be made a hundred thousand sacrifices, to what end tendeth it, but that the passion of Christ whereby he offered him an onely sacrificed oblation to the father, should ly buried & drowned? Who, vnlesse he be blind, cannot see that it was the boldnes of Satan, which wrastled against so open and cleare truerth? Neither am I ignorant with what deceits that Father of lying vseth to colour this his fraud, saying that there are not sundrie nor diuers sacrifices, but that one selfe same sacrifice is repeated. But such smokes are easily blownen away. For in the whole disquisition the Apostle trauiileth to proue, not only y there are no other sacrifices, but y that one sacrifice was once offered vp, & shal no more be repeated. The sutteller men do yet slip out at a narrower hole, saying, that it is not a repeating but

*Heb. 9. 26.  
and 10. 10.*

*Ioh. 19. 30.*



but an applying. But this Sophisticall argument also is no lesse easie confuted. For neither did Christ once offer vp himselfe with this condition: that his sacrifice should be daily confirmed with new oblations: but y by the preaching of the Gospel, & ministring of the holy Supper, the fruit thereof should be communicated vnto vs. So *Paul* saith that Christ our pascheouer was offered vp, & biddeth vs to eate of him. This (I say) is the meane whereby the Sacrifice of the Crosse is rightly applied to vs, when it is communicated to vs to take the vse of it, & we with true faith receiue it.

4 But it is worth the labour to heare, with what other foundation beside these they vphold the sacrifice of the Masse. For they drawe to this purpose the prophecie of *Malachie*, whereby the Lord promisetht that the time shall come when throughout the whole world there shalbe offered to his name incense and a cleane sacrifice. As though it were a newe or vnwonted thing among the prophets, when they speake of the calling of the Gentiles to expresse by the outward ceremonie of the lawe the spirituall worshipping of God, to which they exhort them, that they might the more familiarly declare to the men of their age, that the Gentils should be called into the true felowship of religion. Like as also they are wont altogether to describe by figures of their law, the truth that was deliuered by the Gospel. So they set for turning to the Lord, ascending into *Ierusalem*: for the worshipping of God, the offering of all kinds of gifts: for larger knowledge of him which was to be giuen to the faithful in the kingdom of Christ, dreames & visions. That therefore which they alleage, is like vnto an other prophecie of *Esay*, where the Prophet foretelletht of three altars to be set vp in *Affrya*, *Egypt*, and *Ju-ry*. For first I aske, whether they doe not graunt that the fulfilling of this prophecie is in the kingdom of Christ. Secondly, where be these altars, or when they were euer set vp. Thirdely whether they thinke that to eueri seuerall kingdome is appointed a seuerall Temple, suche as was that at *Ierusalem*. These things if they weigh, I thinke they wil cofesse, that the Prophet vnder figures agreable with his time, prophecieth of the spirituall worshipping of God to be spread abroad into the whole world. Which we giue to the for a solution. But of this thing sith there doe euerie where examples commonly offer themselves, I will not busie my selfe in longer rehearsal of them. Howbeit herein also they are miserably deceiued, that they acknowledge no sacrifice but of the Masse, whereas in deede the faithfull do now sacrifice to the Lord, & do offer a cleane offering, of which shalbe spoken by and by.

5 Nowe I come downe to the third office of the Masse, where I must declare howe it blotteth out the true and onelie death of Christ, and shaketh it out of the remembrance of men. For as among men the strength of a Testament hangeth vpon the death of the testator: so also our Lorde hath with his death confirmed the testament whereby hee hath giuen vs forgiuenesse of sinnes and eternall righteousness. They that dare varie or make newe any thing in this testament, doe denie his death, and holde it as it were of no force. But what is the masse, but a newe and altogether diuerse testament? For why? Doeth not eueri seuerall Masse promise newe forgiuenesse of sinnes, newe purchasing of righteousness: so that nowe there bee so many testaments, as there be Masses? Let Christ therefore come againe, and

*The weake supporters of the Masse.*

*Mal. 1. 8*

*Isa. 2. 2*

*Esay. 19. 21*

*By the sacrifice of the Masse, sheweth the death of Christ blessed.*



Heb. 9. 16.

and with an other death confirme this testament, or rather with infinite deathes confirme innumerable testaments of Masses. Haue I not therefore said true at the beginning, that the only and true death of Christ is blotted out by Masses? Yea what shall we say of this that the Masse directly tendeth to this end, that if it be possible, Christ should be slaine againe? For where is a testament (saith the Apostle) thereof necessarie must be the death of the testator. The Masse sheweth it selfe to be a newe testament of Christ: therefore it requireth his death. Moreover the hoste which is offered, must necessarily be slaine and sacrificed. If Christ in euery seuerall Masse be sacrificed, then hee must at euery moment bee in a thousande places cruelly slaine. This is not mine, but the Apostles argument, If he had needed to offer himselfe oft, he must oft haue died since the beginning of the worlde. I knowe that they haue an aunswere in readinesse, whereby also they charge vs with slander. For they say that that is objected against them which they neuer thought, nor yet can. And wee knowe, that the death and life of Christ is not in their hand. We looke not whether they goe about to kill him: onely our purpose is to shewe, what manner of absurditie followeth of their vn-godly and wicked doctrine. Which selfe thing I prooue by the Apostles owne mouth. Though they crie out to the contrarie a hundred times, that this sacrifice is vnbloudie: I will denie that it hangeth vpon the will of men, that sacrifices should change their nature, for by this meane the holy & inuolable ordinance of God should faile. Whereupon followeth that this is a sure principle of the Apostle, that there is required shedding of blood, that washing may not be wanting.

*The death of  
Christ made vni-  
fruitful by the sa-  
crifice of the Masse*

6 Now is the fourth office of the Masse to be entreated of, namely to take away from vs the fruite that came to vs of the death of Christ, while it maketh vs not to acknowledge it and thinke vpon it. For who can call to minde that he is redeemed by the death of Christ when he seeth a newe redemption in the Masse? Who can trust that sinnes are forgiven him, when he seeth a newe forgiveness? Neither shall he escape that shall say, that we do for no other cause obtain forgiveness of sinnes in the Masse, but because it is already purchased by the death of Christ. For he bringeth nothing else than as if he should boast, that Christ hath redeemed vs with this condition that we should redeeme our selues. For such doctrine hath bene spread by the ministers of Satan, & such at this day they maintaine with cryings out with sword and fire, that we when in the Masse we offer vp Christ to his Father, by this worke of offering do obtaine forgiveness of sinnes, & are made partakers of the passion of Christ. What nowe remaineth to the passion of Christ, but to be an example of redemptio, whereby we may learne to be our owne redeemers? Christ himselfe, when in the Supper he sealeth the confidence of pardon, doth not bid his disciples to sticke in that doing, but sendeth them away to the sacrifice of his death: signifying that the Supper is a monument or memorial (as the comon speech is) whereby they may learne that the satisfactorie cleansing sacrifice, by which y<sup>e</sup> Father was to be appeased, must haue bene offered but once. For neither is it enough to knowe that Christ is the onely sacrifice, vnlesse the onely sacrificing be ioyned with it, that our faith may be fastened to his crosse.

7 Now I come to the conclusion, namely that the holy Supper, in which the Lord had left the remembrance of his passion grauen and expressed, is by the setting vp of the Masse, taken away, defaced, and destroyed. For the Supper it self is the gift of God, which was to be receiued with thanksgiving. The sacrifice of the Masse is fained to pay a price to God, which he may receiue for satisfaction. How much difference there is betwene to giue and to receiue, so much doth the sacrifice differ from the Sacrament of the Supper. And this truly is the most wretched vnthankfulness of man, that where the largesse of Gods bountie ought to haue bene acknowledged, and thanks to be giuen, therein he maketh God his dettor. The Sacrament promised, that by the death of Christ we are not onely once restored into life, but are continually quickned, because then all the partes of our saluation were fulfilled. The sacrifice of the Masse singeth a farre o. her song, that Christ must be daily sacrificed, that he may somewhat profit vs. The Supper should haue bene distributed in the common assemblie of the Church, that it might conforme vs of the communion whereby we all cleaue together in Christ Iesus. The sacrifice of the Masse dissolueth and plucketh in sunder this communie. For after that the error grewe in force, that there must be sacrificers that shoulde sacrifice for the people, the Supper of the Lorde as though it were posted ouer to them, ceased to bee communicated to the congregation of the faithfull according to the commaundement of the Lorde. An enterie was made open to priuate Masses, which might rather resemble a certaine excommunication, than that same communie ordained of the Lord, when y<sup>e</sup> perie sacrificer willing feuerally by himselfe to deuour his sacrifice, doth feuer himselfe from the whole people of the faithfull. I cal priuat Masse (least any man be deceiued) wheresoeuer there is no partaking of the Lords Supper among the faithfull, although otherwise a great multitude of men be present.

*The Sacrament of that holy Supper thereby defaced & destroyed.*

8 And whēce the verie name of Masse first sprong, I could neuer certainly iudge: sauing that it seemeth to me likely that it was taken of the offerings that were giuen. Whereupon the olde writers vse it commonly in the plural number. But to leaue struing about the name, I say that priuate Masses are directly against the ordinance of Christ, and therefore they are a wicked prophaning of the holy Supper. For what hath the Lorde commaunded vs? not to take, and diuide it among vs? What manner of obseruing of the commaundement doth *Paul* teach? not the breaking of bread, which is the communion of the body & blood? Therefore when one taketh it without distributing, what likeness is there? But that same one man doth it in y<sup>e</sup> name of the whole church. By what commaundement? Is not this openly to mock god, when one man priuately taketh to himselfe that which ought not to haue bene done but among many? But because the wordes of Christ and *Paul* are plain enough, we may breefly conclude, that wheresoeuer is not breaking of bread to the communion of the faithfull, there is not y<sup>e</sup> supper of the Lord, but a false and wrongfull counterfaiting of the supper. But a false counterfaiting is a corrupting. Nowe the corrupting of so great a mysterie is not without wickednes. Therefore in priuate masses is a wicked abuse. And (as one fault in religion from time to time breedeth another) after that that manner of

*Priuate Masses wicked abuses.*

1. Cor. 10, 16.

offring

offring without communion was once crept in, by litle and litle they began in euerie corner of churches to make innumerable Masses, and diuersly to drawe the people hither and thither, which should haue come together into one assembly, that they might reknowlege the mysterie of their owne vnitie. Now let them goe and denie it to be idolatrie, that in their Masses they shew forth bread to be worshipped in steede of Christ. For in vaine they boast of those promises of the presence of Christ, which howsoever they be vnderstoode, verily were not giuen to this purpose, that wicked & prophane men so oft as they will and to whatsoeuer abuse they list, may make the bodye of Christ; but that the faithfull, when with religious obseruation they doe in celebrating of the Supper follow the commaundement of Christ, may enioy the true partaking of him.

*No commaundement in scripture so vvarrants Massing Sacrificers.*

2. Sam. 16. 12.

9 Beside that, this peruersnes was vnknowne to the purer church. For howsoever the more shameles sort among our aduersaries do here go about to disguise the matter with false colours, yet it is most sure that all antiquitie is against them, as wee haue afore proued in other thinges, and it may more certainly be iudged by the continuall reading of old writers. But ere I make an ende of speaking of it, laske our Massing doctores, sith they knowe that obedience is more esteemed of God than oblations, and that he more requireth that his voyce be harkened to, than that sacrifices bee offered: howe they beleue that this manner of sacrificing is acceptable to GOD, whereof they haue no certaine commaundement, and which they see not to be allowed by any one syllable of the Scripture. Moreouer when they heare the Apostle say, that no man taketh to himselfe the name & honor of sacrificing priesthood, but he that is called as Aaron was: yea & that Christ himselfe did not thrust in himselfe, but obeyed the calling of his Father: either they must bring forth God the author & ordeiner of their sacrificing priesthood, or they must confesse that the honour is not of GOD, into which they haue with wicked rashnes broke in vncalled. But they can not shew one title of a letter y<sup>e</sup> mainteineth their sacrificing priesthood. Why therefore shal not their sacrifices vanish away which can not be offered without a priest?

*Such Sacrifice neuer allowed by old writers as the Church of Rome hath deuised in the masse.*

10 If any man do thrust in short sentences of the olde writers gathered here & there, and do by their authoritie trauaile to proue that the sacrifice which is done in the supper is farre otherwise to be vnderstanded than wee doe expounde it: let him be brieflie answered thus: if the question be of allowing the forged deuise of sacrifice, such as the Papistes haue fained in the Masse, the olde writers doe neuer speake in defence of such sacrilege. They do in deede vse the word Sacrifice: but therewithall they expounde, that they meane nothing else but the remembrance of that true and only sacrifice, which Christ our onely sacrificing priest (as they ech where reporte of him) made on the crosse. The Hebrues (saith *Augustine*) in the sacrifices of beastes which they offered to GOD, did celebrate a prophecie of the sacrifice to come, which Christ offered: the Christians doe with the holy oblation and partaking of the body of Christe celebrate a remembrance of the sacrifice already made. Heere verilie hee teacheth altogether the same thing, which is written in no wordes in the booke of faith to *Peter* the deacon, whosoever be the author of it. The wordes be these, Belecue most sted-

fastly

Lib. 20. contr.  
Fault. ca. 18.



fastly & doubt not at al, that the only begottē himselfe, being made flesh for vs, offered himselfe for vs a sacrifice and oblation to God into a sauour of sweetenesse: to whome with the Father and the Holy Ghost in the time of y<sup>e</sup> olde testament beastes were sacrificēd: and to whome now with the father and the holy Ghost (with whome hee hath one godhead) the holy Church throughout the whole world ceaseth not to offer the sacrifice of bread and wine. For in those fleshly sacrifices was a figuring of the flesh of Christ which he should offer for our sinnes, and of his blood which hee should shed to the forgiuenesse of sinnes. But in this sacrifice is thankesgiuing and rehearsing of the flesh of Christ which he offered for vs, & of his blood which y<sup>e</sup> same he hath shed for vs. Whereupon *Augustine* himselfe in many places expoundeth it to be nothing else but a sacrifice of praise. Finally you call commonly find in him, y<sup>e</sup> supper of the Lord is for no other reason called a sacrifice, but because it is the remembrance, image, and witness of that singular, true, and onely sacrifice wherewith Christ hath cleansed vs. Also there is a notable place in his fourth booke of the Trinitie the xxiii. Chapter whete after that he hath discoursed of the onely sacrifice he thus concludeth: because in a sacrifice fower things are considered, to whom it is offered, and of who, what is offered, and for whome. The same he himselfe the one and true mediator reconciling vs to God by the sacrifice of peace, remaineth one with him to whome he offered: maketh them one in him for whom he offered: and one himselfe which offered, and the thing which he offered. To the same effect also speaketh *Chrysostome*. But they so challenge the honour of sacrificing priesthooode to Christ, that *Augustine* testifieth it to be the voice of Antichrist if any man make a Bishoppe intercessor betweene God and men.

II Yet doe wee not denie but that the offering up of Christ is there so shewed in vs, that the spectacle of the crosse is in a manner set before our eyes: as the Apostle saith that Christ was crucified in the eyes of the Galathians, when the preaching of the crosse was set before them. But forasmuch as I see y<sup>e</sup> those old Fathers also wrested this remembrance an other way than was agreeable with the institution of the Lord (because their supper contained I wote not what repeated or at least renewed forme of sacrificing) the safest way for godly hearts shalbe to rest in the pure & simple ordinance of God: whose also the supper is therefore called, because in it his authoritie alone ought to be in force. Truly sith I find that they haue kept a godly and true sense of this whole mystrie, and I do not perceiue that they meant to abate any thing were it neuer so little from the onely sacrifice of the Lord, I cannot condemne them of vngodlinesse: yet I thinke y<sup>e</sup> they cannot be excused, but y<sup>e</sup> they haue offended somewhat in the manner of the celebration. For they counterfaired the Iewish manner of sacrificing more nerely thā either Christ had ordeined, or the nature of the Gospel did beare. Therefore that same overthwart appliance to heauenly things is the onely thing wherein a man may worthily blame them, for that being not contented with the simple & natural institution of Christ, they swarued to the shadowes of the law.

12 If a man doe diligently wey, that this difference is put by the worde of the Lord betweene the sacrifices of Moses, and our Thankesgiuing, that whereas those did represent to the Iewish people, the same effectualessie

Contr. aduers.  
legis.

Lib 1. contr.  
parm. cap. 8.

Christ after a sort  
offred because his  
offring as it were  
painted out by  
this mystrie: in celebration where-  
of the fathers nos  
simplie to bee  
allowed, though  
not to be condemn-  
ed of vngodlines  
neither.  
Gal. 3. 1.

The difference be-  
tweene the sacri-  
fices of Moses and  
our shakesgiuing.

of the death of Christ, which is at this day deliuered to vs in the supper, yet the maner of representing was diuerſe. For in those, the Leviticall priests were commaunded to figure that which Christ shoulde performe it: there was brought a sacrifice which should be in the steed of Christ himselfe: there was an altar whereupon it should be offered: Finally all things were so done, y<sup>e</sup> there was set before their eyes an image of y<sup>e</sup> sacrifice which was to be offered to God for a satisfactorie cleansing. But since the time y<sup>e</sup> the sacrifice is ended the Lorde hath appointed to vs another order: namely that it should conuey to the faithfull people the fruit of the sacrifice offered to him by the sonne. Therefore he hath giuen vs a table whereat wee shoulde eate, not an altar whereupon sacrifice should be offered: hee hath not consecrated priestes to sacrifice, but ministers to distribute the holy banquet. Howe much more hie and holy the myſterie is, so much more religiously & with greater reuerence it is meete to be handled. Therefore there is no way safer, than putting away all boldnesse of mans vnderstanding, to sticke fast in that alone which the Scripture teacheth. And truly if wee consider that it is the Supper of the Lorde and not of men, there is no cause why we should suffer our selues to be remooued one heire breadth from it by any authoritie of men or prescription of yeares. Therefore when the Apostle minded to cleanse it from all faulces which had already crept into the Church of the Corinthians, hee vsed the readiest way thereunto, that is, he calleth it backe to the onely institution of it, from whence he sheweth that a perpetual rule ought to be fetched.

1. Cor. 11. 20.

*The name of sacrifice, is two kinds  
thereof in the  
law, in the Gospell  
two other  
thereunto an-  
swerable*

13 Nowe least any wrangler, shoulde stirre vs vp stife by reason of the names of sacrifice and sacrificing priest, I will also declare, but yet breefely what in the whole discourse I haue meant by a sacrifice, and what by a sacrificing priest. Whoſo stretcheth the worde sacrifice to all holy Ceremonies and doings of religion, I see nor by what reason they doe it. We doe knowe that by the continuall vse of y<sup>e</sup> scripture a sacrifice is called that which the Greekes call sometime *Thusia*, sometime *Proſphora*, sometime *Telete*. Which being generally taken comprehendeth whatſoeuer is in any wise offered to God. Wherefore we must make distinction: but yet so that this distinction may haue a supernall appliſance of ſimilitude from the sacrifices of the lawe of Moſes: vnder the shadowes whereof the Lorde willed to represent to his people the whole trueth of sacrifices. Of those although there were diuerſe formes, yet they may all be referred to two sortes. For either there was oblation made for sinne after a certayne manner of satisfaction, whereby guiltinesse was redeemed before God: or it was a signe of the worshipping of God, and a testifying of religion: sometime in steede of supplication, to craue the fauour of God: sometime in steede of thankesgiuing, to testifie thankfulness of minde for benefites receiued: sometime onely for an exercise of godlinesse, to renewe the stablishing of the couenaut: to which latter sort pertained burnt offerings, drinke offerings, oblations, first fruites, and peace offerings. Wherefore let vs also diuide ours into two kinds: and for teachinges sake let vs call the one the sacrifice of worship and of Godly deuotion, because it consisteth in the honouring and worshipping of GOD, which the faithfull both owe and yelde vnto him: or, if you will, the sacrifice



fice of Thanksgiuing: forasmuch as it is given to God of none but of them that being laden with immeasurable benefits, do render to him themselues with all their doings. The other may bee called propitiatorie or of expiation. The sacrifice of expiation is that which tendeth to appease the wrath of God, to satisfie his iudgement, and so to wash and wipe away sinnes: whereby the sinner cleansed from the filthy spots of them, & restored into purity of righteousness, may returne into fauour with God himselfe. So in the lawe those were called sacrifices that were offered for the purging of sinnes: not for that they were sufficient to recouer the fauor of God, or to pur away iniquities: but for that they shadowed out such a true sacrifice which at length was fully done by Christ alone: and by him alone, because it could be done by none other: & once, because the effectualnes and force of that one sacrifice which Christ hath fully done, is eternall, as he himselfe hath testified w<sup>th</sup> his owne mouth, when he said that it was ended and fulfilled: that is to say,

Exod. 29. 39

Iohn 19. 30

14 Wherefore I determine, that it is a most wicked reproch, & blasphemy not to be suffred, as wel against Christ as against the sacrifice which he hath fully done by his death vpon the crosse for vs, if any man by renewing an oblation thinke to purchase the pardon of sinnes, to appease God, and to obtaine righteousness. But what is else done by Massing, but that by deferring of new oblatiō we may be made partakers of the passion of Christ. And that ther might be no measure of madding, they thought it but a smal thing to say that there is made indifferentlye a common sacrifice for the whole Church, vnlesse they further said that it is in their choyse to apply it peculiarly to this man or that man to whome they would, or rather to euery one whosocuer he were that would buy for himselfe such ware with ready money. Now because they coulde not reach to the price that Iudas had, yet that they might in some marke resemble their author, they kept the likenesse of number. Iudas solde him for thirtie siluer pence: these fellows sell him, after the french account, for thirtie brasen pence: but Iudas solde him once, these fellows sell him as oft as they can finde a buier. In this sense also we deny that they be sacrificing priestes, that is to say, they that with such an oblation are meanes to God for the people, they that appeasing God, may purchase the satisfactorie purging of sinnes. For Christe is the onely byhop & sacrificing priest of the new Testament, into whome all Priesthoodes are removed, and in whome they be shut vp & ended. And if the Scripture had made no mention of the eternall priesthoode of Christe: yet forasmuch as God, since that he hath taken away those olde priesthoodes, hath ordained none, the apostles argument remaineth inuincible, that no man taketh honor to himselfe but he that is called of God. By what affiance therefore dare these robbers of God, that boast themselues for the butchers of Christe, call themselues the sacrificing Priestes of the living God?

15 Plato hath an excellent place in his second booke of common weale.

Q 992

Where

*In the sacrifice of the masse Christ blasphemed and sold, the sacrificer himselfe not authorized.*

*The common price of a masse in France is 3 karolus, which make 20. deniers, about the value of a sterling groate.*  
Heb. 5. 4

*The very practise of the church of Rome in their masse and the grossenes thereof condemned euen by Plato himselfe.*



Where when he entreateth of the old manners of expiation, & laughter to scorne the foolish confidence of euill men and wicked doers, which thought that their wicked doings were by these as by couerings hidden that the Gods could not see them, and did, as if they had gotten warrant of the gods by covenant, more carelesly follow their own lusts: he seemeth thoroughly to touch the manner of satisfactory purging of the Masse, such as is at this day in the world. To beguile & vndermine an other man, all men knowe to be vnlawfull. To grieue widowes with wrongfull dealinges, to robbe the Fatherlesse, to trouble the poore, by euill crafty meanes to catch other mens goods to themselves, with fortwerings and deceits to enter forceably into any mans possessions, to oppresse any man with violence & tyrannous fear, all men confesse to be wicked. How therefore dare so many commonly doe all these thinges, as though they should freely be bolde to do them? Truly, if we rightly weigh it, no other cause doeth so much encourage them, but because they haue confidence, that by the sacrifice of a Masse, as by payment of full price for recompence, they shall satisfie God, or at the least that this is an easie way to compound with him. Then *Plato* proceedeth further to scorne their grosse blockishnesse, which thinke that by such satisfactorie cleansinges thole paines are redeemed that otherwise they shoulde suffer in hell. And whereto serue at this day the ycerely obites, and the greater part of Masses, but that they which throughout all their life haue bene most cruell tyrants, or most rauenous robbers, or giuen foorth to all mischieuous doings, should as though they were redeemed by this price, escape the fire of purgatory?

*The sacrifice of  
praise and  
thanksgiuing.*

16 Vnder the other kind of sacrifice, which we haue called the sacrifice of Thanksgiuing, are contained all the dutifull workes of charitie, which when we extend to our brethren, we honour the Lord himselfe in his members: then, all our prayers, praisinges, giuinges of thanks, and what soeuer we do to the worshipping of God. Al which things finally do hang vpon the greater sacrifice, whereby we are in soul and body halowed to be a holy temple to the Lorde. For neither is it enough, if our outward doinges bee applied to the obeying of him: but first our selues, and then all that is ours ought to be consecrat and dedicate to him: that whatsoeuer is in vs, may serue his glory, and may saour of zelous endeavour to aduance it. This kind of sacrifice tedeth nothing at al to appease the wrath of God, nothing at al to obtaine forgiuenesse of sinnes, nothing at all to deserue righteousness: but is occupied only in magnifying & extolling of God. For it cannot be pleasant and acceptable to God, but at their handes, whom by forgiuenesse of sinnes already receiued he hath by other meanes reconciled to himself, and therefore acquitted them from guiltinesse. But it is so necessarie for the church, that it can not be away from it. Therefore it shall be euerlasting, so long as the people of God shal continue, as we haue before already shewed out of the prophet: for in that meaning I will take this prophecie, For from the rising of the sunne to the going downe thereof, great is my name among the Gentiles, and in euerie place incense shalbe offred to my name, and a cleane offering: because my name is terrible among the Gentiles, sayth the Lord: so far is it off, that we would put it away. So *Paul* biddeth vs to offer our bodies

a sacrifici

a sacrifice liuing, holy, acceptable to God, a reasonable worship. Where hee spake verie pitifully, when he added that this is our reasonable worshipping: for he meant the spirituall manner of worshipping of God, which he did secretly set in comparision against the carnall sacrifices of the lawe of Moses. So liuerall doing of good and communicating are called sacrifices by which God is pleased. So the liberalitie of the Philippians, whereby they had relieved the povertie of *Paul*, is called a sacrifice of sweete smelling. So all the good workes of the faithfull are called spirituall sacrifices.

Heb. 12. 16.  
Phil. 4. 18.

17 And why doe I seeke out many examples? For commonly this manner of speaking is often found in the scriptures. Yea and while the people of God was yet holden vnder the outward schooling of the lawe, yet the Prophets did sufficiently expresse, that vnder those carnall sacrifices was the truth, which the Christian Church hath common with the nation of the Jewes. After which manner *Dauid* prayed, that his praier might as incense ascende into the sight of God. And *Osee* called giuing of thanks, the calues of lips, which in another place *Dauid* calleth the sacrifices of praise. Whom the Apostle himselfe following, calleth them also the sacrifices of prayse, & expoundeth them the fruites of lippes confessing to his name. This kind of sacrifice the Supper of the Lord cannot want: wherein when we declare his death and render thanksgiuing, wee doe nothing but offer the sacrifice of prayse. Of this office of sacrificing, all wee Christians are called a kingly Priesthoode: because by Christ we offer to God that sacrifice of prayse of which the Apostle speaketh, the fruite of lippes that confesse to his name. For neither doe we with our giftes appeare in the sight of God without an intercessor. Christ is he, which being the mediator comming betweene us offer vs and ours to the Father. Hee is our Bishoppe, which being entred into the sanctuary of heauen, hath opened the entrie to vs. He is the altar, vpon which wee lay our giftes, that in him wee may bee bolde all that wee are bolde. It is hee (I say) that hath made vs a kingdome and Priests to the Father.

*Prayer and other good duties termed sacrifices by the Prophets, and Christians in respect thereof Priests.*  
Psal. 141. 2.  
Osee. 14. 3.  
Psal. 51. 21.  
Hebr. 13. 15.

1. Pet. 2. 9.

18 What remaineth, but that the blinde may see, the deafe may heare, children themselves may vnderstande this abhominacion of the Masse? which being offered in a golden cup, hath made dronke the kings and peoples of the earth, from the hiest to the lowest, hath so stricken them with drowinesse and giddinesse, that being become more senselesse than brute beasts, they haue seruy whole ship of their safetie only in this deadly deuouring gulf. Truly Satan neuer did bend himself with a stronger engine than this to assaile and vanquish the kingdome of Christ. This is the *Helene*, for whom the enemies of the truth fight at this day with so great rage, so great furiousnesse, so great crueltie: and a *Helene* in deede, with whome they so defile themselves with spirituall whoredome, which is the most cursed of all. I doe not here so much as once touch with my lingle finger those grosse abuses wherewith they might colour the vnholie purenesse of their holy Masse: howe filthie marketings they vse, how vn honest gaines they make with their massings, with how great rauening they fill their couetousnesse. Onely I doe point vnto, and that with fewe and plaine wordes, what manner of thing is euen the verie holiest holinesse of the Masse, for which it hath

*Masse a ground deceiver of the world.*  
Reuel. 1. 6.

*Queene Helene the Gretian harlot, cause of the warre of Troy.*



deferued in certain ages past to be so honorable & to be had in so great reuerence. For, to haue these so great mysteries set out according to their worthinesse, requireth a greater worke: & I am vnwilling to mingle herewith those filthie vncleanneses that commonly shewe themselues before the eyes and faces of all men, that all men may vnderstand, that the Masse taken in her most piked purenesse, and wherewith it may be set out to the best shew, without her appendances, from the roote to the toppe swarmeth full of all kinde of wickednes, blasphemie, idolatrie, and sacriledge.

*No sacrament in  
the Church but  
onely Baptisme &  
the Lordes supper.*

19 The readers now haue in a manner almost all those thinges gathered into an abridgement, which we haue thought behouefull to bee knowne concerning these two Sacramentes: the vse of which hath beene deliuered to the Christian Church from the beginning of the newe testament, to continue to the verie ende of the world: namely, that Baptisme shoulde be as it were a certaine entrie into it, and an admission into faith: and the supper should be as it were a continual foode, wherewith Christ spiritually feedeth the familie of his faithful. Wherefore as there is but one God, one faith, one Christ, one Church his bodie: so there is but one Baptisme, and is not oft ministred againe. But the supper is from time to time distributed, that they which haue beene once receiued into the Church, may vnderstande they be continually fed with Christ. Beside these two as there is no other sacrament ordained of God, so neither ought the Church of the faithfull to acknowledge any other. For that, it is not a thing that lieth in the choise of man to raise and set vp newe sacraments, he shal easily vnderstande that remembreth that which hath beene here before plainly inough declared, that is, that sacramentes are appointed of God to this end, that they should instruct vs of some promise of his, and testifie to vs his good will toward vs: and he also that calleth to minde, that none hath bin Gods counsellor, that might promise vs any certaintie of his will, or assure vs, and bring vs out of care, what affection he beareth toward vs, what he will giue, or what he will deny vs. For therewith is also determined, that no man can set forth a signe to be a testimonie of any will or promise of his: it is he himself alone, that can by a signe giuen testifie to vs of himselfe. I will speake it more briefly, and peraduenture more grossly, but more plainly, A Sacrament can neuer be without promise of saluation. All men gathered on a heape together can of themselves promise nothing of our saluation. Therefore neither can they of themselves set foorth or set vp a sacrament.

*The diuers sacraments of the Iewes and our different case fro theirs.*

Exo. 16. 23. and 17. 6.  
1. Cor. 10. 34  
Num. 21. 8.

20 Therefore let the Christian Church be contented with these two, and let her not onely not admit or acknowledge any thirde for the present time, but also not desire or looke for any to the end of the world. For whereas certaine diuerse sacramentes, beside those their ordinarie ones, were giuen to the Iewes according to the diuerse course of times, as Manna, Water springing out of the rocke, the brasen serpent and such other: they were by this change put in minde that they should not stay vpon such figures whose state was not verie stedfast: but that they should looke for some better thing from God, which should continue without any decaying, & without any end. But we are in a farre other case, to whome Christ is openly shewed: in whome all the treasures of knowledge and wisdom are hidden with

Joh. 3. 34



with so great abundance and plenty, that either to hope for or looke for any new encrease to these treasures, is verily to moue God to wrath, and to prouoke him against vs. Wee must hunger for, seeke, looke vpon, learne, and thoroughly learne Christ alone, vntill that great day shall appeare, wherein the Lord shall openly shewe to the full the glorie of his kingdome, and himselfe such as he is, to be beholden of vs. And for this reason this our age is in the Scriptures signified by the last houre, the last dayes, the last times, that no man should deceiue himselfe with vaine looking for any new doctrine or reuelation. For many times & in many sorts he spake before of his prophets in these last dayes the heauenly Father hath spoken in his beloued Sonne, which onely can manifestly shew the Father: and in deede he hath manifestly shewed him to the full, so much as behoueth vs, while we now behold him by a glasse. As therefore this is now taken away from men, that they cannot make newe Sacraments in the Church of God: so it were to be wished, that as little as were possible of mans inuentio might be mingled with those sacramentes that are of God. For like as when water is powred in, the wine departeth and is delayed: and as with leauen scattered among it, the whole lump of doae waxeth sower: so the purenesse of the mysteries of god is nothing else but defiled when man addeth any thing of his owne. And yet we see how farre the sacraments are swarued out of kinde from their naturall purenesse, as they be handled at this day. There is echwhere too much of pompes, ceremonies, and gesturings: but of the worde of God in y mean time there is neither any consideration or mention, without which euen the sacraments themselves are not sacraments. Yea and the very ceremonies that are ordeined of God, in so great a rout cannot once lift vp their head, but lie as it were oppressed. How litle is that scene in baptisme, which onely ought there to haue shined and beene looked vpon, as we haue in another place rightfully complained, euen baptisme it selfe? As for the supper, it is vtterly buried, since that it hath bene turned into the masse, sauing that it is scene once euery yeare but in a mangled and halfe torne fashion.

Col. 2. 3

1. Iohn. 3. 2

1. Iohn. 3. 18

1. Pet. 1. 20

Heb. 1. 2

1 Cor. 13. 12

### The xix. Chapter.

*Of the five falslie named Sacramentes: where is declared, that the other five which haue bene hitherto commonlie taken for sacraments, are not Sacramentes: and then is shewed what manner of thinges they bee.*

OvR former discourse concerning Sacraments might haue obtained this with the sober and willing to learne, that they shoulde not ouer curiously proceede any further, nor should without the worde of God embrace any other Sacraments beside those two which they knewe to bee ordeined of the Lord. But forasmuch as that opinion of the seuen sacramentes, being commonly vsed in all mens talke, hauing wandred through al schooles and preachings, hath by verie auncientie gathered rootes, and is yet still settled in the mindes of men: I thought that I shoulde do a thing worth the trauell, if I should seuerally and more neerely search those other five that are commonly adnumbred among the true and naturall Sacraments of the

*A sacrament defined so be a visible signe of invisible grace, & thus applied in the Schoole of Rome to five other besides those two before handled.*

Lord, & wiping away all deceitfull colour, should set them forth to be scene of the simple such as they be, and how falsely they haue bene hitherto take for sacramentes. First, I here protest to all the godly, that I doe not take in hand this contention about the name for any desiring of struuing, but that I am by weightie causes led to fight against the abuse of it. I am not ignorant that Christians are Lords, as of words, so of all things also, & therefore may at their will apply wordes to things, so that a godly sense be kept, although there be some vnpropertie in the speaking. All this I graunt: although it were better that the wordes should be made subiect to things, than things to the wordes. But in the name of Sacrament there is another consideration. For they which make seuen Sacraments, do therewithall giue to the m all this definition, that they be visible fornes of inuisible grace: they make them altogether vessels of the holy ghost: instruments of giuing of righteousness, causes of the obtaining of grace. Yea and the master of the senten- ces himselfe denyeth that the sacraments of the law of Moses are properly called by this name, because they did not deliuer in deede the thing that they figured. Is it, I beseech you, to be suffered, that those signes which the Lord hath hallowed with his owne mouth, which hee hath garnished with excellent promises, should not bee accounted for Sacramentes: and in the meane time this honour shoulde bee conueyed away to those vsages which men either haue deuised of themselves, or at least do obserue without expresse commandement of God? Therefore either let them change the definition, or let them abstain from the wrongful vsing of this word, which doth a terward engender false opinions & full of absurditie. Extreme anointing (say they) is a figure and cause of inuisible grace, because it is a Sacrament. If we ought in no wise to graunt that which they gather vpon it, then truly we must resist them in the name it selfe, least thereby we admit that it may giue occasion to such an error. Againe when they would prooue it to be a Sacrament, they adde this cause, for that it consisteth of the outward signe and the word. If we finde neither commaundement nor promise of it, what can we do else but cry out against them?

2 Now appeareth that we bawle not about the worde, but do mooue a controuersie not superfluous concerning the thing it selfe. Therefore this we must strongly holde fast, which we haue with inuincible reason before confirmed, that the power to institute a sacrament is in the hande of none but of God only. For a sacrament ought with a certaine promise to raise vp & comfort the consciences of the faithful: which could neuer receiue this certainty from man. A sacrament ought to be to vs a witnessing of the good will of God toward vs, whereof none of all men or Angels can be witness, for asmuch as none hath bene of Gods counsell. Therefore it is he alone which doth with right authoritie testify of himselfe to vs by his word. A sacrament is a seale, wherewith the testament or promise of God is sealed. But it could not be sealed with bodily things and elements of this world, vnlesse they be by the power of God framed and appointed thereunto. Therefore man can not ordaine a Sacrament, because this is not in the power of man, to make that so great mysteries of God should lye hidden vnder so base things. The word of God must goe before, which may make a sacrament to be a Sacra-  
ment,

*In Romans po-  
uer but in Gods  
alone to insti-  
tute sacraments,*

*Esa. 40. 13  
Rom. 11. 34*

ment, as *Augustine* verie well teacheth. Moreover it is profitable that there be kept some difference betwene the Sacramentes and other ceremonies, vnlesse wee will fall into many absurdities. The Apostles prayed kneeling: *Acts* 19. 40. and therefore men shall not kneele without a Sacrament. It is saide that the disciples prayed toward the East: therefore the looking into the East shal be a Sacrament. *Paul* willet men in euery place to lift vp pure handes, and it is rehearsed that holy men oftentimes prayed with their handes lifted vp, then let the lifting vp of handes also be made a Sacrament. Finally let alſy gestures of the holy ones turne into Sacraments. Howbeit I would not alio much passe vpon these thinges, if so that they were not ioyned with those other greater discommodities.

3 If they will presse vs with the authoritie of the old Church, I say that they pretend a false colour. For this number of seuen is no where founde among the Ecclesiasticall writers: neither is it certaine at what time it first crept in. I graunt in deede that sometime they be very free in vsing y name of a sacrament: but what meane they thereby? euen all ceremonies & outward rites, and all exercises of Godlinesse. But when they speake of those signes that ought to be witness of the grace of God toward vs, they are contented with these two, Baptisme, & the Supper. Least any man shoulde thinke that I falsly boast of this, I wil here rehearse a few testimonies of *Augustine*. To *Ianuarius* he saith, First I would haue thee to holde fast that which is the chiefe point of this disputation, that our Lord Christ (as he himselſe saith in the Gospel) hath made vs subiect to a light yoke and a light burden. Wherefore he hath bound together the fellowship of the newe people with Sacraments very few in number, verie easie in obseruing, very excellent in signification. As are Baptisme hallowed in the name of the Trinitie, and the Communicating of the body & blood of the Lorde, & whatsoeuer else is set forth in the Canonical Scriptures. Again, in his book of Christian doctrine, Since the Lorde resurrection, the Lord himselſe & the doctrine of the Apostles hath deliuered certaine fewe signes in steede of many, and those most easie to be done, most reuerend in vnderstanding, most pure in obseruing: as is Baptisme, and the celebrating of the body and blood of the Lorde. Why doth he here make no mention of the holy number, that is, of the number of seuen? Is it likely that hee woulde haue passed it ouer, if it had bene at that time ordeined in y Church, specially sith he is otherwise in obseruing of numbers more curious than neede were? Yea, when he nameth Baptisme and the Supper, and speaketh nothing of the rest: doth hee not sufficiently signifie, that these two mysteries do excell in singular dignitie, and that the other ceremonies doe rest beneath in a lower degree? Wherefore I say that these Sacramentarie Doctors are destitute not onely of the worde of the Lorde, but also of the consent of the olde Church, howe much soeuer they glorie of this pretence. But now let vs come down to the special thinges themselves.

#### Of Confirmation

4 This was the maner in olde time, that the children of Christians, when they were growen to age of discretion should be brought before the bishop: that they shoulde fulfill that duetie which was required of those that beeing growen

Hom. in Ioan. 80

*Acts* 19. 40. and 10. 3. 6.

1. Tim. 2. 8.

Although the worde Sacrament be in the fathers largely applied, yet *S. Augustine* speaking of those priuies which mysteries which Christ hath left vnto his Church, doth mention onelie baptism and the celebrating of the body and blood of Christ. Epist. 118.

Lib. 3. cap. 2.

The cause and maner of ancient Confirmation, with the opinions of *Leo* & *Jerome* concerning it.



grown in yeares did offer themselves to baptisme. For these sate among those that were to be catechised, til being fully instructed in the mysteries of the faith, they could make a confession of their faith before the bishop and the people. Therefore they that were baptised being infantes, because they had not then made confession of their faith before the church, were about the ende of their childhood or in the beginning of their yeeres of discretion presented againe by their parents, and were examined of the Bishop according to the forme of the Chrechisme, which they had the certaine & common. And that this doing, which otherwise ought worthwhile to be graue and holy, might haue the more reuerence and dignitie, there was added also the Ceremonie of laying on of handes. So that same childe, his faith being allowed, was let goe with solemne blessing. The olde writers doe oft make mention of this maner. *Leo* the Pope writeth: If any returne from Heretikes, let him not be baptised againe: but (which hee wanted among the Heretikes) let the vertue of the Spirite be giuen him by the Bishops laying on of his handes. Here our aduersaries will crie out, that it is rightfully called a Sacrament, in wich the holy Ghost is giuen, but *Leo* himselfe doeth in another place declare what he meaneth by those wordes: Who so (sayth hee) is baptised among heretikes, let him not be rebaptised, but with calling vpon the holy Ghost, let him be confirmed with laying on of handes: because hee receiued onelic the forme of baptisme without sanctifying. *Hierome* also maketh mention of it, writing against the Luciferians. But although I doe not deny that *Hierome* somewhat erreth therein, for that hee sayeth that it is an obseruation of the Apostles: yet he is most farre from these mens folies and the verie same also he qualifieth, when he addeth, that this blessing is giuen to the bishops only, rather in honor of their priesthood than by the necessitie of lawe. Therefore such laying on of handes, which is done simply in steede of blessing, I praise and would that it were at this day restored to the pure vse thereof.

Epi. 39.

Epi. 77.

For confirmation  
as at this day they  
use it in the  
Church of Rome  
their is in the  
word of God no  
warrant.

5 But the later age hauing in a manner blotted out the thing it selfe, hath set I wote not what fained confirmation for a Sacrament of God. They haue fained that the vertue of confirmation is, to giue the holy Ghost to the encrease of Grace, which in baptisme was giuen to innocencie: to strengthen them to battaile, which in baptisme were newe begotten to life. This Confirmation is celebrate with annoynting, and with his forme of wordes, I signe thee with the signe of the holy crosse, and confirme thee with the chresme of saluation, in the name of the Father, and of the sonne, and of the holy Ghost. All this is gaily and trimly done. But where is the word of God, that may promise here the presence of the holy Ghost? They cannot bring forth one title. Whereby then will they certifie vs, that their chresme is the vessel of the holy Ghost? We see oyle, that is a thicke and far liquor & nothing else. Let the word (sayth *Augustine*) bee added to the element, and there shalbe made a sacrament. Let them (I say) bring forth this worde, if they will haue vs in the oyle to looke vpon any thing but the oyle. If they did acknowledge themselves ministers of the Sacramentes, as they ought, we needed to striue no longer. This is the first lawe of a minister, that he do nothing without commandement. Go to, let them bring forth any  
com-

commaundement of this point of ministry, & I will not speake one worde more. If they haue no commaundement, they cannot excuse their boldnes full of sacriledge. After this manner the Lord asked the pharisees, whether the baptisme of *John* were from heauen or from men: if they had answered, from men, then he had made them confesse that it was trilling and vaine: if from heauen, then were they compelled to acknowledge the doctrine of *John*. Therefore least they shoulde too much slander *John*, they durst not confesse that it was from men. If therefore Confirmation be from men, it is proued to be vaine and trilling: if they will perswade vs that it is from heauen, let them prouoe it.

6 They do in deede defend themselves with the example of the Apostles, whome they thinke to haue done nothing rashly. That is well in deed: neither would we blame them, if they shewed themselves followers of the Apostles. But what did the Apostles? *Luke* reporteth in the Actes, that the Apostles which were at *Hierusalem*, when they heard that *Samaria* had receiued the word of God, sent thither *Peter* & *John*: they prayed for the Samaritans, that they might receiue the holy ghost, which was not yet come into any of them, but they were baptised onely in the name of Iesus: when they had prayed, they laid their hands vpon them: by which laying on, the Samaritans receiued the holy Ghost. And of this laying on of hands he diuers times maketh mention. I heare what the Apostles did: that is, they faithfully executed their ministerie. The Lord willed that those visible and wonderfull graces of the holy ghost, which hee then poured out vpon his people, should be ministred and distributed of his Apostles by the laying on of hands. But vnder this laying on of hands: I thinke there was not contained anie higher mysterie: but I expound it, that they adioined such a ceremony, that by the verie outward doing they might signify, that they commended & as it were offered to God him vpon whom they laide their hands. If this ministerie which the Apostles then executed, were yet still remaining in the Church, the laying on of hands also ought to be kept. But since that same grace hath ceased to be giuen, whereto serueth the laying on of hands? Truly the holie ghost is yet present with the people of God, without whom being guider & director, the church of God cannot stand. For wee haue the eternal promise & which shal euer stand in force, by which Christ calleth to himselfe them that thirst, that they may drinke liuing waters. But those miracles of powers, & manifest workings, which were distributed by the laying on of hands, haue ceased, neither behooued it that they should be but for a time. For it behooued that the preaching of the gospell while it was newe, should be gloriously set forth and magnified, with vnheard of and vnwonted miracles. From which when the Lord ceased, he did not by & by forsake his Church, but taught that the royaltie of his kingdome & the dignitie of his worde was excellently enough disclosed. In what point therefore will these stageplayers say that they follow the Apostles? They shoulde haue done it with laying on of hands, that the euident power of the holy Ghost might by and by shew forth it selfe. This they bring not to passe: why therefore doe they boast that the laying on of hands maketh for them, which we reade in deede that the Apostles vsed, but altogether to an other ende?

*Imposition of  
hands used by  
the Apostles, no  
president for po-  
pish confirmatiō.  
Actes 8, 21*

*Iohn 7. 37.*

Ioh. 20. 22.

7 This hath like reason as if a man should teach that the breathing wherewith the Lord breathed vpon his disciples, is a sacrament whereby the holy ghost is giuen. But whereas the Lord did this once, he did not also wil that we should do the same. After the same maner also the Apostles laid on their hands, during the time that it pleased the Lord that the visible graces of the holy Ghost should be distributed at their prayers: not that they which come after, should only play like & without the thing in deede counterfaite an emptie & cold signe, as these apes do. But if they presume that in laying on of hands they follow the Apostles, (wherein they haue no like thing with the apostles, sauing I wore not what ouerthwart wrongfull counterfaiting) yet whence commeth their oyle which they call the oyle of saluation? Who taught them to seeke saluation in oyle? Who taught them to giue to it the power of strengthening? Did *Paul*, which draweth vs farre away from the elements of this world, which condemneth nothing more than the sticking to such pety obseruations? But this I boldly pronounce not of my selfe, but from the Lorde. Who so call oyle the oyle of saluation, they forswear the saluation which is in Christ; they deny Christ, they haue no part in the kingdom of God. For oyle is for the belly, and the belly for oyle, the Lord shall destroy both. For all these weake elements, which decay with very vse, belong nothing to the kingdom of God, which is spirituall and shall neuer decay. What then? will some men say: doe you measure with the same measure, the water wherewith we be baptised, and the bread & wine vnder which the supper of the Lord is giuen? I answer that in sacramentes giuen of God, two things are to be looked vnto: the substance of the bodily thing which is set before vs, and the forme that is by the word of God printed in it, wherein lieth the whole strength. In respect therefore that the breade, wine, and water that are in the Sacraments offered to our sight, doe keepe their own substance, this saying of *Paul* alway hath place, Meate for the belly, and the belly for meates: God shall destroy them both. For they passe & vanish away with the fashion of this worlde. But in respect that they be sanctified by the word of God, that they may be Sacraments, they do not hold ys in the flesh, but do truly and spirituallly teach vs.

1. Cor. 6. 13

*With derogation from baptisme force giuen vnto confirmation which doth not belong vnto it.*

Rom. 6. 4

8 But let vs yet more neerely looke into it, how many monsters this fat liquor fostereth and feedeth. These annointers say, that the holy Ghost is giuen in baptisme, to innocence: in confirmation, to encrease of grace: that in baptisme, we are newe begotten into life: in confirmation, we are prepared to battle. And they are so past shame, that they denie that baptisme can well be done without confirmation. O wickednesse! Are we not therefore in baptisme buried together with Christ, beeing made partakers of his death, that wee may bee also partners of his resurrection? But this fellowhippe with the death & life of Christ *Paul* expoundeth to be the mortifying of our flesh, and quickning of our spirit: for that our old man is crucified: that wee may walke in newnes of life. What is to be aimed to battell if this be not? If they counted it a matter of nothing, to tread vnder feete the word of God: why did they not yet at least reuerence the church, to whom they wil in euery point seeme so obedient? But what can be brought forth more strong against their doctrine, than y<sup>e</sup> decree of the Mileniarie council? Who so saith that



that baptisme is giuen only for forgiueneſſe of ſinnes, and not for a helpe of grace to come, accuſed be he. But whereas *Luke*, in the place which wee haue alleged, ſaith that they were baptiſed in y name of Ieſus Chriſt, which had not receiued the holy Ghoſt: he doeth not ſimply deny that they were endued with any gift of the holy Ghoſt, which he leeued in Chriſt with hart, and confeſſed him with mouth: but meaneth of that receiuing of the holy Ghoſt, whereby the open powers and viſible graces were receiued. So is it ſaide that the Apoſtles receiued the Spirit on the day of Pêtecoſt, whereas it had bin long before ſaide vnto them of Chriſt, it is not you that ſpeake, but the Spirit of my Father which ſpeaketh in you. Behold all ye y are of God, the malicious and poyſonous deceite of Sathan. That thing which was truly giuen in baptiſme, hee lyingly ſaith to be giuen in his confirmation, that he may by ſtealth leade you vnware from baptiſme. Who now can doubt that this is the doctrine of Satan, which cutting away from baptiſme the promiſes properly belonging to baptiſme, doth conuey away and remoue them, to an other thing? It is found (I ſay) vpon what maner of foundation this godly anointing ſtandeth. The word of God is, that all they which are baptiſed in Chriſt, haue put on Chriſt with his giſtes. The word of the anointers is, that they receiued in baptiſme no promiſe, by which they may be armed in battles. That is the voyce of truth, therefore this muſt be y voyce of lying. Therefore I can more truly define this confirmation than they haue hitherto defined it: namely, y it is a notable ſlander of baptiſme, which darkeneth, yea abolitheth the uſe thereof: that it is a falſe promiſe of the deuill, which draweth vs away from the truth of God. Or, if you will, it is oyle deſiled with the lying of the deuill, which as it were by ouerſpreading of darkeneſſe deceiueth the eyes of the ſimple.

9 They adde furthermore, that all the faithfull ought after baptiſme to receiue the holy Ghoſt by laying on of hands, that they may be founde full Chriſtians: becauſe he ſhal neuer be a Chriſtian, y is not chreſmed with the biſhoppes Confirmation. Theſe be their owne ſayinges worde for worde. But I had thought y whatſoeuer thinges pertained to Chriſtianitie, were all ſet forth in writing and comprehended in Scriptures. Now, as I perceiue, the true forme of religion is to be ſought and learned from elſe where than out of the Scriptures. Therefore the whole wiſedome of God, the heavenly trueth, the whole doctrine of Chriſt, doth but begin Chriſtians, and oyle maketh them perfect. By this ſentence are damned all the Apoſtles, and ſo many Martyrs, whome it is moſt certaine to haue neuer bene chreſmed: forasmuch as the oyle was not yet made, which beeing poured vpon them, they might fulfil al y parts of chriſtianity, or rather might be made Chriſtians which yet were none. But, though I holde my peace, they doe largely conſute themſelues. For howe many of the number of their owne people do they anoint after baptiſme? why therefore doe they ſuffer ſuch halfe Chriſtians in their ſlocke, whoſe imperfection might eaſily be holpen? Why doe they with ſo careleſſe negligence ſuffer the to omit that which was not lawfull to bee omitted without greuous offence? Why do they not more ſeuerely call vpon the keeping of a thing ſo neceſſarie, & without which ſaluation can not be obtayned, ynleſſe peraduenture ſome be preuented by death? Verily when

Acts 8.26.

Acts 2.4.

Gal. 3.27.  
De confe. diſt.  
5. cap. 8p.Chriſtianitie imagined imperfect without Confirmation and but halfe Chriſtianity.  
Verba. cap. 1.  
de confe. diſt. 5. con.  
aurel. cap. 12  
Iciani.

when they so freely suffer to bee despised, they secretly confesse that it is not of so great value as they boast it.

*Confirmation pre-  
ferred before bap-  
tisme in worthi-  
nes, because that  
administred by a  
Bishop.  
Cap. de his vero,  
Dist. eadem.*

To Last of all they determine that this holy anointing is to bee had in greater reuerence than baptism: because this anointing is peculiarly ministred by the hands of the chiefe bishops, but baptism is commonly distributed by euerie Priest. What may a man here say, but y they are vitally mad, which so flatter their owne inuentions, that in comparison of the they care- lessly despise the holy ordinances of God? O mouth that robbest God, darrest thou set a fatte liquor only defiled with the stinke of thine own breath, and enchaunted with murmuring sound of words, against the Sacrament of Christ, and to compare it with water hallowed with the worde of God? But thy wickednes accounted this but a smal matter, vnles thou didst also prefer it about the same. These be the answers of the holy sea, these be the Oracles of the Apostolike treasure. But some of them, euen in their owne opinion, begonne somewhat to qualifie this vnbridled madnesse. It is (say they) to be worshipped with greater reuerence: peraduenture not for the greater vertue and profit y it giueth but because it is giuen of the worthier men, & is made in the worthier part of the body, that is, in the forehead: or because it bringeth a greater encrease of vertues, althogh baptism auails more to forgiveness. But in the first reason do they not bewray themselves to be Donatists, which measure the force of the Sacrament by the worthines of the minister. But I will admitte, that Confirmation bee called the worthier by reason of the worthines of the Bishops hand. But if a man aske of them, from whence so great prerogatiue hath bene giuen to bishoppes, what reason will they bring beside their owne lust? The Apostles alone vsed that power, which alone distributed the holy Ghost. Are the bishoppes alone Apostles? Yea are they Apostles at all? But let vs also grant them that: why do they not by the same argument affirme, that bishoppes alone ought to touch the Sacrament of the blood in the Supper of the Lorde: which they therefore deny to lay men, because the Lord gaue to the Apostles alone: If to the Apostles alone, why do they not conclude: therfore to the bishopps alone? But in that place they make the Apostles, simple priests: but now y giddines of their head carrieth them another way, suddenly to create them bishopps. Finallie *Ananias* was no Apostle, to who yet *Paul* was sent that he should receiue his sight, be baptised, and be filled with the holy Ghost. I will adde this also to the heape. If by the law of God this was the proper office of bishopps, why haue they bin so bold to giue it away to common priests: as we read in a certaine epistle of *Gregorie*.

Li. 4. Senten:  
Dist. 7. cap. 2.

AQ. 19. 17.

Dist. 19. cap. Per-  
uenit.

*Confirmation  
the worthier be-  
cause in it the for-  
mer in baptism  
the hinder part  
of the head an-  
ointed.*

II As for their other reason, how trifling, sonde, and foolish is it, to call their confirmatiō worthier than the baptism of God, because in it the forehead is annointed with oyle, and in baptism the hinder part of the head, as though baptism were done with the oyle & not with the water: I call all the godly to witnesse, whether those losels do not endeauour themselves to this onely ende, to corrupt the purenesse of the sacraments, with their leauen. I haue already spokē this in an other place, that in the Sacraments, y which is of G O D, scarcely glimmereth through at holes, among the rout of the inuentions of men, if any man did not belecue me therein, lette him now



at least beleue his owne maisters. Loe passing ouer the water, and making no account of it, they highly esteeme the onely oyle in baptisme. Wee therefore on the contrary side doe say, that in baptisme the foreheade also is dipped in water. In comparifon of this, wee esteeme not your oyle worth one peece of dong, whether it be in baptisme or in confirmation. If any allege that it is folde for more: by this adding of price, the goodnes (if any were in it) is corrupted: so much lesse may they commend a most filthie deccite by theft. In the third reason they bewray their owne vngodlines, while they prate that in confirmation is giuen a greater increase of vertues than in baptisme. By the laying on of handes the Apostles distributed the visible graces of the Spirit. In what thing do these mens fat liquor shew it selfe fruitfull? But away with these qualifiers, that couer one sacriledge with manie sacrileges. It is like the Gordian: which it is better to breake in sunder, than to labour so much in vndoing it.

12. But now when they see themselves destitute of the word of God & probable reason, they pretende as they are wont, that it is a most auncient obseruation and stablished by consent of many ages. Although y were true, yet they win nothing thereby. A Sacrament is not from the earth, but from heauen: not from men, but from God alone. They must prooue God to be the author of their confirmation if they will haue it taken for a Sacrament. But why do they obiekt antiquitie, whereas the old writers, when they mind to speake properly, do no where reckon moe sacraments than two: if a foretresse of our faith were to be sought from me, we haue an inuincible tower, that the old fathers neuer acknowledged those for sacraments which these men do lyingly faine to the sacraments. The old writers speake of the laying on of handes: but do they call it a sacrament? *Augustine* plainly affirmeth that it is no other thing than prayer. Neither let them here barke against me with their stinking distinctions, that *Augustine* meant that not of the laying on of hands vsed to confirmation, but which was vsed to healing or reconciliation. The booke remaineth and is abroad in the hands of men. If I wrest it to any other sense than *Augustine* himselfe wrote it, I giue them leaue after their ordinarie maner to oppresse me not onely with railing but also with spitting at me. For he speaketh of the that returned from Schisme to the vnitie of the Church. He denieth that they needed to be newly baptised: for he saith, that the laying on of hands sufficeth, that by the bonde of peace the Lord may giue them the holy Ghost. But for asmuch as it might seeme an absurditie, that the laying on of hands should be done of new rather than baptisme: he sheweth a difference. For (saith he) what other thing is the laying on of hands, than prayer vpon a man? And that this is his meaning appeareth by another place, where he saith: Hande is laide vpon heretikes amended, for the coupling of Charitie, which is the greatest gift of the Holy ghost, without which whatsoeuer holy things are in man they auail not to saluation.

13. But I would to God we did keepe still the manner which I haue said to haue bin in the old time, before that this vntimely deliuered image of a sacramēt was born: not that it should be such a confirmation as they fayne, which cannot once be named without iniury to baptisme: but a catechising,

where-

*Confirmation not  
established by con-  
sent of antiquity  
& if it were yet  
not proued thereby  
a sacrament.*

*Liber. 2. de bapt.  
contra Donat.  
cap. 16.*

*Lib. 5. cap. 13.*

*The auncient  
right, and profit-  
able vse of true  
confirmation.*



whereby children or they that were nere to the age of discretion did declare an acceptment of their faith before the Church. But it should be the best manner of Catechising, if a forme were written to that vse, containing and familiarly setting out a summe in a manner of all the articles of our religion, in which the whol church of the faithful ought without controuersy to agree: that a childe being ten yeres old should offer himselfe to the Church to declare a confession of his faith, should be examined of euery article, and answer to euery one: if he were ignorant of any thing, or did not vnderstande it, he might be taught. So should he, before the Church witnessing and beholding it, professe the onely, true, and pure faith, wherewith the people of the faithful doth with one mind worship the one God. If this discipline were at this day in force, truly the slouthfulnesse of some parentes would be whetted, who doe carelessly neglect the instruction of their children as a thing nothing belonging to them, which then without open shame they could not omit: there should be among Christian people a greater consent of faith, and not so great ignorance and rudenesse of many: some should not be so rashly carried away with new and strange doctrines: finally all should haue as it were a certaine orderlie instruction of Christian learning.

## Of Penance.

*The ancient laying on of handes by the byshop and cleargie after penance holie and healthfull for the Church,*

*Epist. li. i. cap. 2.*

*Cap. 33.*

14 In the next place they set Penance, of which they intreat so confusedly & disorderedly, that consciences cannot beare away no sure or sound thing of their doctrine. We haue already in another place declared at large what we haue learned out of the scriptures concerning repentance, & then what they also teach of it. Nowe we haue this onely to touch, what reason they had y<sup>e</sup> raised vp the opinion, which hath heretofore reigned in Churches and schooles, that it is a sacrament. But first I will briefly say somewhat of the vsage of the old Church, the pretence whereof they haue abused to stablish their fained inuention. This order they kept in publike penance, y<sup>e</sup> they which had fully done the satisfactions enioined them, were reconciled with solemne laying on of handes. That was the signe of absolution, whereby both the sinner himselfe was raised vp before God with trust of pardon, & the Church was admonished gently to receiue him into fauor, putting away the remembrance of his offence. This *Cyprian* oftentimes calleth, to giue peace. That this doing might be of great dignity, and haue more commendation among the people, it was ordeined that the bishops authority should alway be vsed for the mean herein. From hence came y<sup>e</sup> decree of the second councell at *Carthage*: Be it not lawful to a priest at the Masse publicly to reconcile a penitent. And another decree of the councell at *Arausium*, let those which in time of their penance depart out of this life, bee admitted to the Communion without the laying on of handes vsed in the reconciling: if they recouer of their sicknesse let them stande in the degree of penitentes, and when the time is fully expired, let them receiue of the byshop the laying on of handes vsed in reconciling. Again the decree of the third councell at *Carthage*: Let nor the priest without the authority of the bishop, reconcile a penitent. Al these tended to this end, y<sup>e</sup> the seueritie which they would haue to be vsed in y<sup>e</sup> be halfe, should not with too much lenitie grow to decay. Therefore

fore they willed the bishop to be iudge of it, which was likely y<sup>e</sup> he would be more circumspect in the examinatio<sup>n</sup> thereof. Howbeit *Cyprian* in a certaine place sheweth, that not only the bishop, but also the whole clergie laid their hands on him. For thus he saith. At the full time they do penance, then they come to the Communion, and by the laying on of hands of the bishop & the clergie they receive power to partake of the communion. Afterward by proccesse of time it came to this point, that beside publike penance they vsed this ceremonie also in priuate absolutions. Hereupon came that distinction in Gratian betweene publike and priuate reconciliation. I iudge that same old vsage of which *Cyprian* maketh mention, to haue bin holy and healthful for the Church, and I would that it were at this day restored. As for this latter, although I dare not disallowe it, or at least speake more sharply against it, yet I thinke it to be lesse necessarie. Howsoeuer it be, yet we see that the laying on of hands in penance is a ceremonie ordeined of me<sup>n</sup>, not of God, which is to be set among meane things & outward exercises: & those verily which are not to be despised, but which ought to be in a lower degree than those y<sup>e</sup> are commended vnto vs by the worde of the Lorde.

Decret. 2 6.  
quæst. 6.

15 But the Romanistes and the schoolemen, (which haue an ordinarie custome to corrupt all things with wrong expounding them) doe here very carefully trauell in finding out a sacrament. Neither ought it to seeme any maruell, for they seeke a knot in a rushe. But where they haue it best, they leaue a thing entangled in suspence, vncertaine, and confounded and troubled with diuersitie of opinions. They say therefore either that the outward penance is a sacrament, and if it be so, that it ought to bee taken for a signe of the inwarde penance, that is, of the contrition of hearte, which shalbe the thing of the Sacrament: or that they both together are a Sacrament, not two Sacraments, but one full one. But, that the outward penance is onely the sacrament: the inwarde is both the thing and the Sacrament: & that the forgiuenesse of sinnes is the thing and not the Sacrament. Let them which keepe in remembrance the definitiōe of a Sacrament which we haue aboue set, examine thereby that which these men call a Sacrament, & they shall finde that it is not an outward ceremonie ordeined of the Lorde for the confirming of our faith. If they cauill that my definition is not a lawe which they neede to obey: let them heare *Augustine*, whom they faine that they esteeme as most holy. Visible Sacramentes (saith hee) were ordeined for carnall mens sakes, that by degrees of sacraments they may be conueied from those things that are scene with eyes to those things that are vnderstanded. What like thing doe either they themselues see, or can they shewe to other in that which they call the Sacrament of Penance? The same *Augustine* saith in an other place: It is therefore called a Sacrament, because in it one thing is scene, and an other thing is vnderstanded. That which is scene hath a bodily forme, that which is vnderstanded, hath a spirituall fruite. Neither doe these things in any wise agree with the Sacrament of penance such as they faine it, where there is no bodily forme that may represent a spirituall fruite.

*Deuises and shifis  
to make penance a  
sacrament.*

Lib. 4. Senten.  
dist. 12. ca. 2.

Lib 3 quæ. ver.  
testam.

Sermone de  
bap. infant.

*Absolution after  
penance though  
not a sacra-  
ment, yet rather a  
sacrament than  
penance is selfe.*

16 And, to kill these beastes vpon their owne fighting place, if there be any sacramēt here to be sought, may it not be much more colourable said y<sup>e</sup>



the absolution of the priest is a sacrament, than penance either inward or outward; for it might readily be said, that it is a ceremony to assure our faith of the forgiveness of sinnes, and hath a promise of the keyes as they call it. Whatsoever ye shall binde or loose vpon earth, shall bee bound or loosed in heauen. But some man would haue objected, that the most part of them y<sup>e</sup> are absolved of the Priests obtaine no such thing by such absolution where as by their doctrine the Sacramentes of the new law ought to worke indeed y<sup>e</sup> which they figure. This were it to be laughed at. For, as in y<sup>e</sup> supper, they make a double eating, a Sacramentall eating which is egallie common to good and to euill, and a spirituall eating which is onelie proper to the good: why might they not also faigne y<sup>e</sup> absolution is receiued two waies? Yet could I not hitherto vnderstand what they meant with this their doctrine, which we haue already taught how farre it disagreeeth from the trueth of God, whē we purposely intreated of that argument. Here my mind is onelie to shewe, that this doubt withstandeth not, but that they may call the absolution of y<sup>e</sup> priest a Sacrament. For they might aunswere by the mouth of *Augustine* y<sup>e</sup> sanctification is without the visible Sacramēt, & the visible sacrament with out inward sanctification. Againe, that the sacramentes doe worke in the onelie elect that which they figure. Againe, that some do put on Christ so far as to the partaking of the Sacrament, other some to sanctification: the one, the good and euill legally doe: this other the good onely. Truly they haue more than childishly erred and be blinded in the cleare sunne, which traueiling with great hardnesse, yet espied not a thing so plaine and open to euery man.

Lib. 3. quæ  
vet. Testamen.  
De bap. par.  
Liber 5.  
de bap. contr.  
Donat.

*Reasons why penance can be no sacrament.*

17 Yet least they should waxe too proude, in what part soeuer they set the sacrament, I denie that it ought rightfully to be taken for a Sacrament. First, because there is no speciall promise to it, which is the onely substance of a Sacrament. Againe, because whatsoever ceremonie is here shewed forth, it is the meere inuention of men: whereas we haue already proued y<sup>e</sup> the ceremonies of Sacraments cannot be ordeined but of God. Therefore it was a lie and deceite which they haue inuented of the Sacrament of penance. This fained sacrament they haue garnished with a meete commendation, calling it a second boord after shipwrecke, because if a man haue by sinning marred y<sup>e</sup> garment of innocence which he receiued in baptism, hee may by penance repaire it. But it is the saying of *Hierom*. Whose soeuer it be, it cannot be excused but y<sup>e</sup> it is vterly wicked if it be expounded after their meaning. As though baptism be blotted out by sinne, & is not rather to be called to remembrance of euerie sinner, so oft as he thinketh of the forgiveness of sinne, that he may thereby gather vp himselfe, and recouer courage, and strengthen his faith: that he shall obtaine the forgiveness of sins which is promised him in baptism. But that which *Hierome* hath spoken hardly and vnproperly, that by penance baptism is repaired (from which they fall away that deserue to be excommunicate from the Church) these good expositours draw to their wickednesse. Therefore you shall most fitly speake, if you call baptism the sacrament of penance, sith it is giuen for a confirmation of grace, and seale of confidence, to them that purpose repentance. And least you should thinke this to be our deuise, beside this y<sup>e</sup> it agreeth with the

Lib. 4. Sent. dist.  
14. cap. 1.  
De peni. dist. 1  
cap. 2,



the wordes of the scripture, it appeareth that it was in the old Church commonly spoken like a most certain principle. For in the book of Faith to Peter, which is saide to be *Augustines*, it is called the sacrament of Faith and of penance. And why flee we to vncertain sayings? As though wee could require anie thing more plaine, than that which the Euangelist reciteth: that *John* preached the baptisme of repentance vnto forgiveness of sinnes?

Decret. 15. quæ-  
1 cap. firmissime  
Marke 1. 4  
Luke 3. 3

*Of extreme unction as they call it.*

18 The third sained Sacrament is extreme unction, which is not done but of the priest, and y<sup>e</sup> in extremes (so they terme it) & with oyle consecrate of the bishop, & with this forme: By this holy anointing, & by his most kinde meane, God pardon thee whatsoeuer thou hast offended by seeing, by hearing, by smelling, feeling, tasting. They saie y<sup>e</sup> there be two vertues of it, the forgiveness of sinnes, & ease of bodily sickness if it be so expedient: if not, the saluation of the soul. They say that the institution of it is set of *Iames*, whose wordes are these: Is any sicke among you? Let him bring in the Elders of the church, and let them pray ouer him, anointing him with oyle in y<sup>e</sup> name of the Lord: & the prayer of faith shall saue the sicke man, and the Lord shall raise him vp: and if he be in sinnes, he shall be forgiven him. Of the same sort is this anointing, of which we haue aboue shewed that the other laying on of handes is, namely a playne like hypocrisie, whereby without reason and without fruit they would resemble the apostles. *Marke* rehearseth y<sup>e</sup> the apostles at their first sending, according to the commaundement which they haue receiued of the Lord, raised vp dead men, cast out diuels, cleansed leproous men, healed the sick, and y<sup>e</sup> in healing of the sick they vsed oyle. They annointed (saith he) many sick men with oyle, and they were healed. Hereunto *Iames* had respect, when hee commaunded the Elders to be called together to annoint the sick man. That vnder such Ceremonies is contained no higher mystery, they shall easilie iudge which mark how great liberty the Lord and his Apostles vsed in these outward things. The Lord going about to restore sight to the binde man, made cley of dust and spittle, some he healed with touching, other some with his word. After the same maner the apostles healed some diseases with y<sup>e</sup> word only, some with touching, other some with annointing. But it is likely y<sup>e</sup> this annointing was not (as al other things also were not) causelessly put in vre, I grant: yet not that it should be a mean of healing, but onely a signe, that the dulnes of the vnskillful might be put in minde from whence so great power proceeded, to this end that they should not giue the praise thereof to the apostles. And that the holy ghost and his gifts are signified by oyle it is a common & vsual thing. But that same grace of healings is vanished away, like as also the other miracles, which the Lord willed to be shewed for a time, whereby hee might make the new preaching of the gospel maruellous for euer. Therefore though wee graunt neuer so much, that annointing was a sacrament of those powers which were then ministred by the hands of the Apostles, it now nothing pertaineth to vs to whom the ministracion of such powers is not committed.

19 And by what greater reason do they make a sacrament of this annointing,

*The annointing of the sicke which was used in the time of the Apostles, no such matter as popish extreme unction.*  
Iames 5. 14

Mar. 6. 13

John 9. 6  
Math 9. 29  
Luke 18. 42  
Acts 3. 6. & 5  
16. & 19. 12.  
Psal. 45. 8.

*Extreme annointing a forcelesse & vnnarranted ceremonie.*

John 9. 7

Act. 10. 10.

ting, thin of all other signes that are rehearsed to vs in the Scripture? Why doe they not appoint some *Syloah* to swim in, whereinto at certain ordinarie recourses of times sick me may plunge theselues? That (say they) should be done in vaine. Truly no more in vaine than anointing. Why doe they not lie along vpon dead men, because *Paul* raised vp a dead child with lying vpon him? Why is not clay made of spittle & dust, a Sacrament? But the other were but singular examples; but this is giuen of *Iames* for a commandement. Verily *Iames* spake for the same time, when the Church yet stilenioied such blessing of God. They affirme in deed that there is yet still the same force in their anointing: but we finde it otherwise by experience. Let no man now maruell how they haue with such boldnes mocked soules, which they know to be senselesse and blinde when they are spoiled of the worde of God, that is, of their life & light: for they are nothing ashamed to go about to mocke the liuing and feeling senses of the body. Therefore they make themselves worthy to bee scorned, while they boast that they are endued with the grace of healings. The Lord verily is present with his in all ages, & so oft as neede is he helpeth their sicknesses no lesse than in old time: but he doth not so vtter those manifest powers, nor distributeth miracles by the handes of the Apostles: because this gift both was but for a time, and also is partly fallen away by the vnthankfulnesse of men.

Extreameanointing hath neither ordinance of God to be grounded on nor promise of grace annexed.  
Math. 3. 16  
Iohn. 1. 32.

20 Therefore as not without cause the Apostles haue by the signe of oyle openly testified, that the grace of healings committed to them was not their own power, but the power of the holy ghost: so on the other side they are wrongdoers to the holy ghost, which make a stincking oyle and of no force, to be his power. This is altogether like as if one would say that a oile is the power of the holy ghost, because it is called by that name in Scripture: that euery done is the holy ghost, because he appeared in that forme. But these things, let them looke to. So much as for this present is enough for vs, we do most certainly perceiue that their anointing is no sacrament: which is neither a Ceremonie ordained of God, nor hath any promise. For when we require these two things in a sacrament, that it be a ceremonie ordeined of God, and that it haue a promise of God: we do therewithall require that the same ceremonie be giuen to vs, and that the promise belong vnto vs. For no man doth affirme that Circumcision is now a Sacrament of the Christian Church, although it both was an ordinance of God, and had a promise knitte vnto it: because it was neither commaunded to vs, nor the promise which was adioyned to it was giuen to vs with the same condition. That the promise which they proudlie boast of in their anointing, is not giuen to vs, we haue euidently shewed, and they themselves declare by experience. The Ceremonie ought not to haue beene vsed, but of them that were endued with the grace of healings, not of these butchers that can more skill of slaying and murdering than of healing.

If *S. James* did command anointing as at ing to continue in the Church, yet not anointing as such vnseasonable vaine, by such persons, vouch such oyle, in such persuasion, as the Church of Rome vseth,  
Iam. 5. 14.

21 Howbeit although they obtaine this, that that which *Iames* commaundeth concerning anointing, agreeth with this age (which they are most farre from) yet euen so they shall not haue much preuailed in prouing of their vnction wherewith they haue hitherto annointed vs. *James* willeth that all sicke men be annointed: these men infect with their fatte liquor,  
not



not sicke men, but corpses halfe dead, when the life lieth already laboring at the toppe of their lippes, or (as they themselues tearme it) in extremes. If they haue in their Sacrament a present medicine, wherety they may either ease the sharpenesse of diseases, or at least may bring some comfort to the soule, they are too cruell that doe neuer heale in time. *Iames* willesh that the sicke man be annointed of the Elders of the Church: these men allowe no annointer but the petie sacrificing Priest. Whereas they expound in *Iames presbyteros* the Elders to bee Priestes, and fondly say that the plurall number is there set for comelineffe sake: that is but trifling: as though the Churches at that time abounded with swarmes of sacrificing Priestes, y they might goe in a long pompous shew to carrie a pageante of holy oyle. When *Iames* simplie biddeth y sicke men be annointed, I vnderstand by it none other annointing but of common oyle: and none other is found in *Markes* rehearfall. These men vouchsafe to haue none other oyle, but y which is hallowed of the Bishop, that is to say, warmed with much brething on it, enchanted with much mumbling, and with the knee bowed nine times saluted in this maner: thrise haile holy oyle: thrise haile holy chrisme: thrise haile holy balme. Out of whom haue they sucked such coniurations? *Iames* saith: that when the sicke man is annointed with oyle, and prayer hath bene pronounced ouer him, if he be in sinnes they shalbe forgiven him: namely, that the guiltinesse being taken away, they may obtaine release of y paine: not meaning that sinnes are put away with fat liquor, but that the prayers of the faithfull whereby the afflicted brother is commended to God, shall not be vaine. These men do wickedly lye, that by their holy, that is to say, abominable annointing, sinnes are forgiven. Loe howe gaily they shall preuaile, when they haue bin at large suffred to abuse the testimonie of *Iames* at their pleasure. And leaſt we shoulde neede to trauaile long in prooffe hereof, their owne chronicles do discharge vs of this hardnes. For they report that Pope *Innocentius* which in *Augustines* time gouerned the Church of Rome, ordeined that not onely priests, but also all Christians should vse oyle to annoint for their necessitie and others. Autor hereof is *Sierageb* in his Chronicles.

*Of Ecclesiasticall Orders.*

22 The fourth place in their register hath the Sacrament of Order but the same so fruitfull, that it breadeth out of it selfe seauen litle sacraments. But this is verie worthie to be laughed at, that whereas they affirme y there bee seauen Sacramentes, when they goe about to rehearse them, they reken vp thirteene. Neither can they allege for themselves, that they are but one Sacrament, because they tende all to one priesthoode, and are as it were certaine degrees vnto it. For sith it is euident that in euery one of them are seuerall Ceremonies, and they theselues say that there be diuerse graces: no man can doubt but that they ought to be called seue sacraments if their opinions be receiued. And why strue we about it as though it were a thing doubtfull, forasmuch as they themselues do plainly and seuerally declare seuen? But first we will briefely knit vp by the way, how many & howe vnſauerie absurdities they thrust in vnto vs, when they go about to comend

*In their sacrament of orders seuen pettie sacraments contained or as some of them do thinke mee.*



Lib. 1. Sent. dist.  
34. cap. 9.

Fav. 1. 1. 2.  
Ezech. 1. 10.  
Rom. 1. 4. & 8. 15.

The first is the  
opinion of Huc,  
the other of  
William of  
Parisi.  
Hodori. li. 7.  
Dist. 21. and dist.  
33. cap.  
lect. & cap.  
Otharius.

to vs their Orders in steede of Sacraments: and then we will see whether the Ceremonie which Churches vse in ordering of ministers, ought to bee called a Sacrament at all. They make therefore seuen ecclesiasticall orders or degrees, which they garnish with the name of a Sacrament. Those bee, dorekeepers, Readers, Exorcistes, Acoluthes or followers, Suddacons, Deacons, Priestes. And vñ they say that they bee, for the seuenfoolde grace of the Holy Ghost, wherewith they ought to be euaded: that are promoted vñ to them. But it is increased & more largely heaped to them in their promotion. Nowe the number it selfe is hallowed with a wrongful expounding of scripture, when they thinke that they haue red in *Esay* vii. vertues of the holy Ghost, whereas both in deede *Esay* there rehearseth but fixe, and also the Prophete meant not to comprehend them all in that place: for hee is else where as well called the spirite of life, of sanctification, of adoption of the children, as he is in that place called the Spirite of wisdom, of vnderstanding, of counsell, of strength, of knowledge, and of the feare of the Lorde. Howbeit some suttler men make not seuen orders, but nine, after the likeness (as they say) of the Church triumphing. But among them also there is strife: because some woulde haue the shauing of the cleargie to bee the first order of all, and Bishopricke the last: other some excluding shauing altogether, reckon Archbishopricke among the orders. *Isidore* otherwise diuideth them. For he maketh psalmists and Readers to be diuerse: he adjoineth the psalmists for songs, & the Readers to the reading of the Scriptures, wherewith the people may be instructed. And this distinction is kept by the Canons. In so great diuersitie what will they haue vs to followe or flee? Shall we say that there bee seuen orders? So teacheth the maister of the schoole: but the most illuminate doctors doe otherwise determine. Againe they also disagree among themselves. Moreouer the most sacred Canons call vs an other way. Thus forsooth doe men agre, when they dispute of godly matters without the word of God.

*Christ led through  
one seuen orders.*  
John 2. 15.  
John 10. 7.  
Luk. 4. 17.  
Mar. 16. 33.  
John 8. 13.  
John 3. 4.  
Matt. 26. 26.  
Matt. 27. 50.  
Eph. 5. 2.

23 But this exceedeth all follie, that in euerie one of these they make Christ fellowe with them. First (say they) hee executed the office of dorekeeper, when hee did with a whip made of cordes, driue the buiers and sellers out of the temple. He signifieth himselfe to bee a dorekeeper, when he saith, I am the dore. He tooke vpon him the office of Reader, when hee red *Esay* in the Synagoge. He did the office of an Exorcist, when touching the tongue and eares of the deafe and dumme man, hee restored to him his hearing. Hee testified himselfe to be an Acoluth or follower in these wordes. Hee that followeth mee, walketh not in darkenesse. He executed the office of Suddaemon, when being girded with a linnen cloth hee washed the disciples feete. Hee did beare the person of a Deacon, when he distributed his bodie and bloode in the supper. He fulfilled the office of Prieste, when he offered himselfe vpon the crosse a sacrifice to his Father. These thinges cannot so bee heard without laughing, that I maruell that they were written without laughing, if yet they were men that wrote them. But most notable is their suttletie wherewith they play the Philosophers about the name of *Acoluth*, calling him a Ceroferar, a taper bearer with a worde (as I thinke) of forcerie, truelie such a one as was neuer heard of in all nations.

nations and languages, whereas Acoluthos in Greeke simply significth a follower. Howbeit if I shoulde earnestly tarric in confuting these men, I should my selfe also worthily bee laughed at, they are so trifling and verie mockeries.

24 But that they may not bee able yet stil with false colours to deceiue euen very sillie women, their vanitie is by the way to be vttered. They create with great pompe and solemnitie their Readers, Psalmists, Dorekeepers Acoluthes, to execute those offices, whereunto they appoint very children, or those whome they call lay men. For who for the most part lighteth the candles, who poureth wine & water into the cruets, but a child or some base fellow of the laitie, y maketh his gaine thereof? Doe not the same men sing, Doe they not shut and open the Church dores? For who euer saw in their temples an Acoluth, or a Dorekeeper executing his office? But rather hee that when he was a boy did y office of an Acoluth, when he is once admitted into the order of Acoluthes, ceaseth to be y which he beginneth to be called, that they may seeme to wil of purpose to cast of the office when they take vpon them the title. Behold why they haue neede to be consecrate by Sacraments, and to receiue the holy ghoste, namely, that they may doe nothing. If they alleage for excuse, that this is the frowardnesse of times, that they forsake and neglect their ministeries: lette them therewithal confesse that there is at this day in the church no vse nor fruit of their holie orders, which they meruellously aduance, and that their whole Church is full of curse: because it suffereth tapers and cruets to be handled of children & prophane men, which none are worthy to touch but they that are consecrat Acoluthes: and because it committeth the songes to children, which ought not to be hard but of a hallowed mouth. As for their Exorcists, to what end do they consecrate them? I heare y the Iewes had their exorcists: but I see that they were so called of the exorcismes or coniurations which they vsed. Of these counterfait exorcistes who euer heard it spoken, that they shewed any example of their profession? It is fained that they haue power giuen them to lay their hands vpon mad men, them that are to bee catechised, and men possessed with diuels: but they can not perswade the diuelles that they haue such power, because the diuels doe not onelie not yeelde to their commandements, but also vse cōmaunding authoritie ouer the. For a man can scarcelie finde euery tenth of them, that is not led with an euill Spirit. Therefore whatsoeuer thinges they babble concerning their petie Orders, they are patched together of foolish & vsauorie lies. Of the old Acoluths, and Dorekeepers, and Readers, we haue spoken in another place, when we declared the order of the church. Our purpose here is onlie to fight against that new found inuention of the seuenfold sacrament in ecclesiasticall orders. Of which there is no where any thing red, but among these foolish praters the Sorbonists and Canonists.

25 Now let vs consider of the ceremonies which they vse about it. First whomsoeuer they receiue into their order of soldiers, they do with one cōmon signe enter the into Clergie. For they shauē them in the crowne, y the crowne may betoken kinglie dignity, because Clerkes ought to be kinges, y they may rule themselves and other. For Peter speaketh thus of them, Yee

Rrr 4.

*Men consecrated in the Church of Rome to execute certain mean duties, as if they could not lawfully be done but by halloved men, and yet men unhalloued & vnconsecrated suffered to do them.*

Actes. 19. 13.

*Rasur of the crown manifested in token of surmual kinglike dignitie, and scepter to that purpose abused.*  
Cap. Dupl. 12. are questio.

1. Peter 2. 9.

are a chosen kinde, a kinglie priesthood, a holy nation, a people of purchase. But it was sacrilege to take to themselves alone that which is giuen to the whole Church, and proudly to glorie of the title which they had taken from the faithfull. *Peter* speaketh to the whole Church: these fellows wrest it to a few shauens meeres as though it were said to them alone: be ye holy: as though they alone were by *Christ* made a kingdom and priesthood to God. Then they assigne also other reasons: the top of their head is made bare, that their minde may be declared to be free vnto the Lorde, which with open face may beholde the glorie of God. Or that they may bee taught that the faultes of their mouth & their eyes must be cut off. Or the shauing of their head is the putting away of temporall things, and the haire compassse about the crowne are the remnants of goods that are retained for their sustenance. All in signes: because forsooth the veile of the temple is not yet cut in sunder. Therefore being perswaded that they haue gaily discharged their duties, because they haue figured such things by their crowne, of the verie things in deepe they perforce nothing at all. How long will they mocke vs with such false colours and deceits? The cleargy by shearing of a few haire do signifie that they haue cast away the abundance of temporall goods, that they behold the glorie of God, that they haue mortified the lust of the eares and eyes: but there is no kinde of men more rauning, more senselesly dull, more lustful. Why do they not rather truly perforce holinesse, than with false & lying signes counterfeit a shew of it?

Lib. 4. Sent.  
Dist. 24. cap.  
Duo lunt.

Lib. 4. Sent.  
Dist. 24. cap. 1.

*In Scripture no  
presidents of the  
popish rasure mi-  
nistred vnto  
clearkes at the  
first receipt of their  
cleargie.*  
Act, 18. 18.

1. Cor. 9. 10.  
Numb. 6. 18.

Cap. prohibe.  
mus.  
Dist. 25.  
1. Cor. 11. 4.

26 Moreouer when they say that the crown of the Clergy hath the beginning and reason from the Nazarites: what other thing doe they allege than y<sup>e</sup> their mysteries are sprong out of the Iewish ceremonies, or rather y<sup>e</sup> they are meere Iewishnesse? But whereas they further say, y<sup>e</sup> *Priscilla*, *Acila*, & *Paul* himself, taking a vowe vpon them did sheare their heades, that they might be purified: they bewray their grosse ignorance. For it is no where red of *Priscilla*: & of *Acila* also it is doubtful: for y<sup>e</sup> same shearing may as wel be referred to *Paul* as to *Acila*. But, that we may not leaue to them that which they require, that they haue an example of *Paul*: the simpler must note, that *Paul* did neuer sheare his head for any sanctification, but onely to serue the weaknesse of his brethren. I am wont to call such voves the voves of charitie not of godlines: that is to say, not taken in hand for any seruice of god, but to beare with the rudenes of the weake: as he himself saith, that he was made a Iewe to the Iewes, &c. Therefore he did this, & the same but once, & for a short time, y<sup>e</sup> hee might for a time fashion himselfe to the Iewes. These men when they will without any vse counterfeit the purifying of the Nazarites, what do they else but raise vp another Iewishnes, when they wrongfully couet to follow the olde Iewishnesse? With the same religiousnesse was that decretall Epistle made, which according to the Apostle, forbiddeth clearkes that they should not suffer their haire to growe, but sheare it round like a bowle. As though the Apostle, when he teacheth what is comely for all men, were carefull for the round shearing of the Cleargy. Hereby let the readers consider, of what force and worthinesse are those other mysteries that follow, into which there is such an entrie.



27 Whence the shearing of Clerkes tooke beginning, appeareth sufficiently euen by *Augustine* alone, Whereas at that time none suffered their haire to growe, but nice men, & such as coueted a smothernesse & trimnesse not meete enough for men: it seemed to be a point of no good example, if y were permitted to the clergie. Therefore Clerkes were commaunded either to sheare their head or to shauet it, that they should not beare any shewe of womanlike trimming. But this was so common, that certaine Monkes, that they might the more set out their holinesse with notable & seuerall attie from other men, did let their haire growe long. But afterward when the fashion turned to wearing of haire, and certaine nations were added to Christiandome which alway vsed to weare long haire, as *Fraunce, Germanie, and England*: it is likely that cleikes did euerie where sheare their heads, least they should seeme to couet the gainesse of haire. At the last in a corrupt age, when all olde ordinances were either peruerterd or gone out of kind into superstition, because they saw no cause in the shearing of the clergie (for they had reteined nothing but a foolish couerfaiting) they fled to a mysterie, which now they superstitiously thrust in vnto vs for the approouing of their Sacrament. The dorekeepers at their consecration receiue the keyes of the Church, whereby they may vnderstand that the keeping of it is committed to them. The readers receiue the holy Bible. The exorcistes receiue the formes of exorcismes, which they should vse ouer mad and them that are to be catechised. The Acoluthes receiue their tapers & cruet. Lo these are y ce remonies wherein (if God will) there is so much secret power, y they may be not onely signes & tokens, but also causes of inuisible grace. For this they require by their definition, when they will haue them taken among the Sacramentes. But to make an end in few words, I say it is an absurditie that in their scholes & canons they make these lesser orders Sacraments: whereas euen by their owne confession that teach this, they were vnknown to the primitive Church, & deuised many yeres after. For Sacraments, sith they contein the promise of God, can not be ordeined of Angels, nor of men, but of God alone, whose office alone it is to giue promise.

28 There remaine three orders, which they call the greater. Of the which, Subdeaconry (as they call it) was remoued into that number, since that the rout of the smaller ones beganne to growe. But because they seeme to haue a testimonie for these out of the word of God, they doe peculiarly for honors sake, call them holy orders. But nowe it is to be seene, howe crookedly they abuse the ordinances of God to their pretence. We will beginne at the order of Priestthoode or the sacrificers office. For by these two names they signifie one thing, and so they call them to whome they say that it pertayneth to offer vpon the altar the sacrifice of the body and bloode of Christe, to pronounce prayers, and to blesse the giftes of God. Therefore at their consecration they receiue the patine with the hostes, for tokens of power giuen to them, to offer acceptable sacrifices to God. And their handes are annointed: by which signe they are taught, that they haue power giuen the to consecrate. But of the Ceremonies we shal speake hereafter. Of the thing it selfe I say: it so hath no title of the worde of God which they pretende, that they could not more wickedly corrupt the order

*The first occasion of shearing in the Clergie, the deliuerie of keyes vnto dorekeepers, the bible vnto readers, the formes of exorcisme vnto exorcistes, of taper and cruet vnto Acoluthes.*  
Aug. de ope. monac. in fine. Item in Retract.

Lib. 4. Sent. Dist. 24. c. 8.

*The order of Priestthoode inuents so Christ.*

set by God, First verily this ought to stande for a thing confessed (which we haue affirmed in entreating of the Popish masse) that they are al wrong doers to Christe, which call themselues sacrificing priestes, or offer a sacrifice of appeasement. Hee was appointed and consecrate of the Father a priest with an oth, according to the order of Melchisedech, without any end, without any successour. Hee once offered a sacrifice of eternal satisfactorie cleansing, and reconciliation: and now also being entred into the Sanctuary of heauen, he maketh intercession for vs. In him we are all sacrificing priestes, but to praises and giuinges of thanks, finally to offer vs and ours to God. It was his singular office alone, with his offering to appeale God, and to purge sinnes. When these men take that vpon them, what remaineth but that their sacrificing Priestthoode is vngodly and full of sacriledge? Truly they are too wicked, when they dare garnish it with the name of a Sacrament. As touching the true office of Priestthoode, which is commended to vs by y<sup>e</sup> mouth of Christ, I willingly account it in that degree. For therein is a ceremonie, first taken out of the Scriptures, then such a one as *Paul* testifieth not to be vaine nor superfluous, but a faithfull signe of spiritual grace. But whereas I haue not set it for a thirde in the number of Sacraments, I did it because it is not ordinarie and common among all the faithfull, but a speciall rite for one certaine office. But sith this honour is given to the Christian ministrie, there is no cause therefore why the Popish sacrificers should be proude. For Christ commaunded distributers of his Gospell and mysteries to be ordained, not sacrificers to be consecrated. Hee gaue them commandement to preach the Gospell and to feede the flocke not to offer sacrifices. He promised them the grace of the holy Ghost, not to make satisfactorie purging of sinnes, but rightly to execute and to maintaine the gouernement of the Church.

29 The ceremonies agree verie well with the thing it selfe. Our Lorde when he sent forth the Apostles to preach the Gospell, did blow vpon them. By which signe he represented the power of the holy Ghost which he gaue vnto them. This blowing these good men haue retained, and as though they did put forth the holy Ghost out at their throte, they whisper ouer their silly priestes that they make, Receiue the holy Ghost. So leaue they nothing which they do not ouertwhartly counterfai: I wil not say like phisiers (which vse their gesturings neither without art nor without significatiō) but like apes, which countertait euery thing wantonly & without any choise. We keepe (say they) the example of the Lorde. But the Lorde did many things which he willed not to be examples to vs. The Lord said to the disciples, Receiue the holy Ghost. He sayd also to *Lazarus*, *Lazarus* come forth. He sayd to the man sicke of the palfie, Rise and walke. Why do not they say the same to all dead men and sicke of the palfie? He shewed a profe of his diuine power, when in blowing vpon the Apostles he filled the with the grace of the holic Ghost. If they goe about to doe the same thing, they enuicously counterfaire God, and doe in a maner challenge him to strue with them; but they are farr from the effect, and do nothing with this foolish gesturing but mocke Christ. Verily they be so shamelesse, that they dare affirme that they giue the holy Ghost. But how true that is, experience teacheth, which crieth

OUT

Psal. 116. 4.

Heb. 5. 6. &amp; 7. 3.

1. Tim. 3. 14.

Matt. 28. 19.

Mar. 16. 15.

Iohn 21. 15.

Blowing and gi-  
uing the holic  
Ghost in ordai-  
ning of priestes.  
Iohn 20. 22.

Iohn. 20. 22.

Iohn 11. 42.

Matt. 9. 5.

Iohn 5. 8.

out that so many as be consecrated priests are of horses made asses, of fooles made mad men. Neither yet doe I strue with them for that: onely I condemne the ceremonie it selfe, which ought not to haue beene drawn to be an example, forasmuch as it was vsed of Christe for a singular signe of one myracle: so farreis it off, that the excuse of following his example ought to defend them.

30 But of whome receiued they the anointing? They aunswere that they receiued it of the sonnes of *Aaron*, from whome their order also tooke beginning. Therefore they had rather alway to defende themselves with wrong full examples, than to confesse that them selues haue deuised that which they vse without cause. But in the mean time they consider not, that while they professe themselves the successours of the sonnes of *Aaron*, they are wrong doers of the priesthood of Christe, which alone was shadowed & figured by all the old sacrificing priesthoothes. In him therefore they were all conteined and fulfilled, in him they ceased, as we haue sometimes already repeated, & the epistle to the Hebrues without help of anie glosses testifieth. But if they be so much delited with the ceremonies of *Moses*, why doe they not hastilie take oxen, calues, & lambes to make sacrifices? They haue in deed a good part of the old tabernacle & of the whole Iewish manner of worshipping: but yet this wanteth in their religion, that they doe not sacrifice calues and oxen. Who cannot see, that this obseruation of anointing is much more hurtfull than Circumcision, specially when there is adioined superstition and Pharisaeicall opinion of the worthinesse of the worke? For the Iewes did set in Circumcision, trust of righteousnes: these men do set in anointing, spirituall graces. Therefore while they couet to be counterfaieters of the Leuites, they are made Apostataes from Christ, and doe put themselves from the office of pastors.

31 This is (if God will) the holy oyle that printeth the marke that can not be raced out. As though oyle could not be wiped away with dust & salt, or if it sticke faster, with sope. But this marke is spirituall. What hath oyle to do with the soul? Haue they forgotten that which they oft chaunt to vs out of *Augustine*, that if the worde be taken from the water, it shall bee nothing but water, and that it hath this from the worde that it is a sacrament: What word wil they shew in their fat liquor? Will they shew the commandement that was giuen to *Moses*, concerning the anointing of the sonnes of *Aaron*? But there is also commandement giuen, of the coate, the ephod, the hat, the crowne of holinesse, with which *Aaron* was to be garnished, and of the coates, girdles, and miters, wherewith the sonnes of *Aaron* were to bee clothed. There is commandement giuen to kill a calfe, and burn the fat of him for incense, to cut rammes and burne them, to sanctify their cares and garments with the blood of another ram, and innumerable other obseruations, which being passed ouer, I maruaile why the only anointing of oyle please them. But if they loue to bee sprinkled, why are they rather sprinkled with oyle than with bloude? Forsooth they goe about a wittie thing, to make one religion of Christianitie, Iewishnesse, and paganisme, as it were cē patches sowed together. Therefore their anointing stinketh which is without the salt, that is, the worde of God. There remaineth laying on of hands,

*Faction of priests to the imitation of the sonnes of Aaron.*  
Lib.4. Sent. dist. 24. cap 8. & in can. dist. 21. c. 1.

*None of us why the church of Rome should in the making of her priests, vse the ceremonie of anointing more than the rest, vvhich were vsed in the making of Leuiticall priests: the laying on of handes is that action which no commandement of God doeth vnder vnt.*  
Exod. 30. 30.



## Cap. 19. Of the outward meanes

handes, which as I grant in true and lawfull Orderings to be a Sacrament, so I deny that it hath anie part in this plaie, where they neither obeye the commaundement of Christ, nor haue respect to the ende whereunto the promise ought to lead vs. If they wil not haue the signe denied them, they must applie it to the thing it selfe, whereunto it is appointed.

*The order of  
Deaconrie.*

32 About the order also of Deaconrie I woulde not strue with them, if that same ministerie which was in the Apostles time & in the purer church, were restored to the vncorrupted state thereof. But what like thing haue they whome those men saie to be deacons? I speake not of the men (least they should complaine that the doctrine is wrongfullie weighed by y<sup>e</sup> faults of the men) but I affirme that for those whome they deliuer vs by their doctrine, they vnworthilie fetch testimonie from the example of them whom the Apostolike Church ordained Deacons. They say that it pertaineth to their deacons to stand by the priestes, to minister in all things that are done in the Sacraments, namelie in baptisme, in the chresme, in the patine, in the chalice: to bring in the offerings & lay them vpon the altar, to make readie the Lordes table, and to couer it: to carrie the crosse, to pronounce & sing the Gospel and epistle to the people: Is here anie one worde of the true ministerie of Deacons? Now let vs heare the instituting of them. Vpon y<sup>e</sup> Deacon that is ordered, the bishop alone laieth his hande. Hee laieth a praiser booke and a Stoele vpon his left shoulder, that he may vnderstand that hee hath receiued the light yoke of the Lorde, whereby hee may subdue to the feare of God those thinges that pertaine to the left side. He giueth him the text of the Gospel, that he may perceiue himselfe to be a publisher of it. And what belong these things to Deacons? They do euen like as if a man would say that he ordeined them Apostles whome hee appointed onelie to burne frankincense, to trimme the images, to sweepe the Churches, to catche mice, to driue awaie dogges. Who could suffer such kind of men to be called Apostles, and to be compared with the verie Apostles of Christ? Therefore let them not hereafter lyinglie saie that those be Deacons, whom they institute onelie for their enterludelike plaies. Yea & by the verie name it selfe they sufficientlie declare what manner of office they haue. For they call the Levites, and will haue their order & beginning referred to the children of Levi. Which I giue them leaue to do, so that they do not afterward garnish them with the fetters of other.

*The order of Sub-  
deaconrie and the  
trifling vse  
thereof.*

33 Of Subdeacons to what purpose is it to speake? For wheras indeede they were in old time appointed for care of the poore, they assigne to them I wot not what trifling businesse, as to bring the chalice and the patine, the little cruet with water, and the towel to the altar, to powre water to washe hands, &c. Now wheras they speake of receiuing & bringing in of offerings, they meane those which they deuour as abandoned to their holie vse. With this office verie well agreeth the forme of their consecrating. That he receiue of the bishop, the patine and the chalice: of the Archdeacon, the cruet with water, the manuale, and such other baggage. Within these trifles they require to haue vs confesse that the holie ghoste is enclosed. What godlie man can abide to graunt this? But, to make once an end, wee may determine the same of them y<sup>e</sup> we do of the rest. Neither neede wee to repeat

repete further these things that are about declared. This may be enough to teach the sober & willing to learne (whom I haue taken in hand to instruct) that there is no Sacramēt of God but where is shewed a Ceremonie ioined with a promise: or rather verely but where is a promise seene in a Ceremony. Here is not found one syllable of any certaine promise: therefore it were in vaine to seeke a Ceremonie to confirme the promise. Againe of those Ceremonies that they vse, it is not read that any one is institute of God. Therefore here can be no Sacrament.

*Of Matrimonie.*

34 The last is Matrimonie, which as all men confesse to be ordeined of God, so no man vntill the time of *Gregorie* euer sawe that it was giuen for a Sacrament. And what sober man would euer haue thought it? It is a good and a holy ordinance of God, so tillage, carpentrie, shoemakers craft, barbers craft, are lawfull ordinances of God, and yet they are no Sacramentes. For there is not onely this required in a Sacrament, that it be the worke of God, but that it be an outwarde Ceremonie appointed of God to confirme a promise. That there is no such thing in Matrimonie, very children also can iudge. But (say they) it is a signe of the holy thing, that is, of the spiritual conioyning of Christ with the Church. If by this word Signe, they vnderstand a Token set before vs of God to this end to raise vp y<sup>e</sup> assurednes of our faith, they are far beside y<sup>e</sup> truth. If they simplie take a signe for y<sup>e</sup> which is brought to expresse a similitude, I will shew how wittily they reason. *Paul* saith, As one star differeth from an other starre in brightnes, so shalbe the resurrectiō of the dead. Loe here is one Sacrament. *Christ* saith, The kindome of heauen is like a graine of mustard seede. Loe here is another. Againe, The kindome of heauen is like vnto leaue. Lo here is the third. *Esay* saith, Behold, the Lord shall feede his flocke as a shepheard. Lo here the fourth. In an other place, The Lord shall goe forth as a Giant. Lo here is the fifth. Finally what end or measure shal there be? There is nothing but by this meane it shal be a Sacramēt. How many parables and similitudes are in the Scripture, so many Sacramentes there shalbe. Yea & theft shalbe a Sacrament because it is written, the day of the Lord is like a thiefe. Who can abide these sophisters prating so foolishly? I grant in deede y<sup>e</sup> so oft as we see a vine, it is very good to call to remembrance that which *Christ* sayth, I am a vine, ye be branches my Father is the vinedresser, So oft as a shepheard with his flocke commeth toward vs, it is good also that this come to our minde, I am a good shepheard, my sheepe heare my voice. But if any man adde such similitudes to the number of Sacraments, he is meete to be sent to Antycira.

35 But they still lay forth the wordes of *Paul*, in which he giueth to matrimonie the name of a Sacrament: hee that loueth his wife, loueth himselfe. No man euer hated his owne fleshe, but nourisheth it and cherisheth it, euen as *Christ* doth the Church: because we are members of his bodie, of his fleshe and of his bones. For this a man shall leaue his Father and mother, and shall cleaue to his wife, and they shalbe two into one flesh. This is a great Sacrament: but I say in *Christ* and in the Church. But so to handle the Scriptures, is to mingle heauen and earth together. *Paul*, to

*Matrimonie not  
thereby prooued a  
Sacrament be-  
cause it resembleth  
our conioyning  
with Christ.*

1. Cor. 15. 42.  
Matth. 13. 31.  
and 33.  
Esa. 40. 11.  
Esa. 42. 13.  
1. Thes. 5. 2.

*Iohn 15. 1.  
Iohn 10. 11.  
Antycira wherē  
groweth Helle-  
bor, a good pur-  
gation for phre-  
like heades.  
S. Pauls wordes  
vnto this to prooue  
matrimonie a sa-  
crament.  
Ephe. 5. 29.*

shewe



shewe to married men, what singular loue they ought to beare to their wiues, setteth forth Christ to them for an example. For as he poured forth the bowels of his kindnesse vpon the Church which he had espoused to himselfe: so ought euery man to be affectioned towards his owne wife. It followeth after, he that loueth his wife loueth himselfe: as Christ loued the Church. Now to teach howe Christ loued the Church as himselfe, yea howe hee made himselfe one with his spouse the Church, hee applyeth to him those thinges which *Moses* reporteth that *Adam* spake of himselfe. For when *Eue* was brought into his sight, whom he knewe to haue bene shapen out of his side: This woman (sayth hee) is a bone of my bones, and fleshe of my fleshe. *Paul* testifieth that all this was spiritually fulfilled in Christ and vs, when he saith that we are members of his bodie of his fleshe, and of his bones, yea and one fleshe with him. At length he addeth a concluding sentence, This is a great myserie. And least any man should be deceiued with the double signifying of words, he expresseth that he speaketh not of the fleshly conioyning of man and woman, but of the spiritual mariage of Christ and the Church. And truly it is in deede a great myserie, that Christ suffered a ribbe to be taken from himselfe, whereof we might be shapen: that is to say, whē he was strong, he willed to be weake, that we might be strengthened with his strength: that now we may not our selues liue, but hee may liue in vs.

Gen. 3. 23.

Gal. 2. 20.

*The Church of Rome absurd and repugnant to hir selfe in making matremone a sacrament.*

36 The name of Sacrament deceiued them. But was it rightfull that the whole Church should suffer the punishment of their ignorance? *Paul* sayde Myserie: which word when the translator might haue left being not vnused with Latin eares, or might haue translated it a Secret: he chose rather to put in the word Sacramēt, yet in no other sense than *Paul* had in Greeke called it myserie. Nowe let them go and with crying out raise against the skill of tongues, by ignorance whereof they haue so long most fowly bene blinde in an easie matter, & such as offeth it selfe to be perceiued of euery mā. But why do they in this one place so earnestly sticke vpon this litle word Sacrament, and some other times do passe it ouer vnregarded? For also in the first Epistle to *Timothee* the Translator hath vsed it, and in the selfe same Epistle to the *Ephesians*: in euery place for myserie. But let this slipping be pardoned them: at least the liers ought to haue had a good remembrance. For, when they haue once set out Matrimonic with title of a Sacramente, afterwarde to cal it vncleannesse, defiling, and fleshly filthinesse, how giddy lightnesse is this? howe great an absurditie is it to debarre priestes from a Sacrament? If they denie that they debarre them from the Sacrament, but from the lust of copulation: they escape not so away from me. For they teach that the copulation it selfe is a part of the Sacrament, and that by it alone is figured the vniing that we haue with Christ in conformitie of nature: because man and woman are not made one but by carnal copulation. Howbeit some of them haue here founde two Sacraments: the one of God and the soule, in the betrothed man & woman: the other of Christ and the Church, in the husband and the wife. Howsoeuer it be, yet copulation is a Sacrament, from which it is vnlawfull that any Christian should be debarred: Vnlesse peraduenture the Sacramentes of Christians doe so ill agree, that they can not stande

1. Tim. 3. 9.  
Eph. 1. 9.  
Lib. 4. Sent.  
Dist. 17. ca. 4.  
& in Dec. 27.  
quest. 2. cap.  
Cum Sacra.  
glos. ca. lex  
dim. Ibid.  
Decret.  
Lib. 4. Sent.  
dist. 33. cap.  
2. & in dec.  
32. quest. 2.  
c. Quicquid.



stand together. There is also another absurditie in their doctrines. They affirme that in the sacrament is giuen the grace of the holy ghost: they teach that copulation is a sacrament: and they deny that at copulation the holy Ghost is at any time present.

37 And, because they would not simplie mocke the Church, how long a roawe of errors, lies, deceites, and wickednesse haue they knitte to one error: so that a man may say, that they did nothing but seeke a Denne of abominations, when they made of matrimony a Sacrament. For when they once obtained this, they drewe to themselves the hearing of causes of matrimonie: for it was a spirituall matter, which prophane iudges might not meddle with. Then they made lawes, whereby they stablished their tyranny, but those partly manifestly wicked against God, and partly most vniust toward men. As are these: That mariages made betwene yong persons without consent of their parents, shoulde remaine of force and stablished, that the mariages be not lawfull betweene the kinsfolkes to the seuen degree: and if any such be made, that they be diuorced. And the verie degrees they saine against the lawes of all nations, and against the ciuill gouernment of *Moses*. That it bee not lawfull for a man that hath put away an adulteresse, to mary an other. That spirituall kinsfolkes may not bee con-  
 pled in marriage. That there be no mariages celebrate, from Septuagesime to the vras of Easter, in three weekes before Midsummer, nor from Aduent, to Twelfetide. And innumerable other like, which it were long to rehearse. At length we must creepe out of their mire, wherein our talke hath now tarried longer than I would. Yet I thinke I haue somewhat profited, that I haue partly plucked the Lyons skinned from these asses.

*The sundrie bad  
 ordinances, pra-  
 ctises & dealings  
 of the court of  
 Rome, grounded  
 on this opinion,  
 that matrimonie  
 is a sacrament.*

*Deut. 18. 6.*

## The xx. Chapter.

### *Of Ciuill gouernement.*

**N**Owe whereas we haue aboue set two kindes of government in man, and whereas we haue spoken enough of the one kind which consisteth in the soule or in the inwarde man, and hath respect to eternall life: this place requireth that we speake somewhat also of the other, which pertaineth onely to the ciuill and outwarde righteousness of manners. For the course of this matter seemeth to be seuered from the spirituall doctrine of faith, which I tooke in hande to entreate of: yet the proceeding shall shewe that I do rightfully ioine them together, yea that I am of necessitie compelled to doe it: specially sith on the one side, madde and barbarous men doe furiously go about to ouerthrow this order stablished by GOD: and on the other side the flatterers of princes, aduancing their power without measure, sticke not to set it against the empire of God himselfe. Vnlesse both these mischiefs be met withal, the purenesse of faith shall be lost. Beside that it is not smallie for our behoofe, to know how louingly God hath in this behalfe provided for mankind, that there may flourish in vs a greater desire of godlinesse to witnes our thankfulness. First, ere we enter into the thing it selfe, we must holde fast that distinction which wee haue aboue

*Magistracie was  
 taken away by  
 the libertie  
 which is promi-  
 sed in the gospell.*

*set*

set, least (as it commonly happeneth to many) we vnwisely mingle these two things together, which haue altogether diuerse consideration. For when they heare that libertie is promised by the Gospel, which acknowledged among men no king and no magistrate, but hath regarde to Christ alone: they thinke that they can take no fruite of their libertie, so long as they see any power to haue preeminence ouer them. Therefore they think that nothing shal be safe, vnlesse the whole world be reformed into a newe fashion: where may neither be iudgements, nor lawes, nor magistrates, nor any such thing which they thinke to withstande their libertie. But whosoever can put difference betweene the body and the soule, between this present & transitorie life, and that life to come and eternall: he shall not hardly vnderstand that the spirituall kingdome of Christ, and the ciuil gouernement are things farre a sunder, Such therefore that is a Iewish vanitie, to seeke & inclose the kingdome of Christ vnder the elementes of this worlde: let vs rather thinke, as the scripture plainly teacheth, that it is a spirituall fruite, which is gathered of y<sup>e</sup> benefite of Christ, remeber to keep within the bonds thereof this whole libertie which is promised and offered vs in him. For what is y<sup>e</sup> cause why the same Apostle which biddeth vs to stand, and not to be made subiect to the yoke of bondage, in an other place forbiddeth bond seruants to be carefull of their state: but because spirituall libertie may very wel agree with ciuill bondage? In which sense also these his sayings are to be taken: In the kingdome of God there is no Iewe, nor Grecian, no male, nor female, no bondman, nor freeman. Againe, There is no Iewe nor Grecian, Circumcision, Vncircumcision, Barbarian, Scythian, Bondman, Freeman; but Christ is all in all. Whereby he signifieth, that it maketh no matter in what estate thou be among men, nor vnder the lawes of what nation thou liuest: forasmuch as in these things consisteth not the kingdome of Christ.

Gal. 5. 1  
1 Cor. 7. 21

Gal. 3. 28  
Col. 3. 11

*The use of ciuil  
gouernment a-  
mongest Christian  
men.*

2 Yet doeth not this distinction tende hereunto, that we shoulde thinke that the whole order of policie is an vncleane thing, nor pertaining at all to Christian men. So indeed do the phrentike men, that are delighted with vnbridled licentiousnesse, crie out and boast. For sith we be dead by Christ to the elements of the worlde, and being remoued into the kingdome of God doe sit among the heauenly ones: they thinke that it is vnworthie for vs, & farre beneath our excellence, to bee occupied with these prophane and vncleane cares that are busied about affaires not pertaining to a Christian man. To what purpose (say they) are lawes without iudgements and iudgement seates? But what hath a Christian man to do with iudgements themselves? yea if it be not lawfull to kill, whereto serue lawes and iudgements among vs? But as we haue euen nowe giuen warning, that this kinde of gouernment is seuerall from that spirituall and inward kingdome of Christ: so it is also to be known that they nothing disagree together. For y<sup>e</sup> Ciuil gouernment doth now beginne in vs vpon earth certaine beginnings of the heauenly kingdome, and in this mortall and vanishing life, doth as it were enter vpon an immortall and incorruptible blessednesse: but the intent of his spirituall gouernment is, so long as wee shall liue among men, to cherish and maintaine the outward worshipping of God, to defend the sounde doctrine of Godlinesse and the state of the Church, to frame our life to the fel-

fellowship of men, to fashion our manners to ciuill righteousness, to procure vs into friendship one with another, to nourish common peace and quietnes: all which I graunt to be superfluous, if the kingdome of God, such as it is now among vs doe destroy this present life. But if the will of God be so, that we while we long toward the heauenly countrey, should bee wayfaring from home vpon the earth: and sith the vse of such wayfaring needeth such helpes: they which take them from man, doe take from him his verie nature of man. For whereas they alleadge that there is so great perfection in the Church of God, that her owne moderate gouernment sufficeth it for a law; they themselues doe foolishly imagine that perfection which can neuer bee founde in the common fellowship of men. For sith of naughtie men the pride is so great, and the wickednesse so obstinate, as can not bee restrayned with great sharpenes of lawes: what thinke we that they will doe, if they see vnpunished libertie ly open to their lewdnesse, which can not euen with force be sufficiently compelled not to doe euill.

3 But of the order of policie, there shall be an other fitter place to treatate. Nowe our meaning is to haue this onely vnderstanded, that to thinke to driue it away, is outrageous barbarousnes, the vse whereof is no lesse among men, than of breade, water, the sunne, and aire, but the dignitie much more excellent. For it tendeth not onely hereunto (which is the only commoditie of all those thinges) that men may breath, eate, drinke and bee cherished (although in deede it comprehendeth all these thinges, while it maketh that they liue together) yet I say, it tendeth not hereunto onely: but also that idolatrye, sacrileges against the name of God, blasphemies against his truth, and other offences of religion may not rise vp and be scattered among the people, that common quiet be not troubled, that euery mā may keepe his owne safe and vnappereid, that men may vse their affaires together without hurt, that honestie and modestie be kept among them: finally that among Christians may be a common shewe of religion, and among men may be manlike ciuilitie. Neither let any man bee moued, for that I doe nowe referre the care of stablishing of religion to the policie of men, which I seeme before to haue set without the iudgment of men. For I do no more here, than I did before, geue men leaue after their owne will to make lawes concerning religion and the worshipping of God, when I allow the ordinance of policie, which endeuoreth hereunto, that the true religion which is contained in the lawe of GOD, be not openly and with publique sacrileges freely broke and defiled. But the readers being holpen by the verie plainnesse of order, shall better vnderstande what is to bee thought of the whole kinde of ciuill gouernment, if we seuerallie entreate of the partes thereof. There be three partes of it: the magistrare which is the gouernour and keeper of the lawes, the lawes according to which hee gouerneth the people, which are gouerned by the lawes, and obey the Magistrare. Therefore let vs first consider of the office of the Magistrare, whether it bee a lawfull vocation and allowed of God, what maner of office hee hath, and howe great is his power, then with what lawes a Christian ciuill state is to be ordered: then last of all, what profite of the lawes commeth to the people, what reuerence is due to the magistrare.

*Religion by ciuill  
pollicie maintained.  
wed.*



*The magistrates  
office allowed of  
God.  
Exod. 22. 8.  
Psal. 82. 1. & 6.*

4 The Lorde hath not onely testified that the office of magistrates is allowed and acceptable to him, but also setting out the dignity thereof with most honourable titles, he hath maruellously commended it vnto vs, That I may rehearse a fewe of them. Whereas whosoeuer be in place of magistrates are named Gods, let no man thinke that in that naming is smal importance. For thereby is signified that they haue commandement from God, that they are furnished with the authoritie of God and doe altogether beare the person of God, whose steede they do after a certaine maner supplie. This is not my cauillation, but the exposition of Christ. If the scripture (saith hee) called them Gods to whome the word of God was giuen: What is this else, but that God hath committed his businesse to them, that they shoulde serue in his office, and (as *Moses* and *Iosaphat* laide to their Iudges whome they appointed in euerie severall citie of *Juda*) that they shoulde sit in iudgement, not for man but for God: To the same purpose maketh this that the wisdome of God affirmeth by the mouth of *Salomon*, that it is his worke, that Kings reigne, and counsellors decree righteous thinges, that princes beare principallitie, and all the iudges of the earth execute iudgement. For this is all one in effect as if it had been said, that it commeth not to passe by the perversenes of men, that the gouernment of all things in earth is in the hand of kings and other rulers, but by the providence & holy ordinance of God, to whom it so seemed good to order the matters of men: forasmuch as he is both present and president among the in making of laws & in executing vprightnes of iudgements. Which *Paul* also plainly teacheth, when he reckoneth gouernments among the gifts of God, which being diuersly distributed according to the diuersitie of grace, ought to be employed of the seruants of Christ to the edificatio of the Church. For although he there properly speaketh of a councill of graue men, which in the Primitiue Church were appointed, yet they should haue the rule of ordering the publike discipline (which office in the Epistle to the Corinthians hee calleth Gouernment) yet forasmuch as we see that the ende of ciuill power commeth to the same point, it is no doubt but that he commendeth vnto vs al kinde of iust gouernment. But he speaketh more plainly, where he purposely maketh a full discourse of that matter. For he both sheweth that power is the ordinance of God, and that there are no powers, but they are ordeined of God: & that the Princes themselves are the ministers of God, to the well doers vnto praise: to the euill, reuengers vnto wrath. Hereunto may be added also the examples of holy men: of which some haue possessed kingdoms, as *Dauid*, *Josias*, *Ezechias*: other some, Lordships, as *Ioseph* and *Daniell*: other some, Ciuill gouernmentes in a free people, as *Moses*, *Iosue*, and the iudges: whose offices the Lord hath declared that he alloweth. Wherefore none ought now to doubt that the ciuill power is a vocation not onely holy and lawfull before GOD, but also the most holy, and the most honest of all other in the whole life of men.

*The office of the  
ciuill magi-  
strate no lesse al-  
lowable in the  
sight of God and  
needful for men  
vnder Christ than  
it was before.*

5 They which couet to bring in a state without Rulers, take exception and say that although in olde time there were kings and iudges ouer y rude people, yet at this day y seruile kind of gouerning agreeth not with the perfection which Christ hath brought with his Gospell. Wherein they bewray

not

not onely their ignorance, but also their diuelish pride, while they take vpon themselves perfection, of which not so much as the hundredth part is seene in them. But what maner of men soeuer they be, it is easie to confute it: because where *David* exhorteth all kings and Rulers to kisse the sonne of God, he doth not bid them, giuing ouer their authoritie, to take themselves to a priuate life, but to submit the power that they beare to Christ, that he alone may haue preeminence aboue all. Likewise *Esa.*, when he promisseth that kings shall be fosterfathers of the Church, and Queenes shall be nourises, he doth not depose them from their honour: but rather doth by an honourable title make them defenders to the godlie worshippers of God. For, that propheticie pertaineth to the coming of Christ. I do wittingly passe ouer many testimonies which do eche where offer themselves, and specially in the Psalmes wherein all gouernours haue their right maintained. But most cleare of all is the place of *Paul*, where admonishing *Timothee* that in the common assemblie prayers must be made for kinges, he by and by addeth a reason, That we may vnder them lead a quiet life with all godlinesse and honestie: in which wordes he committeth the state of the Church to their defence and saueguarding.

6 Which consideration ought continually to busie the magistrates themselves, forasmuch as it may put a great spurre to them whereby they may be pricked forward to their duetie, and bring them a singular comfort whereby they may mitigate the hardnesse of their office, which truly are both many and great. For with how great an endeavour of vprightnesse, wisdome, mildnes, continence, & innocencie, ought they to charge themselves, which know themselves to be appointed ministers of the righteousness of God? By what affiance shall they admit vniustice to their iudgement seat, which they heare to bee the throne of the liuing God? By what boldnes shall they pronounce a wrongfull sentence with that mouth, which they vnderstand to be appointed an instrument for the trueth of God? With what conscience shall they subscribe to wicked decrees with the hand which they know to be ordeined to write the acts of God? In a summe, if they remember that they bee the vicegerents of God, they must watch with all care, earnestnes, & diligence, that they may represent in themselves vnto men a certaine image of the providence, preseruation, goodnes, good wil, and righteousness of God. And they must continually set this before their eyes, that if all they be accursed, y<sup>e</sup> doe execute in deceite the worke of the vengeance of God, they are much more grievously accursed, that vse themselves deceitfully in a rightful vocation. Therefore when *Moses* and *Iosaphat* minded to exhort their iudges to their duetie, they had nothing more effectually to moue their mindes withall, than that which we haue before rehearsed, Looke what ye do. For yee sit in iudgement not for man but for God: namely he which is nere to you in y<sup>e</sup> cause of iudgement. Now therefore let the feare of the Lorde bee vpon you. Looke & be diligent: because there is no peruersnes with the Lord our God. And in an other place it is said, the God stood in the assembly of the Gods & sitteth iudge in the midst of the gods, y<sup>e</sup> they may bee encouraged to their duetie when they heare that they be the deputies of God, to whome they must one day yelde accompt of the gouernment of their charge. And wor-

Psal. 3. 12.

Esa. 49. 23.

1. Tim. 2. 2.

*The benefice  
which magistrates  
themselves may  
take by consid-  
ring that they are  
appointed minis-  
ters of the righte-  
ousnes of God.*

Ier. 48. 11.

Deut. 1. 16.

2. Chron. 19. 6.

Psal. 82. 7.

Esa. 3. 14.

thly this admonition ought to be of great force with them. For if they make any default, they are not only wrong doers to men who they wickedly vex, but also slanderers to God himselfe, whose holy iudgements they defile. Againe they haue also whereupon they may singularly comfort themselves, when they consider with themselves that they are not busied in prophane affaires and such as are not fit for the seruant of God, but in a most holy office, namely forasmuch as they are the deputies of God.

*Remilers of Magistrates, are railers at God: the rule of Kings not taken away because the Apostles were by Christ forbidden to rule as Kings.*  
1. Sam. 8. 7.

Luk. 22. 25.

Rom. 13. 1.

Prou. 8. 15.  
1. Pet. 2. 17.

*Diuers kinds of euill gouernements and the lawfulness of each kinde.*

7 As for them that are not moued with so many testimonies of Scripture from being bolde to raile at this holy ministerie, as a thing disagreeing with Christian religiō and godlinesse: what do they else but raile at GOD himselfe, the dishonour of whome can not but be ioyned with the reproche of his minister? And verily they doe not refuse the magistrates, but do cast away God, that he should not reigne ouer them. For if the Lorde sayde this truly of the people of Israel: because they had refused the gouernement of Samuel: why shall it be lesse truly saide at this day of them that giue themselves leaue to rage against all gouernementes ordained of God? But sith the Lorde sayde to the disciples, that the kings of nations beare rule ouer them, but that among them it is not so, where he that is the first must be made the least: by this saying it is forbidden to all Christians that they should not take kingdomes or gouernementes vpon them. O handsome expositors! There rose a strife among the disciples, which of them excelled other: the Lorde, to suppress this vaine ambitio, taught them that their ministerie is not like vnto kingdomes, in which one man hath preeminence aboue the rest. I beseech you, what doeth this comparison make to the dishonour of kingly dignitie? yea what doeth it proue at all, but that the ministerie of an Apostle is not the office of a king? Moreouer although among the magistrates themselves there be diuerse formes, yet there is no difference in this behalfe but that we ought to take them all for the ordinances of God. For Paul also doeth comprehendeth maltogether, when hee sayth that there is no power but of God: and that which best liked him of all, is commended with notable testimonie aboue the other, namely y power of one: which because it bringeth with it a common bondage of all (except that one man to whose will it maketh all things subiect) in old time could lesse be allowed of noble and the excellent sort of natures. But the Scripture to meet with their vniust iudgements, expressly by name affirmeth, that it is the prouidence of Gods wisdom that kinges do reigne, and peculiarly commandeth the king to be honored.

8 And truly it were very vaine that it should be disputed of priuate men which should bee the best state of policy in the place where they liue: for whom it is not lawfull to consult of the framing of any common weale. And also the same could not be simply determined without rashnesse, forasmuch as a great parte of the order of this question consisteth in circumstances. And if thou compare also the states themselves together without circumstances, it shall not be easie to discern which of them ouerweighth the other in profitableness, they match so equally together. There is an easie way to fall from kingdome into tyranny: but not much harder is it to fall from the rule of the chiefeest men to the faction of a fewe: but most easie of all  
from



from the peoples government, to sedition. Truly, if those three formes of governments which the Philosophers set out, to be considered in theselues I will not denie that either the gouernment of the cheefest men, or a state tempered of it and common government farre excelleth all other nor of it selfe; but because it most seldome chaunceth that kinges so temper themselves that they be furnished with so great sharpnesse of iudgement and wisdom that euery one of them seeth so much as is sufficient. Therefore the fault or default of men maketh, that it is safer and more tolerable that many should haue the government, that they may mutually one help another, one teach and admonish an other, and if any aduance himself higher than is meet, there may be ouerseers and maisters to restraine his wilfulness. This both hath alway bin approoued by experience, and the Lord also hath confirmed it with his authoritie, when he ordeined among the Israelites a government of the best men verie neere vnto common government, at such time as hee minded to haue them in best estate, till he brought forth an image of Christ in *David*. And as I willingly graunt that no kinde of government is more blessed than this, where libertie is framed to such moderation as it ought to be, and is orderly stablished to continuance: so I compt them also most blessed, y may enioy this estate: & if they stoutly and constantly trauell in preferuing and retaining it, I grant that they do nothing against their duetie. Yea & the magistrates ought with most great diligence to bend themselves hereunto, that they suffer not the libertie of the people, of which they are appointed gouernours, to be in any part minished, much lesse to be dissolved: if they be negligent and litle carefull therein, they are false Faithbreakers in their office, and betrayers of their countrie. But if they would bring this kinde to themselves, to whome the Lord hath appointed an other forme of government, so that thereby they be moued to desire a change, the very thinking thereof shall not onely bee foolish and superfluous, but also hurtfull. But if thou bend not thine eyes onely to one citie, but looke about or behold the whole world together, or at least spreade abroad thy sight into farther distances of coutries, without doubt thou shalt find that this is not vnprofitably appointed by the prouidence of God, that diuerse coutries should be ruled by diuerse kinds of government. For as the elementes hang together but by an vnegall temperature, so countries also are with their certaine inequality very wel kept in order. Howbeit al these things also are spoken in vaine to them whome the will of the Lorde shal satisfie. For if it be his pleasure to set kinges ouer kingdomes, Senates, or officers ouer free cities, whoe soeuer he maketh rulers in the places where we are couersant, it is our duetie to shew our selues yeelding and obedient vnto them.

9 Now the office of Magistrates is in this place to be declared by the way, of what sort it is described by the worde of God, and in what things it consisteth. If the scripture did not teach, y it extendeth to both the tables of y law we might learne it out of the prophane writers. For none hath intreated of the duetie of Magistrats, of making of lawes and of publike weale, that hath not begon at religion and the worshipping of God. And so haue they all confessed, that no policie can be happily framed, vnlesse the first care be

*The office of the magistrate reaching vnto both tables of the lawe.*

of godlinesse: and that those lawes be preposterous which neglecting *y* right or God, doe provide onely for men, Sith therefore with all the Philosophers religion hath the first place, & sith the same hath alway bin obserued by the vniuersall consent of all nations, let Christian princes and magistrates bee ashamed of their slouthfulness, if they endeouour not themselves to this care. And we haue already shewed, that this durie is specially enioyned them of God: as it is meete, that they shoulde imploye their trauell to defende and maintaine his honour, whose vicegerentes they bee, and by whose benefite they gouerne. For this cause also cheefly are the holy kings praised in scripture, for that they restored *y* worship of God being corrupted or overthrowen, or toke care of religion, that it might flourish pure and safe vnder them. But contrariwise *y* holy historie reckoneth states without gouernors, among faultes, saying that there was no king in Israel, and that therefore euerie mā did what pleased himselfe. Whereby their follie is confuted, which would haue them neglect the care of God, onely to applie themselves to bee iudges of law among mē. As though God appointed gouernours in his name to decide controuersies, and omitted that which was of much weightier importance, that he himselfe should be worshipped according to the prescribed rule of his lawe. But a desire to innouate all thinges without punishment troubleth some men to this point, that they wish all reuengers of the breach of peace to be taken away. As for so much as pertaineth to the second table, *Jeremie* warneth kings, to do iudgement and righteousness, to deliuer the forceable oppressed from the hand of the false accuser, not to grieve *y* stranger and widow, not to do wrong, and not to shed innocent blood. To the same purpose maketh the exhortation which is read in the 12. Psalm, that they should render right to the poore and needy, acquite the poore and needie, deliuer the poore and needy from the hand of the oppressor. And *Moses* giueth charge to the Princes whom he had set in his steed: let them heare the cause of their brethren, and iudge betweene a man and his brother & a stranger, and not know faces in iudgement, let them heare as wel the litle as the great, and be not afraid of any man: because it is the iudgement of God. But I speake not of these things: that kings should not get to themselves multitudes of horses, nor cast their mindes to couetousnesse, not to be lifted vp aboue their brethren: that they may be continually busied in studying vpon the law of the Lorde all the dayes of their life: that Iudges swaue not to the one side, nor receiue giftes: because in declaring here the office of magistrates, my purpose is not so much to instruct the magistrates themselves, as to teach other what Magistrates bee, and to what ende they are set of God. Wee see therefore that they be ordeined, defenders and reuengers of innocence, modestie, honestie, and quietnesse, whose onely endeour should bee to provide for the common safety and peace of all men. Of which vertues *David* professeth *y* he wil be an examplar, when he shalbe aduanced to the royal seate: that is, that hee will not consent to any euill doinges, but abhorre wicked men, slanderers, and proude men, and get to himselfe from eche where honest and faithfull men. But sith they cannot performe this, vnlesse they defend good men from the wrongs of the euil, let them helpe the good with succour and defence, let them also be armed with power whereby they

may

Iud. 22. 25.

Ier. 22. 7.

Deut. 1. 16.  
Deut. 17. 16.

Psal. 103.



may feuerally suppress open euil doers and wicked men by whose lewdnes the common quiet is troubled or vexed. For we thoroughly find this by experience which *Salon* said, that cōmon weales consist of reward & punishment, & that when those be taken away, the whole discipline of cities faileth & is dissolued. For the care of equitie, & iustice waxeth cold in the minds of many vnlesse there be due honor readie for vertues: neither can the wilfulness of wicked men be restrained but by seueritie and chasticement of paines. And these two partes the prophet comprehendeth, when he biddeth kings and other gouernours to do iudgement and righteousness. Righteousnes is, to take into charge of tuition, to embrace, to defend, to reuenge, to deliuer the innocent. Iudgement is, to withstand the boldnes of wicked men, to repress their violence, to punish their offences.

To But here, as it seemeth, doth arise a high and hard question. If by the law of God all Christians are forbidden to kill, and the Prophet prophesieth of the holy mount of God, that is, the Church, that in it they shall not afflict nor hurt: how many magistrates be together both godly & blood shedders? But if we vnderstand, that the Magistrate in executing of punishments, doth nothing of himselfe, but executeth the verie selfe iudgements of God, wee shall be nothing combred with this doubt. The lawe of the Lorde forbiddeth to kill: least manslaughter should be vnpunished, the lawe maker him selfe giueth to the ministers the sworde in their hande, which they should drawe forth against all manslayers. To afflict and to hurt, is not the doing of the godly: but this is not to hurt, nor to afflict, by the Lordes commaundement to reuenge the afflictions of the godly. I would to God that this were alway present before our mindes, that nothing is here done by the rashnesse of man, but all things by the authoritie of God that commaundeth, which going before vs, we neuer swaue out of the right way. Vnlesse perhaps there be a bridle put vpon the righteousness of God, that it may not punish wicked doings. But if it be not lawfull to appoint any law to it, why shall we call against the ministers of it? They beare not the sworde in vayne, sayeth *Paul*: for they be the ministers of God to wrath, reuengers to euil doers.

Therefore if Princes & other rulers know that nothing shall be more acceptable to God than their obedience, let them applie this ministerie, if they desire to shewe their godlinesse, righteousness, & vncorruptnesse allowable to God. With this affection was *Moses* led, when knowing himselfe appointed by the power of the Lorde to bee the deliuerer of his people, hee layde his handes vpon the Aegyptian. Againce, when by slaying of three thousand men in one day, he tooke vengeance of the sacriledge of the people. *David* also when nye to the ende of his life he gaue commaundement to *Salomon* his sonne to slay *Isab* & *Semei*. Whereupon he also rehearseth this among the vertues of a king, to slay the wicked of the lande, that all workers of wickednes, may be driuen out of the city of God. To which purpose also pertaineth the praise that is giuen to *Salomon*, Thou hast loued righteousness and hast hated wickednesse. How doth that milde and gentle nature of *Moses* burne out into so great cruellie, that beings sprinkled and embred with the blood of his brethen, he runneth throughout the campe to newe slaughters: How doth *David*, a man of so great gentlenes in all his life, among his last breachi

*The vse of the  
Magistrates  
sword lawfull*  
Exo. 20. 13.  
Deut. 5. 17.  
Matt. 5. 21.  
Esa. 11. 9. and  
45. 25.

Rom. 13. 4.

Exod. 2. 12.  
A& 7. 28.  
Exo. 32. 27.  
1. King 2. 5.



Pro. 16. 12.  
 Prou. 20. 3.  
 Prou. 20. 26.

Prou. 25. 4.

Prou. 17. 15.

Prou. 17. 11.  
 Prou. 14. 24.

things make that bloodie testament, that his sonne should not bring ſhoare haire of *Ioaab* and *Semei* in peace to the graue: But they both when they executed the vengeance committed to them of God, ſo ſanctified with cruell dealing their handes which they had defiled with ſparing. It is an abomination with kings, ſaith *Solomon*, to doe iniquitie, becauſe his throne is ſtabliſhed in righteousneſſe. Againe, The king which ſitteth in the throne of iudgement ſpreadeth his eyes vpon euerie euill man. Againe, A wiſe king ſcattereth the wicked and turneth them vpon the wheele. Againe, Take away the drowſe from the ſiuer, and there ſhall come forth a veſſell to the melter: take away the wicked man from the ſight of the king, and his throne ſhalbe faſt ſet in righteousneſſe. Againe, he that iuſtifieth the wicked, and he that condemneth the righteous, both are abomination to the Lorde. Againe: A rebellious man purchaſeth euill to himſelfe, and a cruell meſſenger is ſent vnto him. Againe, who ſo ſayeth to the wicked man, thou art righteous, him peoples and nations do curſe. Now if their true righteousneſſe be, with drawen ſworde to purſue guiltie and wicked men: let them put vp their ſworde, and holde their handes pure from blood, while in the meane time deſperate men do range with murders and ſlaughters: then they ſhall make themſelues guiltie of moſt great wickedneſſe, ſo much leſſe ſhall they get thereby the praiſe of goodneſſe and righteousneſſe. Onele let there be no precise and cruell rigorousneſſe, and that iudgement ſeate which may worthily be called the rocke of accuſed men For I am not hee that either fauour extreme crueltie, or do thinke that righteous iudgemēt can be pronounced, but while clemencie the beſt and ſureſt counſeller of kings, as *Solomon* affirmeth, the preſeruer of the kings throne is aſſiſtent, which a certaine man in old time truly ſayd to be the principall giſt of Princes. Yet a magiſtrate muſt take heede to both, that he do neither with rigorousneſſe of minde, wound rather than heale, or by ſuperſtitious affectation of clemencie fall into a moſt cruell gentleneſſe, if with ſoft and looſe tenderneſſe he bee diſſolute to the deſtruction of many men. For this was in old time not without cauſe commonly ſpoken vnder the empire of *Nerua*, that it is in deede euil to liue vnder a prince vnder whome nothing is lawfull, but much worſe vnder whome all things are lawfull.

*The lawfullneſſe  
 of warres iuſtly  
 taken in hand.*

21 But ſith ſometime kings and peoples muſt of neceſſitie take ſworde in hande to execute ſuch publique vengeance, by this reaſon wee may alſo iudge that the warres are lawfull which are ſo taken in hand. For if there be power deliuered them, whereby they may maintaine quiet to their dominion; whereby they may keepe downe the ſeditious ſtirres of vnquiet men, wherby they may helpe the forceable oppreſſed, wherby they may puniſh euill doings: can they at fitter ſeaſons viter it, thā to ſuppreſſe his rage which troubleth both privately the reſt of euery man, and the common quiet of all men, which ſeditiouſly maketh vprores, which committeth violent oppreſſions and haynous euill doings? If they ought to bee preſeruers and defenders of the lawes, they muſt alſo ouerthrowe the enterpriſes of all them by whoſe wicked doing the diſcipline of lawes is corrupted. Yea if they worthily puniſh thoſe theeuſes whoſe iniuries haue extended onlie to a fewe: ſhall they ſuffer a whole countrey to bee without puniſhment vexed and waſted wiſh-

with robberies? For it maketh no difference whether he be a king or one of the basest of the commonaltie, that inuadeth an others country into which he hath no right, & spoileth it like an enemy: all are alike to be taken & punished for robbers. This therefore both naturall equitie, & the rule of dutie teacheth that Princes are armed not onlie to restraine priuate duties with iudiciall punishments, but also to defend with war the dominions committed to their charge, if at anie time they be enimilike assailed. And such was the holie ghost by manie testimonies of scripture declareth to be lawfull.

12 If it be objected against me, that in the newe Testament is neither witness nor example which teacheth that war is a thing lawfull for Christians: first I answer, that the same rule of making war which was in old time remaineth also at this day, and y<sup>e</sup> on the contrary side there is no cause that may debar magistrates from defending of their subiectes. Secondlie that an expresse declaration of these matters is not to be sought in the writings of the Apostles, where their purpose is not to frame a ciuill state, but to stablish the spirituall kingdome of Christ. Last of all I say that in them also is shewed by the way, that Christ hath by his coming changed nothing in this behalf. For if Christian doctrine (y<sup>e</sup> I may speak in *Augustines* own words) condemned al warres, this should rather haue bin said to souldiers when they asked counsell of saluation, that they should cast away their weapons, and vterly withdraw themselves from the warre. But it was said to them: strike no man do no man wrong, let your wages suffice you. Whome he taught y<sup>e</sup> their wages ought to suffice them, he did verily not forbid them to be warriors. But al magistrates ought here to take great heed, that they nothing at al follow their own desires: but rather, if they must punish, let them not be borne away with a headlong angriuenesse, let them not be violently carried with hatred, let them not broil with vnappeasable rigor, yea let them (as *Augustine* saith) pitty comon nature in him in whome they punish his priuate fault. Or if they must put on armor against the enemy, that is, the armed robber, let them not lightly seeke occasion thereof, nor take it being offered vnlesse they bee driuen to it by extreme necessitie. For if we ought to performe much more than that heathen man required, which would haue warre to seem a seeking of peace: trulie we ought first to attempt all things ere we ought to trie the matter by warre. Finallie in both kindes let them not suffer them selues to be caried with any priuate affection, but be led onely with common feeling. Otherwise they do verie ill abuse their power, which is giuen them, not for their own commoditie, but for others benefic and ministerie. Moreouer of the same rightfull rule of making warre hangeth the order both of garrisons, & leagues and other ciuill fortifications. Garrisons I cal those that are placed in townes to defend the borders of the countries: Leagues, which are made with Princes adioyning for this couenant y<sup>e</sup> if any trouble happen in their landes they may mutually help them, and ioyne their forces in comon together to suppress the common enemies of mankind: Ciuill fortifications, whose vse is in the arte of warre.

13 This also I will last of all adde, that tributes & taxes are the lawfull reuenues of princes, which they may chieflie emp<sup>loy</sup> to sustain y<sup>e</sup> comon charges of their office: which yet they may likewise vse to their priuate royaltie which

*Warre not forbidden Christians in the gospel.*

*August. epi 3. ad Marcel.*

*Luk. 3. 14.*

*Cicero of duties.*

*The lawfulnessse of tributes and Taxes vnder the dutie of Princes in that respect.*



Ezech. 48. 31.

Rom. 13. 6.

which is after a certain manner conioined with honor of the princely state that they beare. As we see that *Dauid, Ezechias, Josias, Josaphat*, and other holie kinges, and *Ioseph also* and *Daniel*, according to the state of the person that they did beare, were without offence of godlines sumptuous of the common charge, and wee read in *Ezechiel* y there was a verie large portion of land assigned to the kinges. Where although hee paint out the spirituall kingdome of Christ, yet he fetcheth the examplar of his similitude from the lawfull kingdome of men. But yet so that Princes againe on their behalves should remember, that their treasure chambers are not so much their owne priuate cofers, as the treasures of the whole people (for so *Paul* testifieth) which they may not without manifest wrong prodigally wast or spoyle: or rather that it is the verie blood, of the people, which not to spare, is moste cruell vnnaturalnesse: and let them thinke, that their impositions, and subsidies and other kindes of tributes, are nothing but the supportes of publike necessitie, wherewith to wearie the poore communalitie without cause, is tyrannicall extortion. These things do not encourage Princes to wastfull expence and riot, (as verily there is no neede to adde a firebrande to their lustes that are of themselves too much alreadie kindled) but sith it much behooueth that they shoulde with pure conscience before God be bould to do all that they are bould to do, least with wicked bouldnes they come into despising of God, they must be taught how much is lawfull for them. Neither is this doctrine superfluous for priuate men, that they should not rashly and stubbornly giue them selues leaue to grudge at any expenses of princes, although they exceede common and ciuill measure.

*A false and foolish opinion that a state can not bee well ordered by the common lawres of nations except the ciuill lawres of Moses be observed.*

14 Next to the magistrate in ciuil states are lawes, the most strong sinewes of common wealthes, or (as *Cicero* calleth them according to *Plato*) the soules, without which the Magistrate can not stande, as they againe without the Magistrate haue no liuelie force. Therefore nothing coulde be more truelie saide, than that the lawe is a dumbe Magistrate, and that the Magistrat is a liuing law. But whereas I promised to speak, with what lawes a Christian ciuill state ought to be ordered, there is no cause why any man should look for a long discourse of the best kind of lawes, which both should be infinite, and pertained not this present purpose and place: yet in a few wordes, and as it were by the way, I will touch what lawes it may vse godlily before God, and be rightlie gouerned by them among men. Which telle thing I had rather to haue vterly passed over with silence, if I did not vnderstand that many do herein perillously erre. For there be some that deny that a common weale is well ordered, which neglecting the ciuill lawes of *Moses* is gouerned by the common lawes of nations. Howe dangerous and troublesome this sentence is, let other men consider, it shall bee enough for me to haue shewed that it is false and foolish. That common diuision is to be kept, which diuiderh the whole lawe of God published into morall, ceremoniall, and iudiciall lawes: and all the partes are to be seuerally considered, that we may knowe what of them pertaineth to vs, & what not. Neither in the meane time let any man bee combred with this doubt, that iudicialls and ceremonials also pertayne to the morall lawes. For although the olde writers which haue taught this diuision, were not ignoraunt that these



these two latter partes had their vse about maners, yet because they might be changed and abrogate, the moralls remaining safe they did not call them moralls. They called that first part peculiarly by that name, without which can not stand the true holinesse of maners, and the vncchangeable rule of liuing rightlie.

15 Therefore the morall lawe (that I may first begin thereat) sith it is contained in two chiefe points, of which the one commaundeth simply to worship God with pure faith and godlinesse, and the other to imbrace men with vnfaigned loue, is the true and eternall rule of righteousness prescribed to the men of all ages & times that wil be willing to frame their life to the will of God. For this is his eternall and vncchangeable will, that he himselfe should be worshipped of vs al, & that we should mutually loue one another. The ceremoniall law was the schooling of the Iewes, wherewith it pleased the Lord to exercise the certaine childhood of that people, till that time of fulnes come, wherein he would to the full manifestly shew his wisdom to the earth, & deliuer the trueth of those things which then were shadowed with figures. The iudiciall law giuen to them for an order of ciuill state, gaue certaine rules of equitie and righteousness, by which they might behaue themselves harmlesly & quietly together. And as that exercise of ceremonies properly pertained in deed to the doctrine of godlines (namely which kept the Church of the Iewes in the worshippe and religion of God) yet it might be distinguished from godlines it selfe: so this form of iudicial orders (although it tended to no other end, but how the selfe same charitie might best be kept which is commaunded by the eternall lawe of God) yet had a certaine thing differing from the verie commandement of louing. As therefore the Ceremonies might be abrogate, godlinesse remaining safe and vndestroyed: so these iudiciall ordinances also being taken away, the perpetuall duties and commandementes of charitie may continue. If this bee true, verily there is libertie left to euery nation to make such lawes as they shall foresee to bee profitable for them: which yet must bee framed after the perpetuall rule of charitie, that they may in deede varie in forme, but haue the same reason. For I think that those barbarous and sauage lawes, as were those that gaue honor to theeues, that allowed common copulations, & other both much more filthie and more against reason, are not to be taken for lawes: forasmuch as they are not onelie against all righteousness, but also against natural gentlenes & kindnesse of men.

16 This which I haue said shall be plain, if in all lawes we behold these two things as wee ought, the making and the equitie of the lawe, vpon the reason whereof the making it selfe is founded and staith. Equitie, because it is naturall, can be but one of all lawes: and therefore one lawe, according to the kinde of matter, ought to be the propounded end to all lawes. As for making of Lawes, because they haue certaine circumstances vpon which they partly hang, if so that they tend all together to one marke of equitie, though they be diuers it maketh no matter. Now sith it is certaine that the law of God which we call morall is nothing else but a testimonie of the naturall law, and of that conscience which is engrauen of God in the minde of men, the whole rule of this equitie wherof wee nowe speake is set forth therein,

*Men of all ages  
bound to the  
morall lawe of  
Mose, the cere-  
moniall giuen for  
a time, iudiciall  
instituted of God  
for them not for  
all men to be go-  
uerned by.*  
Gal 4.4.

*The diuersitie of  
lawes, & the ne-  
cessitie that they  
should bee diuers,  
as times & places  
& occasions differ.*

Exod. 22. 1.

Deut. 19. 18.

therein. Therefore it alone also must be both the marke and rule and ende of all lawes. Whatsoeuer laws shalbe framed after that rule, directed to that marke, and limited in that end, there is no cause why wee should disallowe them, howsoeuer they otherwise differ from the Iewish lawe or one from another. The lawe of God forbiddeth to steale. What paine was appointed for thefts in the ciuile state of the Iewes, is to be seene in Exodus. The most auncient lawes of other nations punished theft with recompence of double: the lawes that followed afterward, made difference betweene manifest theft and not manifest. Some proceeded to banishment, some to whipping, some at last to the punishment of death. False witness was among Iewes punished with recompence of egall paine, in some places only with greate shame, in some places with hanging, in other some with the Crosse. Manslaughter all lawes vniuersallie doe reuenge with bloude, yet with diuerse kindes of death. Against adulterers in some places were ordeined seuerer paines, in some places lighter. Yet we see how with such diuersitie all tende to the same ende. For with one mouth they altogether pronounce punishment against all the offences which haue bin condemned by the eternal law of God, as manslaughters, thefts, adulterie, false witnessings: but in the manner of punishment they agree not. Neither is the same needfull, nor yet expedient. There is some countrie, which vnlesse it shewe rigour with horrible examples against manslaughterers, shoulde immediatly bee destroyed with murders and robberies. There is some time that requireth the sharpnesse of paines to be encreased. If there arise any trouble in a common weale, the euils that are wont to grow thereof must be amended with newe ordinances. In time of warre all humanitie woulde in the noyse of armour fall away, vnlesse there were cast into men an vnwonted feare of punishments. In barrennesse, in pestilence, vnlesse greater seueritie be vsed, all thinges will come to ruine. Some nation is more bent to some certaine vice, vnlesse it be most sharplie suppressed. Howe malicious and enuious shall he bee against the publike profite, that shall be offended with such diuersitie which is most fit to holde fast the obseruing of the lawe of God? For, that which some say, that the Lawe of God giuen by Moses is dishonoured, when it beeing abrogate, newe are preferred aboue it, is moste vaine. For neither are other preferred aboue it, when they are more allowed, nor in simple comparison, but in respect of the estate of the times, place, and nation: neither is that abrogate which was neuer made for vs. For the Lord gaue not that law by the hand of Moses, which should be published into all nations, & flourish euerie where: but when hee had receiued the nation of the Iewes into his faith, defence, and protection, hee willed to bee a lawmaker peculiarlie to them, and like a wise lawmaker, he had in making of his lawes a certain singular consideration of them.

*What profite  
Christians receiue  
by lawes iudicial  
orders & magi-  
strates.*

17 Now remaineth that we consider that which we haue set in the last place, what profite of lawes, iudicial orders, and magistrates, commeth to the common fellowship of Christians. Wherewith also is coupled another question, how much priuate men ought to yeeld to magistrates, & how far their obedience ought to proceede. Many thought the office of Magistrate to bee superfluous among Christians, because forsooth they cannot godlyly craue



crave their ayde, namely sith they are forbidden to reuenge, to sue in the law, and to haue any controuerſie. But whereas *Paul* contrariwise plainly testiſieth, that he is the minister of God to vs for good: wee thereby vnderstand, that he is so ordeined of God, that we being defended by his hande & succours against the maliciouſnes and iniuries of mischieuous men, may liue a quiet & assured life. If he be in vain given vs of the Lord for defence, vnlesse it be lawfull for vs to vse such benefite: it sufficiently appeareth that he may also without vngodlines be called vpon & sued vnto. But here I must haue to do with two kindes of men. For there be many men that boile with so great rage of quarelling at the law, that they neuer haue quiet with them selues vnlesse they haue strife with other. And their controuerſies they exercise with deadly sharpnesse of hatred, and with mad greedines to reuenge & hurt, & do pursue them with vnappeasable stiffenesse euen to the very destruction of their aduersarie. In the meane time, that they may not bee thought to doe any thing but rightfully, they defend such peruerſnes with, colour of law. But though it be graunted thee to go to law with thy brother, yet thou maiſt not by and by hate him, nor bee caried against him with furious desire to hurt him, nor stubbornly to pursue him.

18 Let this therefore be said to such men, that the vse of lawes is lawefull, if a man do rightly vse it. And that the right vse both for the pleintife to sue, & for the defendaunt to defend, as if the defendant being summoned do appeare at an appointed day, & doth with such exception as he can, defend his cause without bitternesse, but onely with this affection to defende that which is his owne by law: and if the pleintife being vnworthily oppressed either in his person or his goods, do resort to the defence of the magistrate, make his complaint, and require that which is equirie and conscience, but farre from all greedy will to hurt or reuenge, farre from sharpenesse and hatred, farre from burning heare of contention, but rather ready to yeeld of his owne and to suffer any thing, than to be caried with an enemilike mind against his aduersarie. Contrariwise when being filled with malice of mind, corrupted with enuie, kindled with wrath, breathing out reuenge, or finally so enflamed with the heate of the contention, they giue ouer any parte of charitie, the whole proceedinge euen of a most iust cause can not but be wicked. For this ought to be a determined principle to all Christians, that a controuerſie though it be neuer so righteous, can neuer be rightly pursued of any man, vnlesse hee beare as good will and loue to his aduersarie, as if the matter which is in the controuerſie were already concluded and ended by composition. Some man will heere peraduenture say, that such moderation is so neuer used in going to law, that it should be like a miracle if any such were founde I graunt in deede, as the manners of these times bee, that there is seldome sene an example of a good contender in law, yet the thing it selfe being defiled with addition of no euill, ceaseth not to be good and pure. But when wee heare that the helpe of the Magistrate is a holic gift of God: we must so much the more diligently take heede, that it be not defiled by our fault.

19 As for them that precisely condemn all contendings at law, let the vnderstand that they do therewithall despise the holy ordinance of God, and a

Rom. 13. 4.

*A rule according  
whereunto both  
pleintifes and de-  
fendants may  
use the help of the  
magistrate in a  
question of their  
right well and  
lawfully.*

*All contending  
at lawe is not pro-  
cessie to be con-  
sidered.*



Act. 22. 1. & 24.  
12. & 25. 10.

Numb. 19. 18  
Math. 5. 19.  
Deut. 32. 35.  
Rom. 12. 19.

Rom. 13. 4.

*The patience which Christians are enjoined to use is moles but shes they may also use the magistrate against the iniuries of unjust men.*  
Math. 5. 39.

gift of that kinde of giftes which may bee cleane to the cleane: vnlesse peraduenture they will accuse *Paul* of wicked doing, which did both put away from him selfe the slander of his accusers with declaring also their deceit and maliciousnesse, and in iudgement claimed for himselfe the prerogative of the citie of *Rome*, and when neede was he appealed from an vnrighteous gouernour to the Emperours iudgement seate. Neither withstandeth it, y all Christians are forbidden to desire reuenge, which we also do driue farre away from Christian iudgement seates. For, if the contention bee about a common case, he goeth not the right way that doth not with innocent simplicitie, commit his cause to the iudge as to a common defender, thinking nothing lesse than to render mutuall recompence of euill, which is the affliction of reuenge: or if any matter of life and death, or any great criminal action be commenced, wee require that the accuser bee such a one, as cometh in to the court being taken with no boiling heat of reuenge, and touched with no displeasure of priuate iniurie, but onelie hauing in minde to withstand the enterprises of a mischeeuous man, that they may not hurt the common weale. But if thou take away a reuenging minde, there is no offence done against that commaundement whereby reuenge is forbidden to Christians. But they are not onelie forbidden to desire reuenge, but they are also commaunded to waite for the hande of the Lorde, which promisseth that he wil be a present reuenger for the oppressed & afflicted: but they doe preuent all reuenge of the heauenly defender, which require helpe at the magistrates hand either for themselves or other. Not so. For wee must thinke that the Magistrates reuenge is not the reuenge of man but of God, which (as *Paul* saith) he extendeth and exerciseth by the ministerie of man for our good.

20 And no more do we disagree with the wordes of Christ, by which he forbiddeth to resist euill, and commaundeth to turne the right cheeke to him that hath giuen a blowe on the left, and to suffer him to take away thy cloke that taketh away thy coate. He willet in deede there that the minds of his shoulde so much abhorre from desire of recompensing like for like, that they should sooner suffer double iniury to be done to themselves, than desire to reacquite it: from which patience neither do we also lead them away. For Christians truly ought to bee a kinde of men made to beare reproches and iniuries, open to the malice, deceits, and mockeages of naughty men: and not that onelie but also they must be bearers of all these euilles, that is to say so framed with al their heartes, that hauing receiued one displeasure they make themselves ready for another, promising to themselves, nothing in their whole life but y bearing of a continual crosse. In the meane time also they must doe good to them that do the wrong, and wish well to those that curse them, and (which is their onely victorie) strue to ouercome euill with good. Being so minded they will not seeke eye for eye tooth for tooth, as the Pharisees taught their disciples to desire reuenge, but (as we are taught of Christe) they will so suffer their body to be mangled, and their goods to be maliciously taken from them, that they will forgive, and of their own accord pardon those euils so soon as they are done to them. Yet this euennesse and moderation of mindes shall not withstande,

but

but that the friendship toward their enemies remaining safe, they may vse ſ help of the magistrate to the preſeruing of their goods, or for zeale of publicke commoditie may ſue a gilty and peſtilent man to be puniſhed, whome they know that he can not bee amended but by death. For *Auguſtine* truly expoundeth that all theſe commaundements tend to this end, that a righteous and godly man ſhould be ready to beare patiently the malice of them whom he ſeeketh to haue made good men, that rather ſ number of ſ good may encrease, not that he ſhould with like malice adde himſelfe alſo to the number of the euill: then, that they more pertain to the preparation of the heart, which is inwardly, than to the worke which is done openly: that in ſecrete may be kept patience of minde with good will, but openly that may be done which we ſee may bee profitable to them to whome wee ought to beare good will.

Epist. 5. ad  
Marcel.

21 But this which is wont to be objected, that contendings in lawe are altogether condemned of *Paul*, is alſo falſe: It may eaſily bee perceived by his wordes, that there was an innumerable rage of ſtriving at lawe in the Church of the Corinthians: ſo farre forth that they did make the Goſpell of Chriſt and the whole religion which they profeſſed, open to the cauillations & euill ſpeaking of the wicked. This is the firſt thing that *Paul* blameth in them, that by their intemperance of contentions they brought the goſpel in ſlander among the vnbeleeuers. And then this point alſo, that in ſuch ſort they ſtried among themſelues brethren with brethren. For they were ſo farre from bearing of wrongs, that they greedily gaped one for an others goods, prouoked one another, & being vnprouoked did hurt. Therefore hee inuicigheth againſt that rage of contendings, and not ſimply againſt all controuerſies. But he pronounceth that it is a fault or a weakeneſſe, that they did not rather ſuffer loſſe of their goods than to trauel euen to contentions for the preſeruing of them: namely when they were ſo eaſily moued with euerie damage, and for moſt ſmall cauſes did runne to the court of lawe and to controuerſies, he ſaith that this is a prooſe that they were of a mind too readie to anger & not well framed to patience. Chriſtians verily ought to do this, that they had alway rather to yeelde of their owne right than to go to law, from whence they cā ſcarcelly get out again but with a mind too much moued and kindled to hatred of their brother. But when a man ſeeth that without loſſe of charitie he may defend his owne, the loſſe whereof ſhoulde be a ſore hindrance vnto him: if he do ſo he offendeth nothing againſt this ſaying of *Paul* Finallie (as wee haue taught in the beginning) charitie ſhall giue euerie man beſt counſell, without which whatſoeuer controuerſies are taken in hande, and beyond which whatſoeuer doe proceede, wee holde it out of controuerſie that they be vniuſt and wicked.

All contendings  
at lawe not con-  
demned by the  
Apoſtle.  
1. Cor. 6. 6.

22 The firſt dutie of ſubiects toward their magiſtrates is, to thinke moſt honourable of their office, namely which they acknowledge to be a iuriſdiction committed of God, and therefore to eſteeme them and reuerence them as the miniſters & deputies of God. For a man may finde ſome, which yeelde themſelues verie obedient to their magiſtrates, and would not that there were not ſome whom they ſhould obey, becauſe they ſo know it to be expedient for the common benefite: but the magiſtrates themſelues they

The reuerend eſti-  
mation which  
ſubiects ought to  
haue of their ma-  
giſtrates.



1. Pet. 2. 17.  
Prou. 24. 21.

Rom. 13. 5.

*The obedience  
which we owe  
vnto magistrates  
in our outwarde  
actions.*

Rom. 13. 1.  
Tit. 3. 1.

2 Pet. 3. 13.

1. Tim. 2. 1.

thinke no otherwise than of certaine necessarie euils. But *Peter* requireth somewhat more of vs, when he commaundeth that the king be honored, & *Salomon*, when he commaundeth God and the king to be feared For *Peter* vnder the word of honoring containeth a syncre and wel deeming estimation: and *Salomon* ioyning the king with God, sheweth that he is full of a certaine holy reuerence & dignitie. This is also a notable commendation in *Paul*, that we obey not only for wrath but for conscience. Whereby he meaneth that subiects ought to be led not onelie with feare of princes & rulers to bee holden in their subiection (as they are wont to yeelde to their armed enimie, which see that vengeance shall readily be taken vpon them if they resist) but because the obediences that are shewed to them are shewed to God himselfe, forasmuch as their power is of God. I speake not of the men, as if the visor of dignitie did couer foolishnesse, or sluggishnesse, or cruelties, or wicked manners and full of mischieuous doing: but I say that the decree it selfe is worthie of honour & reuerence: that whosoeuer bee rulers may be esteemed with vs, & haue reuerence, in respect of their being rulers.

23 Of this then also followeth another thing: that with minds bent to the honoring of them, they declare their obedience in profe to them: whether it be to obey their proclamations, or to pay tribute, or to take in hand publike offices and charges that serue for common defence, or to do any other of their commandements. Let euery soule (saith *Paul*) bee subiect to the higher powers. For he that resisteth the power, resisteth the ordinance of God. The same *Paul* writeth to *Titus*: Waine them that they be subiect to rulers and powers, that they obey the Magistrates, y they be ready to euery good worke. And *Peter* saith, Bee ye subiect to euerie humaine creature (or rather as I translate it, Ordinance) for the Lordes sake, either to the king as moste excellent, or to the rulers that are sent by him, to the punishment in deede of euill doers, but to the praise of well doers. Moreouer y they should testify that they do not faine subiection, but are sincerely and heartily subiect, *Paul* addeth that they should commend to God the safety and prosperitie of them vnder whom they liue. I exhort (saith he) that there bee made prayers: beseechings, intercessions, thankesgiuinges for all men, for kinges and for al that be set in superioritie, that we may liue a peaceable and quiet life with all godlinesse and honestie. Neither let any man here deceiue him selfe. For sith the Magistrate can not be resisted, but that GOD himselfe must also bee resisted: although it may bee thought that an vnarmed magistrate may freelie be despised, yet God is armed which wil strongly take vengeance on the despising of himselfe. Moreouer vnder this obedience I conteinie moderation, which private men ought to binde themselues to keepe in cases touching the publike state, that they do not of their owne head entermedle in publike busineses, or rashly breake into the office of the Magistrate, and enterprise nothing publicly. If any thing shall in a publike ordinance be behoue full to bee amended, let not themselues raise vprores, nor put their handes to the doing of it, which they all ought to haue fast bounde in this behalfe: but lette them commit it to the iudgement of the magistrate, whose hande alone is herein at libertie. I meane, that they presume to doe nothing vncommanded. For when the commandement of the ruler



ruler is adioyned, then are they also furnished with publike authoritie. For as they are wont to call the counsellors of a king, his eares and eyes: so not vn-  
fity a man may call them the handes of the prince, whom by his com-  
mandement he setteth in authoritie for the doing of things.

24 Now forasmuch as we haue hitherto described a magistrate such as  
is indeede the same that he is called, namely the father of the countrey, and  
(as the poet calleth him) the pastor of the people, the keeper of peace, the  
protector of righteousness, the reuenger of innocence: he is worthily to be  
iudged a mad man, that alloweth not such a gouernment. But whereas this  
is in a manner the experience of all ages, that of princes some being careless  
of all things to the foreseeing whereof they ought to haue bene heedfully  
bent, do without all care slothfully wallowe in delites: other some addicted  
to their gaine, doe set out to sale all lawes, priuileges, iudgements, and  
grauntes: other some spoile the poore communaltie of monie which they  
may after waste vpon mad prodigall expending: other some exercise meere  
robberies, in pilling of houses, defiling of virgins and matrones, murdering  
of innocents: many cannot be perswaded that such should bee acknowl-  
edged for princes, whose authoritie they ought to obey so far as they may. For  
in so great hainous vnworthinesse among doings so much contrarie to the  
duetic not onely for a magistrate, but also of a man, they beholde no forme  
of the image of God which ought to shine in a magistrate: when they see  
no token of that minister of God, which was giuen for praise to the good &  
for vengeance to the euill: so neither doe they also acknowledge such a go-  
uernour, whose dignitie and authoritie the scripture commendeth vnto vs.  
And truely this feeling of affection hath alway bene naturally plaied in the  
minds of men, no lesse to hate and abhorre tyrants, than to loue and honour  
lawfull kings.

25 But if wee looke to the worde of God, it will lead vs further, that wee  
be subiect not only to the gouernment of those princes which execute their  
office towards vs well and with such faithfulness as they ought, but also  
of all them, which by what meane soeuer it be, haue the dominion in pos-  
session although they performe nothing lesse than that which pertaineth to  
the duetic of princes. For though the Lord testifieth that the magistrate is  
a speciall great gift of his liberalitie for preserving of the safetie of men, and  
appointeth to magistrates themselues their bounds: yet he doth therewith-  
all declare, that of what sort soeuer they bee, they haue not their authoritie  
but from him: that those in deede, which rule for benefite of the common  
weale, are true examplars and paternes of his bountifullnesse: that they that  
rule vniustly and wilfully, are raised vp by him to punish the wickednes  
of the people: that all egally haue that maiestie wherewith hee hath fur-  
nished a lawfull power. I will proceede no further, till I haue added some cer-  
taine testimonies of that point. Yet we neede not much to labor to proue  
that a wicked king is the wrath of God vpon the earth, forasmuch as I thinke  
that no man will say the contrarie, and otherwise there should bee no more  
said of a king than of a commo robber that violently taketh away thy goods,  
and of an adulterer that defileth thy bed, of a murderer that seeketh to  
kill thee, whereas the scripture reckoneth all such calamities among the

*The euill dealings  
of magistrates the  
cause why men  
thinke they may  
withdraw both  
reuerence and obe-  
dience from them.*

*Subiectiō due  
from vs euen to  
those magistrates  
who towards  
vs neglect their  
duty and abuse  
their authority.*

Iob. 34. 30.  
Osee. 12. 11.  
Esa. 34. 4. & 10. 5.  
Deut. 28. 29.

curſes of God. But let vs rather tarie vpon prouing that which doeth not ſo eaſily ſettle in the mindes of men: that in a moſt naughtie man, & moſt vnworthie of all honour if ſo that he haue the publique power in poſſeſſion, remaineth that noble and diuine power which the Lord hath by his word giuen to the miniſters of his righteouſnes and iudgement, and therefore that he ought of his ſubiects to bee had in as great reuerence and eſtimation, ſo much as pertaineth to publique obedience, as they woulde haue the beſt King if he were giuen them.

The providence of  
God in diſpoſing  
kingdomes and v-  
ſing the ſeruice of  
wicked kings.  
Dan. 2. 21.

26 Firſt I woulde haue the readers to perceiue & diligently marke that providence and ſingular doings of God, which is in the Scripture not without cauſe ſo oft rehearſed vnto vs, in diſtributing of kingdomes and making Kinges whome it pleaſeth him. In *Daniell*, it is ſaide: The Lorde changeth times and courſes of times, he caſteth away and maketh kings. Againe: That y<sup>e</sup> liuing may know y<sup>e</sup> the Higheſt is mightie in the kingdom of me, & he ſhal giue it to who he wil. With which maner of ſentences whereas y<sup>e</sup> whole Scripture aboundeth, yet y<sup>e</sup> ſame prophecie of *Daniell* ſpecially ſwarmeth ful. Now what maner of king was *Nabuchadonezar*, he that conquered *Hieruſalem*, it is ſufficiently known, namely a ſtrong inuader and deſtroyer of other. Yet in *Ezechiel* the Lorde affirmeth that he gaue him the lande of *Egypte* for the ſeruice that hee had done to him in waſting it. And *Daniel* ſaid to him. Thou king art the king of kings, to who the king of heauens hath giue a mightie, and ſtrong, and glorious kingdom: to thee, I ſay, hee hath giuen it, and all the landes where dwell the children of men, the beaſts of the wood and fowles of the aire: hee hath deliuered them into thy hande, and hath made thee to beare rule ouer them. Againe hee ſaide to his ſonne *Belſazar*: the higheſt God hath giuen to *Nabuchadonezar* thy Father kingdom and royaltie, honour and glorie: and by reaſon of the royaltie that he gaue him, all peoples, tribes, and languages were trembling and fearefull at his ſighte. When we heare that a king is ordeined of God, let vs thereof call to remembrance thoſe heauenly warnings concerning the honor and fearing of a king: then we ſhall not doubt to accompte, a moſt wicked tyraunt in the ſame place wherein the Lorde hath vouchſaued to ſet him. *Samuell* when he gaue warning to the people of *Iſrael*, what manner of thinges they ſhoulde ſuffer at the handes of their kinges, ſaide: This ſhalbe the right of the king that ſhal reigne ouer you: he ſhal take your ſonnes and put them to his chariot, to make them his horſemen, and to plowe his land, and reape his crop, and to make inſtruments of warre. He ſhal take your daughters, that they may be his dreſſers of ointmentes, his cookes and bakers. Your lands, your vineyardes, and your beſt Oliue plantes hee ſhall take away and giue to his bonde ſeruauntes. Hee ſhall take tithes of your ſeedes and vineyardes, and ſhall giue them to his eunuches and bonde ſeruauntes. Hee ſhall take away your bonde men, your bonde women and your aſſes, and ſet them to his worke. Yea and hee ſhall take tithes of your flockes, and ye ſhal be his bonde ſeruauntes. Verily kinges ſhoulde not haue done this of right, whome the lawe did verie wel inſtruct to al continence: but it was called a right ouer the people which it behoued them of neceſſitie to obey, and they might not reſiſt it: as if *Samuell* had ſaide. The wilfulneſſe of kinges ſhall runne to ſuch

Ezec. 29. 19.

Dan. 2. 37.

Dan. 5. 18.

1. Sam. 8. 12



such licentiousnesse, which it shall not be your parte to resist, to whome this onely thing shalbe left, to obey their commandements and hearken to their worde.

27 But cheiesly there is in *Jeremie* a notable place and worthy to be remembred, which although it be somewhat long, yet I will be content to rehearse, because it most plainly determineth this whole questiō. I haue made the earth and men, sayth the Lord, and the liuing creatures that are on the ouerface of the earth in my great strength and stretched out arme, and I will deliuer it to him whome it pleaseth in mine eyes. And now therefore I haue giuen all these landes into the handes of *Nabuchadnezzar* my seruauit, and all nations and great kinges shall serue him, til the time shal come of that land. And it shalbe as a nation and a kingdome that hath not serued the king of *Babel*, I will visit that nation in sworde, famine, and pestilence. Wherefore serue ye the king of *Babell* and liue. We see with howe greate obedience the Lorde willed that cruell and proude tyrant to be honored, for no other reason but because he possessed the kingdome. And the same was by the heauenly decree, that he was sette in the throne of the kingdome, and taken vp into kingly maiestie, which it was vnlawefull to violare. If wee haue this continually before our mindes and eyes, that euen the worst kinges are ordeined by the same decree by which the authoritie of kinges is stablished thesē seditious thoughtes shall neuer come into our minde, that a king is to be handled according to his desertings, & that it is not meet that we should shewe our selues subiects to him that doth not on his behalfe shew himselfe a king to vs.

28 In vaine shall any man obiect that this was a peculiar commaundement to the Israelitis. For it is to be noted with what reason the Lord confirmeth it. I haue giuen (sayth he) the kingdome to *Nabuchadnezzar*, Wherefore serue ye him and liue. To whome soeuer therefore it shall bee certayne that the kingdome is giuen, let vs not dout that he is to be obeyed. And so soone as the Lord aduanceth any man to the royall estate, hee therein declareth his will to vs that he will haue him reigne. For thereof are generall testimonies of the Scripture. *Salomon* in the xxviii. Chapter, Many Princes are because of the wickednesse of the people. Againē *Iob* in the xii. chap. He taketh away subiection from kinges, and girdeth them again with the girdle. But this being cōfessed, there remaineth nothing but that we must serue and liue. There is also in *Jeremie* the Prophete an other commaundement of the Lorde wherein he commaunded his people to seeke the peace of *Babylon*, whither they had beē ledde away captiue, and to pray to him for it, because in the peace of it should be their peace. Beholde the Israelites being spoiled of al their goods, plucked out of their houses, led away into exile, and cast into miserable bondage, are commaunded to pray for the safetie of the Conqueror: not as in other places we are commaunded to pray for our persecutors: but that the kingdome may be preserued to himselfe and quiet, that they themselues may also liue prosperously vnder him. So *David* being already appointed king by the ordinance of God, and annoynted with his holy oyle, whē he was without any his deserting vnworthily persecuted of *Sauy*, yet the head of him that layed waite for his life, he esteemed holy

The Jewes commaunded of God to yelde honour vnto a proude and cruell king.  
Ier. 27. 5.

The reasons why the people of Israel were commaunded to honour euell kinges, do as effectually bind vs to the like duty.

Prou. 28. 2.  
Iob. 12. 18.

Iere. 29. 7.



# Cap. 20. Of the outward meanes

which the Lorde hath followed with the honour of kingdome. Farre bee it fromme (saide he) that I should before the Lorde doe this thing to my Lord the annointed of the Lord, that I should lay my hand vpon him, because he is the annointed of the Lord. Again, My soule hath spared thee, and I haue saide, I will not lay my hand vpon my Lorde, because hee is the annointed of the Lord. Again, Who shall lay his hand vpon the annointed of the Lord and shall bee innocent? So sure as the Lord liueth, vnlesse the Lorde strike him, or his day be come that he die, or he goe downe into battell, farre be it from me that I should lay my hand vpon the annointed of the Lord.

29 Finally wee owe this affection of reuerence yea and deuotion to all our rulers, of what sort soeuer they be, which I do therefore the oftener re- peate, that we may learne not to search what the men themselues bee, but take this for sufficient, that by the will of the Lorde they beare that perso- nage in which the Lord himselfe hath imprinted and ingraued an inuola- ble maiestie. But (thou wilt say) Rulers owe mutuall duties to their subiectes. That I haue already confessed. But if thou thereupon con- clude, that obediences are to be rendred to none but to iust gouernors, thou art a foolish reasoner. For, husbandes also are bounde to their wiues and parentes to their children with mutuall duties. Let parentes and husbands depart from their dutie: let parentes shewe themselves so hard and vnplea- sable to their children, whom they are forbidden to prouoke to anger, that with their peeuishnes they do vnmeasurable wearie them: let the husbands most despitefully vse their wiues, whome they are commaunded to loue, and to spare them as weake vessel: shall yet therefore either child: en be lesse o- bedient to their parents or wiues to their husbands? But they are subiect both to euill parentes and husbands and such as doe not their dutie. Yea, where as all ought rather to endeuer themselves not to looke behind them to the bagge hanging at their backe, that is, not to enquire one of anothers du- ties, but euery man set before him that which is his owne dutie: this ought chiefly, to haue place among those that are vnder the power of other. Where- fore: if we be vnmereifully tormented of a cruell prince, if we be rauenously spoiled of a couetous or riotous Prince, if we be neglected of a slothful prince, finally if wee be vexed for godlines sake of a wicked and vngodly Princes: let vs first call to minde the remembrance of our sinnes, which vndoubted- ly are chastised with such scourges of the Lord. Thereby, humilitie shall bri- dle our impatience. Let vs then also call to minde this thought, that it per- teineth not to vs to remedie such euils: but this onely is lesse for vs, that wee craue the helpe of the Lorde in whose hande are the heartes of kinges, and the bowings of kingdoms. He is the God that shall stande in the assemblie of gods, and shall in the midst iudge the gods, from whose face all kinges shall fall, and be broken, and all the iudges of the earth that shall haue not kissed his annointed, that haue written vniust lawes to oppresse the poore in iudgement, and do violence to the cause of the humble, to make widowes pray, and robbe the fatherlesse.

30 And here both his maruellous goodnes, and power, and providence sheweth it selfe: for sometime of his seruants he raiseth vp open reuengers, & furnisheth them with his commandement, to take vengeance of their vniust

1. Sam. 24. 7.

1. Sam. 26. 9.

*If princes breake  
their duties, wee  
may not therefore  
transgresse ours.*

Ephe. 6. 1.  
Ephe. 5. 26.  
1. Pet. 3. 7.

Dan. 9. 7.

Prou. 21. 1.

Psal. 82. 1  
Psal. 2. 10.  
Esa. 10. 1.

*The providens  
care of God to de-  
liuer his people  
from their rulers  
tyrannie.*

gouernment, and to deliuer his people many wayes oppressed out of miserable distresses. Sometime he directeth to the same ende the rage of men that contend and goe about an other thing. So he deliuered the people of Israell out of the tyrannie of *Pharao* by *Moses*: and out of the violence of *Chusam* king of *Syria*, by *Othoniel*: and out of other thraldomes, by other kings or Iudges. So he ramed the pride of *Tyrus*, by the Egyptians: the insolence of the Egyptians, by the Assyrians: the fiercenes of the Assyrians, by the Chaldees: the boldnes of *Babylon*, by the Medians, and by the Persians when *Cyrus* had subdued the Medians. And the vnthankfulnes of the kings of Iuda and Israell, and their wicked obstinacie towarde his so many benefits, he did beat down and bring to distresse sometime by the Assyrians, sometime by the Babylonians, albeit not al after one manner. For the first sort of me when they were by the lawful calling of God sent to doe such actes: in taking armour against kings, they did not violate that maiestie which is planted in kings by the ordinance of God: but being armed from heauē they subdued the lesser power with the greater: like as it is lawful for kings to punish their Lords vnder them. But these latter sort, although they were directed by the hande of God whither it pleased him, and they vnwittingly did his worke, yet purposed in their minde nothing but mischeefe.

31 But howsoeuer the verie doings of men be iudged, yet the Lord did as well execute his worke by them, when he did breake the bloodie scepters of proude kings, and ouerthrew their intolerable gouernmentes. Let Princes heare and be afraide. But we in the meane time must take great heede, that we do not despise or offende that authoritie of Magistrates full of reuerende maiestie, which God hath stablished with most weightie decrees, although it remaine with most vnworthe men, and which do with their wickednesse, so much as in them is, defile it. For though the correcting of vnbri dled gouernment be the reuengement of the Lord, let vs not by & by thinke that it is committed to vs, to whome there is giuen no other commaundement but to obey and suffer. I speake alway of priuate men. For if there be at this time any Magistrates for the behalfe of the people, (such as in olde timewere the Ephors; that were set against the kings of *Lacedemonia*, or the Tribunes of the people, against the Romane Consuls; or the Demarchi, against the Senate of Athens; and the same power also which peraduenture, as things are now, the three estates haue in euerie realme, when they hold their principall assemblies) I doe so not forbid them according to their office to withstande the outraging licentiousnesse of kings: that I affirme that if they winke at kings wilfully raging ouer and treading downe the poore communaltie, their dissembling is not without wicked breache of faith, because they deceitfully betray the libertie of the people, whereof they know themselues to be appointed protectors by the ordinance of God.

32 But in that obedience which we haue determined to bee due to the authorities of Gouernors, this is alway to be excepted, yea chiefly to bee obserued, that it doe not leade vs away from obeying of him, to whose will the desires of all kings ought to be subiect, to whose decrees all their com-

Exod. 3.7.  
Iud. 3.9. &c

*The reuenge of  
unbridled gouern-  
ment belongeth  
not to priuate  
men.*

Parliaments.

*The duty which  
we owe vnto  
kings must not  
lead vs from our  
obedience to the  
king of kings.*



Dan. 6. 22.

Ofec. 5. 13.  
1. King 12. 30.

AA. 5. 23.

1 Cor. 7. 13.

maundements ought to yelde, to whose maiestic their maces ought to bee submitted. And truly howe vnorderly were it, for the satisfying of men to runne into his displeasure for whom men themselues are obeyed? The Lord therefore is the king of kinges, who when he hath opened his holy mouth, is to be heard alone for altogether and aboue all: next to him wee bee subiect to those men that are set ouer vs: but no otherwise than in him. If they commaunde any thing against him, let it haue no place and let no accompt be made of it: neither let vs herein any thing stay vpō al that dignitie wherewith ſ Magistrates excel, to which there is no wrong done, whē it is brought into order of subiection in comparifon of that singular and truly foueraigne power of God. After this reaso *Daniell* denieth that he had any thing offended against the king, when he obeyed not his wicked proclamation: because the king had passed his boundes, and had not onely beene a wrong doer to men, but in lifting vp his horns against God he had taken away power from himsefe. On the other side the *Israelites* are condemned because they were too much obedient to the wicked commaundement of the king. For when *Ierobeam* had made golden calues, they forsaking the Temple of God, did for his pleasure turne to newe superstitions. With like lightnesse their posteritie inclined theselues to the ordinances of their kings. With this the Prophet sharply reprocheth them, that they embraced the commaundements of the king: so farre is it of, that the pretence of humilitie may deserue praise wherewith the flatterers of the court doe couer themselves and deceiue the simple, while they say that it is not lawfull for them to refuse any thing that is commaunded them of their Princes: as though God had resigned his right to mortall men, giuing them the rule of mankind: or as though the earthly power were minished, when it is made subiect to the author of it, before whom euen the heauenly powers doe humble tremble for feare. I know how great and howe present perill hangeth ouer this constancie, because kings do most displeasantly suffer themselues to be despised, whose displeasure (saith *Salomon*) is the messenger of death. But sith this decree is proclaimed by the heauenly harald *Peter*: That we ought to obey God rather than men, let vs comfort our selues with this thought, that we then performe that obedience which the Lord requireth, when we suffer any thing rather whatsoeuer it be, than swarne from godlines. And that our courages shoulde not faint. *Paul* putteth also an other spur to vs: That we were therefore redeemed of Christ with so great a price as our redemption cost him, y we should not yelde our selues in thraldome to obey the peruerse desires of men, but much lesse should be bound to vngodlinesse.

Prayse be to God.

T.N.



# A TABLE OF THE CHIEFE MAT- ters contained in this booke.

<b>A</b>	Ciuill iudgements. bo. 4. ca. 20	bandes.
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# A TABLE OF THE MAT- TERS ENTREATED OF IN THIS BOOKE, DISPOSED IN FORME

of commo places, wherein is breefly rehear-  
sed the summe of y<sup>e</sup> doctrine concerning euery  
point taught in the booke before at  
large, collected by the  
Author.

*The first number signifieth the booke, the second the Chapter,  
the third the Section.*

A.

*Acobus hes.*

**A** Coluthes in the olde Church.  
Booke.4. Chapter.4. Section. 1.9.  
& Chap.19. Sect.22.23.

*Adams fall.*

The fall of *Adam* proceeded not of  
intemperance of gluttonie, but of infidi-  
lities: for he despising the worde and  
trueth of God, turned out of the way  
to the lyes of Sathan: which infidelity  
opened the gate to ambition & pride  
whereunto was adioyned vnthankful-  
nesse: and ambition was the mother  
of disobedience. 2.1.4.

By the fall of *Adam* sith other crea-  
tures haue bin after a sort deformed,  
it is no maruell, that all mankind was  
corrupted, that is to say: swarued out  
of kind from his first original, & made  
subiect to curse. This the old Doctours  
called Originall sinne, but yet did not  
so plainly set forth this point of Do-  
ctrine as was conuenient. In the mean  
time it is prooued by reasons and te-  
stimonies of scripture, y<sup>e</sup> *Pelagius* sow-  
ly erred when he sayd that by imitati-  
on onely, not by propagation, sinne  
passed from the first man into all his  
posterity. 2.1.5.6.

And though the pestilence of sinne  
doe principally abide in the soule, yet  
it doeth not therefore pertaine to the  
discussing of this Doctrine, to dispute

whether the soule of the childe com-  
meth of the engendring substance of  
the father: forasmuch as the cause of  
the infection is not in the substance of  
the flesh or of the soule, but because it  
was ordeined of God, that those giftes  
which he at the first had giuen to mā,  
man should haue and loofe them for  
him and his. Finally it maketh not a-  
gainst this doctrine, that the children  
of the faithfull are sanctified. 2.1.7.

That by the fall of *Adam* the natu-  
rall giftes in man were corrupted and  
the supernaturall were taken away, is  
a saying that many haue vsed, but few  
haue vnderstoode. 2.2.4.16. which say-  
ing is expounded. 2.2.12. that is to say  
that the supernaturall giftes, faith, the  
loue of God, charity toward our neigh-  
bours, desirous endeavour of holinesse  
and righteousness were taken away,  
but are restored by Christ: & that the  
naturall gifts, namely the vnderstan-  
ding mind, and the heart are corrup-  
ted, because the soundnesse of vnder-  
standing and the vprightnes of heart  
were both taken away: Also that rea-  
son in man was not vterly blotted  
out, but partly weakened and partly  
corrupted: & so wil, because it can not  
bee seuered from the nature of man,  
was not vterly destroyed, but made  
thrall to corrupt desires. 2.2.12.

It is prooued by the testimonies of  
*Augustine*



*Augustine* & of the Scripture, that God not only foresawe or suffered, but also by his will disposed the fall of the first man, and in him the yaine of his posteritie, 3. 23. 7. 8.

*Angels.*

Angels are creatures of God althogh *Moses* do not expresse them in the historie of the creation. 1. 14. 3.

Of the time or order wherein they were created, it is not expedient to enquire, forasmuch as y<sup>e</sup> scripture (which we ought to followe for our rule) declareth nothing thereof. 1. 14. 4.

Why the heavenly spirites are called Angels, Armies, Vertues, principalities, powers, Dominiōs, Thrones, Goddes. 1. 14. 5.

Concerning Angels the Scripture teacheth so much as is available for our comfort and for the confirming of our faith, namely that they are distributors & ministers of Gods bountifullnesse toward vs, and the same by diuers wayes. 1. 14. 6. 9.

Not onely one Angel hath severall care of euerie one of vs, but they all with one consent doe watch for our safety: and therefore it is superfluous to enquire whether euerie man haue his severall angell assigned to bee his keeper. 1. 14. 7.

Of the number and degrees of Angels, it is curiosities to require, & rashnes to determine: And why, whereas they be spirites, the Scripture painteth them with winges vnder Cherubin & Shraphin. 1. 14. 8.

Against the Sadduces & such other fantastical men, it is proued by sundry testimonies of the Scripture, that Angels are not qualities or inspirations without substance, but very spirites in deede. 1. 14. 9.

That superstition is herein to be auoided, and that we giue not to Angels those things that belong only to

God and Christ. 1. 14. 10.

For auoiding of this peril, we must consider that whereas God vseth their seruice, hee doeth it not of neede, as though he could not be without them but for the comfort of our weaknesse 1. 14. 11. And therefore whatsoeuer is sayd of the ministerie of angels, ought to be referred to this ende, that ouercomming all distrust, our trust in God should bee thereby the more strongly stablished, & not that they should lead vs away from God. 1. 14. 12.

That the Angels also were created after the likenes of God. 1. 15. 3.

*Archbishops & Patriarches.*

See Bo 4. Chap. 4. Sect. 4. and 7. 15.

*Of the Ascending of Christ into heauen.*

Although Christ in his rising againe beganne more fully to shew forth his glorie and power: yet in his ascending into heauen he first truly began his kingdom, because he then powred out greater abundance of his spirit, more roially aduanced his reigne, & shewed greater power both in helping thē that are his, and in ouerthrowing his enemies. And yet that he is so absent according to the presence of his flesh, that hee is alway euerie where according to the presence of his maiestic and with the faithfull according to his vnspeakable and inuisible grace. 2. 16. 14.

Of Christs sitting at the right hand of his Father, and of the manifold fruit which our faith gathereth thereof. 2. 16. 15. 16.

*Auricular confession.*

See Confession Auricular.

*B.*

*Baptisme.*

**T**He definition of Baptisme. The first ende thereof is to serue our faith before God, the other ende, to serue our confession before men. It  
brin-

bringeth to our faith three things, first  
y it is a signe of our cleansing, assuring  
vs that all our sinnes are done away 4.  
15.1. which is prooued by testimonies  
of the scripture, and that it is not the  
water that cleanseth vs, but the blood  
of Christ. Sect. 2.

The force of baptisme is not restrained  
to the time past: but we are by it  
washed and cleansed once for all our  
life: and yet that we may not hereof  
take a libertie to sinne from thence  
forward. 4.15.3.

The power of the keies (as they  
call it) that is to say, the ministerie of  
the Church, by which the forgiuenes  
of sinnes is daily preached vnto vs,  
is not to be seuered from baptisme. 4.  
15.4.

The second fruite of faith by bap-  
tisme, is that it sheweth to vs our mor-  
tifying in Christ, & a new life in him.  
4.15.5.

The thirde fruite is, that it testifi-  
eth that we are so vnited to Christe,  
that we are partakers of all his good  
things. For which cause Christ is cal-  
led the proper object of baptisme, and  
the Apostles baptised into the name  
of Christ, in whome wee do so obtaine  
the matter both of our cleansing & of  
our regeneration, as wee obtaine the  
cause thereof in the father, & the ef-  
fect in the holy Ghost. 4.15.6.

It is proued that the baptisme was  
all one which was ministred of *John*  
and of the Apostles, although some  
of the olde Doctors thought other-  
wise. 4.15.7. and that it maketh not to  
the contrarie, that more abundant  
graces of the Spirite are poured out,  
since the resurrection of Christ. But  
yet there is in baptisme a difference  
to be made of the person of Christ  
from *John*, and from the Apostles and  
other ministers. 4.15.8.

Both our mortifying & our cleansing

were as by shadowe signified among  
the people of *Israel*, by the passag:  
through the sea, and the comfortable  
calling of the cloude. 4.15.9.

It is false which some haue taught,  
that by Baptisme we are restored to  
the same righteousnesse & purenesse  
of nature which *Adam* had at the be-  
ginning. And there is shewed that in  
the children of God doe remaine yet  
some leauings of sinne, although the  
same reigne not in them: which doth  
whet their endeouours, and doeth not  
giue them occasion to flatter them-  
selues. 4.15.10, 11, the same is prooued  
by *Paul*. Sect. 12.

How baptisme serueth our confes-  
sion before men. 4.15.13.

What is the order to vse Baptisme,  
both for confirmation of our faith, &  
for a confession before men. Where it  
is shewed that the graces of God are  
not enclosed in the Sacrament, so as  
they be giue to vs by the vertue ther-  
of. 4.15.14, 15.

Baptisme is nothing encreased by  
the worthinesse of him that doth mi-  
nister it, nor diminished by his vn-  
worthinesse: against the Donatistes,  
and our Catabaptistes which require  
a rebaptising, because wee haue beene  
baptised in the kingdom of the Pope.  
4.15.16. their arguments are confuted  
Sect. 17, 18.

Baptisme is a continual Sacrament  
of repentance for all our life, so that  
we neede no other Sacrament of pe-  
nance. 4.19.17.

Of the coniuring of the water, the  
waxe candell, the Chresne, the blo-  
wing, the spittle, and such other trifles  
added to the simple ceremonie of  
Christ: and the order of purely mi-  
nistring it in the Church is shewed 4.  
15.19.

It is shewed that to minister Bap-  
tisme pertaineth to the ministers of  
Church

Church & not to priuate men, much lesse to women: and the contrarie objections are confuted. 4.15.20.21.22.

*Baptisme of infants.*

The baptizing of infants doth very well agree with Christes institution, and with the nature of the signe. 4.16.8c.

Baptisme succeeded in the place of Circumcision, wherein they be like, & wherein they be vnlike 4.16.3.4.

Infantes are not to be debarred fro baptisme, siue the Lorde doth make them partakers of the thing signified in baptisme. 4.16.5. and that the Lord doeth regenerate infantes. Sect.17.18.19.

Sith it is certain that the same covenant, which it pleased God to make with *Abraham*, is sealed in infantes with the outward Sacrament, therefore ought baptisme also to haue place among them. 4.16.6.

Baptizing of infants is wel proued by this that Christe embraced children and laid his handes vpon them. 4.16.7.

A confutation of certain argumets of the enemies of infants baptisme. 4.16.8.22.23.25.27.28.29.

There commeth great fruit by the baptizing of infats, both to the faithfull parentes and to the children. 4.16.9. Which fruit Satan trauaileth by the Anabaptistes to take from vs. 4.16.32.

A confutation of the aduersaries arguments, saying, that ther be other things signified in baptism than there are in Circumcision: that our covenant differeth from the olde couenar: that other are called children at this day than were at that time. 4.16.10.11.12.13.14.15.

A confutation of their other fained differences betweene Circumcision and baptisme; Sect. 16. Also of

this obiection, that baptisme is a Sacrament of repentance and of faith: neither of which can be in tender infancie 4.16.20.21.

In them of lipe age, faith and vnderstanding ought to go before baptisme: but in infantes, the baptisme of the faithfull goeth before vnderstanding. 4.16.24.

A confutation of their error, which condemne to eternall death all that are not baptised. 4.16.26.

This, that Christe was not baptised till his age of 30. yeares, was for a good cause, and maketh nothing for the enemies of infantes baptisme. 4.16.29.

Why the supper is not to bee ministred to the infantes of the faithfull, and baptisme not to be denied them. 4.16.30.

A long rehearsal of the arguments wherewith wicked *Sernettus* did fight against the baptisme of infants, and a confutation of the same argumentes 4.16.31.

*Of baptizing of infants. 4.8.16.*

*Bearing of the Crosse.*

It behoueth that wee deny our selues, that we may beare the crosse, because it is Gods will to exercise all his vnder the crosse, beginning at Christ his first begotten sonne. Which fellowship with Christ doth already giue vs great ground of patience and comfort. 3.8.1.

It is for many causes necessarie for vs to leade our life vnder a continuall crosse: first to beate downe our arrogancie and trust of our own strength. And this remedie euen the most holy do neede, as is proued by the example of *Dauid*. 3.8.2. Heereby our trust in God is confirmed, and our hope increased. Sect.3.

Secondly, that our patience may be tried, and wee may be framed to obedience,



dience.3.8.4. Which is most needeful for vs, fith the wantonnes of our flesh is fोगreate to make vs shake off the yoke of God when he doth once handle vs gently. Sect.5.

Sometime also to punish our offences committed: wherein we acknowledge that hee doeth the office of a good father toward vs, but contrariwise the vnfaithfull are oftentimes made more obstinate.3.8.6.

A singular comfort when we suffer either shame or losse, or any other calamity for righteousnes: which crosse most properly belongeth to the faithfull.3.8.7.

Howe necessarie it is for the faithfull, in the bitternesse of afflictions, to be furnished with this thought, that God loueth them, but is angrie with their faults.3.4.3.4.

*Bishops.*

The name of Bishop in the olde church was giuen to some one in euery feuerall company of ministers, for politike order, and not that they should bear a Lordlie rule ouer other.4.4.2.

It was the office as well of the bishop as of other priestes, to preach & minister the Sacraments.4.4.3.

The olde Church did commonly obserue the order appointed by the Apostles in calling of ministers.4.4.10.11.12.13.

With what forme the ministers of the old Church were consecrate after their election.4.4.14.15.

Of the Ceremonie of ordering of true priestes.4.19.28.

Oftentimes the order of Priestes: prophets, and pastors, hath bin moste corrupt in the Church.4.9.3.4.5.

Men are not bounde without exception to obey the pastors of churches, but in the Lorde and his worde.4.9.12.

What byshops, and of what qualities, be made in the papacy.4.5.1.

The right of the people in election is taken away, & the olde canons broken.4.5.2.3.

What priestes are made in the papacy, and to what end.4.5.4.5.

Of the gifts of benefices in the papacie.4.5.6.7.

How faithfully all priestes in the papacie do execute their office, whether they bee Monkes, or secular, as Canons, Deanes, parsons of paroches, bishops. &c.4.5.8.9.10.11.

The negligence of them that gouerned Churches in the time of *Gregorie & Bernard*.4.5.12.

The whole manner of ecclesiastical gouernaunce as it is at this day in the papacy, is nothing else but a place of spoyle, wherein theeeues do rob without laue and measure.4.5.13.

Of the dissolute licentiousnes in all partes of their life, which priestes and bishops. &c. vse in the papacie.4.5.14.

*C.*

*Calling.*

Of the effectuall or inward calling, which is a sure testimonie of election, and hangeth vpon the only free mercie of God.3.24.1.2.

Against them, which in predestination doe make man a worker with God. Also against them that hang election vpon that which followeth election.3.24.3.

The certaintie of our election is to be knowne by the worde and calling of God, & we ought not to preace in to the eternall counsell of God.3.24.4.

The father hath chosen vs onely in Christ, in him therefore let vs behold the stedfast ground of our election.3.24.5. and so, that thereof also wee may conceiue a sure confidence of perseuerance to the end.3.24.6.7.8.9.

## The Table.

Two kinde of calling vniuersall, & sp<sup>eci</sup>all. 3. 24. 8.

It is proued by diuers examples and testimonies of Scripture, that the elect before their Calling doe differ nothing from other men, and that it is false which some men doe dreame, that there is a certaine seede of election planted in their hearts euen fro their natiuitie. 3. 24. 10. 11.

It is shewed at large that as God doth by the effectualnesse of his Calling towarde the elect, make perfect the saluation to which hee had by his eternall counsell appointed them: so he hath his iudgements against the reprobates, whereby hee putteth his purpose concerning them in execution, & maketh away for his predestination. 3. 24. 12. 13. 14. &c.

### *Cardinals.*

When the name of Cardinals first began, & howe they haue so suddenly start vp to so great honour 4. 7. 30.

### *Ceremonies.*

The olde Ceremonies are taken away, as touching their vse onely, but not as touching their effect, for wee haue the same effect at this day most euidently and effectually in Christe. And this doth nothing diminish their holinesse, as it is proued. 2. 7. 16. & being weighed by them selues & without Christ, they are worthily called of *Paul* handwritings against vs. 2. 7. 17.

The ordinaunces concerning Ceremonies in the Popes lawe, do commaunde obseruation for the most part vnprofitable, and sometime also foolish although they haue a great seeming of wisdom: moreouer they oppress consciences with their infinite multitude. 4. 10. 11. 12. 13.

The popish Ceremonies can not be executed by this colour, that they be ordained for the instruction of the ignorant, as the ceremonies of *ſ* lane

were: because there appeareth in this point a manifest difference betwene vs & *ſ* people before Christ. 4. 10. 14.

The popish ceremonies are beleeued to bee Sacrifices cleansing sins, & deseruing eternall life: they are without doctrine, and are inares to catch mony. 4. 10. 15.

### *Charitie toward our neighbour.*

It is proued, against the Sorbonists that Charitie is the loue of our neighbour & not of our selues. 2. 8. 54.

Vnder the name of neighbour is contained euery man, bee he neuer so much a stranger to vs, and our enemy 2. 8. 55. and therefore the Schoolemen are condemned of ignorance, which of the commaundements of God, not to desire reuenge, & to loue our enemies, haue made counsels, to the necessarie keeping whereof Monkes alone do bind themselves: & it is proued that the old doctors of *ſ* church, yea & Gregorie himselſe, thought otherwise. 2. 8. 56. 57.

We haue need of patience, that we be not wearie of doing good to other. And wee ought not to haue respect to the vnworthinesse or other qualities of men which might withdrawe vs, but to God which so commaundeth vs. 3. 7. 6.

To the fulfilling of all the partes of Charitie, it is not enough if wee performe all the dutifull deedes of Charitie, but we must doe it with a sincere affection of heart. Wherein the cheef point is, that we take vpon our selues the person of him whome wee see to neede our help. So shall we auoid disdainfull pride & other corruptings of Charitie. 3. 7. 7.

Christ & the apostles in rehearsing the summe of the lawe do sometime leaue out the first table: not for that it is more auailable to the summe of righteousness to liue innocently with men, than

than to honour God with Godlinesse: but because vnfaigned Charitie is the prooue of true Godlines. 2.8.52.53.

A confutation of the Pharisees of our time, which hold that we are iustified by charity, because *Paul* saith that Charitie is greater than faith & hope. 3.18.8.

An exposition of the tenth cōmandement, wherein (as in the former cōmandements) is forbidden not only all purpose to hurt our neighbour, but also all lust or desire against Charitie. 2.8.49 58.

God doth for good cause and worthily require of vs so great feruentnes and vprighnes of loue. 2.8.50.

An exposition of the sixt cōmandement, wherein not only the slaughter or hatred of our neighbour is forbidden vs, but also the preserving of his life is commanded vs, because mā is both our fleshe and the Image of God. 2.7.39.40.

*Children.*

See Obedience of Children to parents.

*Church.*

The Church the mother of y<sup>e</sup> faithfull. 4.1.4 5.

An exposition of this Article of the Creede, I beleue the holic Church. 4.1.2.3.

The holinesse of the Church is not yet perfected. 4.8.12

Of the inuisible Church: and of the visible Church, the signes wherof are the pure preaching of the worde and ministratiō of Sacramentes. 4.8.7.8.9 10.11.

Wherefoeuer those signes are, wee ought not to depart from that fellowship. 4.8.12.

There may some fault creepe in, either in doctrine or in ministratiō of sacraments, for y<sup>e</sup> which yet we ought not to cast of the communion of that

Church, & much lesse for the imperfection of life and corruptnesse of manners: And herein the Anabaptists are reprov'd. 4.1.12,13,14,15,16.

The Church is none otherwise holy, but that it alway hath many faults, & yet it ceaseth not to be the church, as is proued by testimonies of Scripture and the experience of all ages. 4.1.17,18,19.

*See Ministerie of the Church.*

*Churches power as touching Articles of faith.*

It is proued by the example of the Apostles and Prophets, and of Christ himselfe, that whatsoeuer authoritie the Church hath, is properly not giue to men, but to the word, the ministratiō whereof is committed to them: And therefore it was neuer lawful for the Church, to teach any other thing, than that which theee receiued of the Lorde. 4.8.1,2,3,4,8,9.

Christ hath euer taught his church: and yet he hath vsed diuers maners of teaching according to y<sup>e</sup> diuersity of times, ere the lawe was written, in the time of the lawe and the Prophets, & last of all since that he himselfe was openly shewed in the flesh. 4.8.5,6,7.

*False Church.*

Where lying and fashod hath gotten the vpperhand & reigneth, there is not the Church: And this is proued to bee in the papacie, although they there boast of a perpetuall succession of bishops. 4.2.1,2,3,4.

They are not heretikes or schismatikes that depart from the papacie. 4.2.5,6.

How much foeuer a man make the best of the faults of y<sup>e</sup> popish Church, yet the state thereof is no better than was in the kindome of Israell vnder *Ierobeam*. 4.2.7,8,9,10.

Yet by the goodnesse of God there remaine in the papacy certaine foot-  
steppes



# The Table.

steppes of the Church: and so is that fulfilled which hath bin written, that Antichrist should sit in the temple of God 4.2.11.12.

A comparison of the power which the true church hath in teaching, with y<sup>e</sup> tyranny of the pope & his ministers in loiging new articles off faith. 4.2.10 Of the papists principle, y<sup>e</sup> the church cannot erre. 4.8.13.

It is false to say that it behooued y<sup>e</sup> the Church should ad to the writings of the Apostles. 4.8.14.15, 16.

A confutation of the argumentes which the papists make, to proue that there is power giuen to the church to coine newe articles of faith. 4.8.11, 12.

*Christ.*

The Godhead of the Sonne is proued. 1.13.7.

Against certaine dogges, which do priuily steale away from the sonne of God his eternitie, affirming y<sup>e</sup> he then first began to bee, when God spake at the creation of the world. 1.13.8.

Diuerse testimonies of Scripture, which affirme Christ to bee God, and first out of the olde testament. 1.13.9, 10. then out of the newe testament. Sect. 11.

A prooue of the same Godhead, by the workes that are in the Scriptures ascribed vnto him. 1.13.12. also by his miracles and certaine other things. Sect. 13.

A difference betwene Christs working of miracles, and the prophets or Apostles doing of the like. 1.13.13.

It is proued by many & most strong testimonies of Scripture, that Christe tooke vpon him a true substance of mans flesh, & not a ghost or counterfeit shape of man, as the Marcionites fained, nor yet a heauenly body as the Manichees lyingly affirmed. 2.13.1.

An expofitiō of the places of Scrip-

ture, which *Marcion* wished to the confirmation of his error; and also of those which *Manicheus* wrested, and many of their disciples doe wrest at this day. 2.13.2.3. where also are confuted the new Marcionites, which to proue that Christe tooke his bodie of nothing do hold that women haue no seede: There are also certaine other thinges confuted, which are objected as absurdities. 2.13.4.

*See Ascending of Christ into heauen.*

*See death of Christ.*

*See descending of Christ into hell.*

*See Mediator Christ.*

*See Merit of Christ.*

*See Priesthood &c. of Christ.*

*See Redeemer Christ.*

*See Resurrection of Christ.*

*Christian liberty.*

Howe necessarie is the knowledge thereof. 3.19.1.

Christian libertie consisteth in three partes: The first is entreated of 3.19.2.3. The second. Sect. 4. 5.6. The third. Sect. 7.8.

Christia libertie is a spiritual thing, and all they doe wrongfully expound it, which either make it a cloke for their lusts, or do abuse it with offence of their weake brethren. 3.19.9.10.

*Ciuill gouernment.*

*See publike gouernment.*

*Clerkes or Clergie.*

*Of Clerkes in the olde Church. 4.4.9.*

*Concupiscence or Lust.*

The difference betwene concupiscence and counsell. 2.8.49.

That all the concupiscences of men are euill and guiltie of sinne, not inso-much as they are natural, but because they are all inordinate by reason of the corruption of nature. And so did *Augustine* thinke, if hee bee diligently weighed. 3.3.12. and this is proued by many places of his writings. 3.3.13.

*Confession Auricular.*

Con-

Concerning Confession, the scholē diuines do fight against the Canonists, affirming that it is not by the commandement of God. A confutation of the argumentes whereupon the first sorte doe stande, first because the Lorde in the Gospel did send the Leprous who he had cleansed to the Priestes: and there is shewed the true meaning of the doing. 3.4.4.

A confutation of their second argument, for that the Lord commaunded his disciples to lose & vniwind *Lazarus* when he was raised from death. 3.4.5.

A true exposition of two places by which they trauel to vphold their confession: that is to say, that they which came to the Baptisme of *Iohn* did confesse their sinnes, & *Iames* willet vs to confesse our sinns one to another. 3.4.6.

The vse of cōfessing to a priest was very ancient, but yet free as a politike order, not as a law set by Christ or his Apostles: and afterward the same was abrogate by *Nestarius* Bishop of the Church of Constantinople, because of a Deacon which had vnder that pretence abused a womā. This tyrannous lawe was not laide vpon Churches before the time of *Innocent* the thirde, about three hundred yeares past, & the foolishnesse & barbarousnesse of that ordinance is declared. 3.4.7.

Witnesses of the saide abrogation; out of *Chrysostome* Bishop of *Constantinople*. 3.4.8.

An exposition of *Iunocenes* lawe concerning the confession of all sinnes where are rehearsed the diuers opinions of the Romish diuines concerning the number and vse of keyes, and the power of binding & loosing. 3.4.15.

The lewdnes of all the particular articles of the law of confessing, & specially of that concerning the rehearsing of all sinns. 3.4.16. & a plaine description of the crueltie wherewith poore con-

ferences were by diuerse circumstances tormented therein. 3.4.17.

By a similitude is described howe a great part of the worlde hath hitherto obeyed such illusions. That it is an impossible law, & maketh men hypocrits. And the is shewed a most certain rule of confession according to the example of the publicane. 3.4.18.

A confutation of this article, y sinns are not forgien, & that the gate of paradise is shut, &c. vnles there be first firmly conceiued a vow of confessing, where also their obiection is confuted that iudgement cannot be pronounced till the cause be heard, that is to say, that absolution cannot be giuen til all the sinns be rehearsed. 3.4.18.

It is no maruell y we condemne and abolish auricular confession, & our aduersaries do fastly assign so great profit vnto it, forso much as on y other side it armeth mē to boldnes of sinnig. 3.4.19.

They do fastly pretend y they haue the power of y keyes, sith they are not the successors of y Apostles, nor haue the holie ghost, forasmuch as they doe daily without cōsideration loose those things which the Lord hath commaunded to be bound, & bind what he hath commaunded to be loosed. 3.4.20.

It is proued false that they say y the power of the keyes may sometime be vsed without knowledge, forasmuch as by y mean the absolutiō should be vncertaine. Where also is spoken of the absolution or condemnation which the ministers of the gospel or y church do pronounce according to the word, & of the certaintie thereof. 3.4.21.

The absolution of the Priestes in the papacie is vncertaine, as well on the behalfe of him that assoileth as of him that confesseth: but contrariwise it is in the absolution of the Gospel, which hangerh vpō this only condition, if the sinner seek his purging in the

only sacrifice of Christ, & to yelde to the grace offered vnto him. 3. 4. 22.

The Popish Doctors, when they alledge for themselves the power of loosing giue to the Apostles do wrongfully wrest to auricular confession those sayings which Christ spake partly of preaching of the Gospel, and partly of excommunication. The errors of Lombard and such other in this matter: & concerning the manner of remission with enioyning of penance and satisfaction. 3. 4. 23.

A summe of all before spoken: and what the faithfull ought to thinke of auricular confession 3. 4. 24.

## *True Confession.*

What kinde of confession is taught vs by the worde of God, namely to confess to God the knower of our heartes and of all our thoughts. 3. 4. 9.

Out of this secret confession made to God, followeth a voluntarie confession before men, so oft as it is behouefull for the glorie of God or the humbling of our selues. And of this second kinde there was an ordinarie vse in the old Church, & is also in the Church at this day. But yet extraordinarily it ought after a speciall manner to be vsed, whensoever it shall happen that the people bee guiltie in any generall offence, or to be plagued with any calamitie. Of the profit of such confession. 3. 4. 10. 11.

Of two other sortes of priuate confession: of which the first is vsed for our owne cause, when we require comfort of our brethren, because the feeling of sins doeth vex & trouble vs: in which case we must chiefly resort to our pastors: and this remedy is warily & moderately to be vsed, that no bondage be brought in. The other sort is to appease and reconcile our neighbour, if he bee in any thing offended by our fault, vnder which kinde is contained

their Confession which haue sinned so farre as to the offence of the whole Church. 3. 4. 12. 13.

The power of the keyes hath place in the three kinde of Confession. Of the fruite which they that confesse do receiue thereby, because they knowe that forgiveness of sinnes is declared to them by the messenger of Christ. 3. 4. 14.

Of confession of sinnes one sorte is generall another speciall. 3. 20. 9.

## *Confirmation Popish.*

The ceremonie of laying on of hands, when the children of the faithfull, which were baptised in their infancie, did yelde an accompt of their faith. 4. 19. 4.

Of the popish sacrament of Confirmation foisted in place of that holy institution. 4. 19. 5.

That the example of the Apostles is wrongfully alledged for defence thereof. 4. 19. 6.

It is blasphemie when they call it the oyle of saluation. 4. 19. 7. 8. & when they say that none are made full Christians till they bee annointed with the Bishops Confirmation. Sect. 9 & when they say that this annointing is to bee had in greater reuerence than baptism. Sect. 10. 11.

It is to be wished, that the manner of the olde Church were brought in vse againe, to call children to giue accopt of their faith. 4. 19. 13.

## *Conscience.*

Consciences, when they seeke assistance of their iustification before God ought to forget all the righteousnesses of the law. 3. 19. 2. 3.

The Consciences of the faithfull do not follow the lawe as constrained by necessitie of the lawe, but being free from the yoke of the law, doe voluntarily obey the wil of God. 3. 19. 4. 5. 6.

Of the freedom of conscience in outward



ward and indifferent things. 3. 19. 7. 8.

The consciences of the faithfull being set at libertie by the benefite of Christ, are made free from the power of all men: and howe this is to be vnderstoode: where also is spoken of the spirituall and ciuill gouernement, and what difference is to be put betweene them. 3. 19. 14. 15.

What is Conscience: and in what sense *Paul* sayeth, that the magistrate must be obeyed for conscience. 3. 19. 15. 16.

What is Conscience: and of the common difference betweene the temporal court, and the court of Conscience 4. 10. 3. 5.

*Of Councils.*

We must keepe a meane in honouring of Councils, that we take nothing away from Christ, and our doctrine for the most part is confirmed by auncient Councils. 4. 9. 1.

By the Scripture the Coucels haue no authoritie, vnlesse they bee assembled in the name of Christ: and what that is. 4. 9. 2.

It is false which the Papists affirme: y<sup>e</sup> truth remaineth not in the Church vnlesse it be among the Pastors, and that the Church it selfe is not vnlesse it remaine to be seene in general Coucels. 4. 9. 3. 4. 5. 6. 7.

What thinges are to bee weyed in searching the authority of any Council: and that *Augustine* prescribeth a very good way therein. 4. 9. 8.

Councils one against an other. 4. 9. 9. and euen in those former and auncient Councils are found faulkes and errors. 4. 9. 10. 11.

*Creation of the world.*

Although God ought to bee known by the Creation of thinges, yet least the faithfull should fall away to the fained inuentions of the heathen, his will was that the historie of the Creation

should remain writtē, & the time thereof expressed in the Scripture. 1. 14. 1. where their vngodly scoffing is confuted, which aske why it came not sooner in Gods mind to create heauē & earth 1. 14. 1.

For the same purpose it is rehearsed that G O D ended his worke, not in a moment, but in fixe daies: and likewise the order is set forth, namely that *Adā* was not created til God had first furnished the world with al plentie of good thinges. 1. 14. 2. 22.

A confutation of the errour of *Manicheus* concerning two original beginnings. 1. 14. 3.

It is proued by the Scriptures y<sup>e</sup> the knowledge of God which appeareth in the workmanship of the worlde can not by it selfe alone bring vs into the right way. 1. 5. 13. and yet are we rightfully without all excuse. Sect. 14.

Although the beholding of heauen and earth and the consideration of the ordering of thinges pertaining to men, doe moue vs to worshippe God, yet all these thinges passed away without profit, euen from the wisest Philosophers. 1. 5. 10.

Hereupon came the infinite number of gods, and the contrarieties of opinion among the sectes of Philosophers concerning God. 1. 5. 11.

The substance of God is incomprehensible: but in his workes, by engrauing certain points of his glorie therein he hath after a certaine maner presented himselfe to be seene. 1. 5. 1.

The wisdom of God is testified, not only by those thinges which philosophers & learned men do find by speculation in heauen and earth, but also which comon men do perceiue by the onely helpe of their cies. 1. 5. 2.

That wee maie with true faith conceiue so much as behoueth vs to know concerning God, it is good to learne

the historie of the Creation of the worlde, in such sort as *Moses* hath set it forth, the chief points wherof are brieflie rehearsed. 1. 14. 20.

The consideration of the workes of God, that is to say, of the Creation of all things, ought to bee applied to two principall endes: first that we doe not with vnthankful neglecting or forgetfulness passe ouer his vertues which he presenteth apparently to bee seene in his creatures. 1. 14. 21. secondly, y we may learn to apply them to our selues, whereby we may stirre vp ourselues to the trust, inuocation, praise, and loue of him. 2. 14. 22.

*Crosse.*

See bearing of the Crosse.

*D.*

*Deacons.*

**O**f Deacons and the two sortes of them. 4. 3. 9.

In the old Church the office of Deacons was the same that it was in the Apostles time. Of subdeacons & archdeacons, and when they first beganne. 4. 4. 5.

How the Church goodes were vsed and bestowed in the olde Church. 4. 4. 6. 7.

Of popishe Deacons, their office, and the ceremonie of their ordering. 4. 19. 22.

Of popish subdeacons, and their trifling office, & the sonde maner of their ordering. 4. 19. 33.

Of popish Deacons and their institution 4. 5. 15.

The Papists haue no true Diaconry left, forasmuch as all the disposition of Church goods among them is openly turned to sacriledge and robbery. 4. 5. 16. 18. 19.

A confutation of the shamelesnesse of certaine papistes, which say that the riotous excesse of priestes and of all the popish Church, is the gloriousnesse

of the kingdome of Christ which the holie prophetes spake of before. 4. 5. 17.

*Death of Christ.*

Although Christ hath by the whole course of his obedience, that is to saye, by his whole life & al the parts thereof, redeemed vs, yet the Scripture to set forth more plainly the manner of our saluation, doth ascribe the same as peculiar & proper to the death of Christ. In the which the voluntary yeelding of Christ hath the first place, which yet was so voluntarie as hee gaue ouer his owne affection not without strife. Also his condemnation is to be considered: Wherein two things are to be noted, namely that Christ was reputed among the wicked, and yet that his innocency was oftentimes testified euen by the iudges owne mouth. 2. 1. 5.

The maner of his Death is to be marked, that is to saye, the accursed crosse. And it is declared by manie testimonies of *Esaie* & the Apostles, that this behoued so to be, that the curse which was due to vs being cast vpon him and so ouercome & taken away, we shoulde be deliuered. And this was figuratiuely represented in the sacrifices of *Moses* lawe, which at the last was performed in Christ the originall truth of all figures. 2. 1. 6.

Both in the Death and buriall of Christ a double benefite is set before vs, that is to say, deliuerance from Death wherunto we were in bondage and the mortifying of our flesh. 2. 1. 6.

*Descending of Christ to hell.*

The Descending of Christ to Hell containeth the mysterie of a greate thing, and is of no small importance to the effect of our redemption. Diuerse expositions of this article are rehearsed and confuted. 2. 16. 8. 9.

A true, godlie, holie and comfortable exposition thereof out of the word  
of

of God, which is also confirmed by the testimonie of the old doctors, y<sup>e</sup> Christ did not onely suffer a bodily death, but also did feele the rigor of Gods vengeance, whereby hee might both appease his wrath and satisfie his iust iudgement: and therefore it behooued that he should, as it were hand to hand wrastle with the power of hell & with y<sup>e</sup> horror of euerlasting death, yet was God not at any time either his enemy, or angrie with him. But hee did suffer the greivousnesse of Gods seueritie, in respect that he being stricken & beaten with the hand of God, did feele al the tokens of Gods wrath & punishment. 2. 16. 10, 11.

A confutation of certaine wicked and vnlearned men, which at this day doe find fault with this exposition crying out that the sonne of God hath wrong done to him, and that hee is charged with desperatiō, which is cōtrarie to faith: Therefore it is prooued against thē with manifest testimonies, that these two things do very wel stād together, that Christ feared, was troubled in spirit, was afraid, was tempted in euery point as we are, & yet that he is without sinne. 2. 16. 12.

*Diuels.*

Those things that the scripture teacheth cōcerning diuels, tend cōmonly to this end, that we should be carefull to beware of their deceits, & furnish our selues with those weapons which may be able to beate backe the most mightie enemies. 1. 14. 13.

That we should be the more stirred vp to do so, it sheweth vs that there is not one or two diuels, but great armies of euil spirits y<sup>e</sup> make war against vs: & in what sense it sometime speaketh of the diuel in the singular nūber. 1. 14. 14.

This ought to enflame vs to a continual war with the diuel, for that hee is euery where called enemy to God

and vs. 1. 14. 15.

The Diuel is naturally wicked, a murderer, a lyer, and forger of all maliciousnes. 1. 14. 15. But this euilnesse of nature is not by creation, but by corruption. 1. 14. 16.

It is curiositie to enquire of y<sup>e</sup> cause, maner, time & fashion of the fall of the euil Angels, forasmuch as the scripture leaueth it vnspoken. 1. 14. 16.

This the Diuel hath of himselfe & of his owne naughtinesse, desirously and purposely to striue against God, but hee can doe and perourme nothing vnlesse God be willing & graunt it. 1. 14. 17.

God so tempereth this gouernmēt, that hee giueth Satan no reigne ouer the soules of the faithfull, forasmuch as in the ende they euer obtaine the victorie, although in some particular doinges they bee wounded and beaten downe: but hee onely giueth the wicked to him to gouerne, and to vse his power vpon their soules and bodies. 1. 14. 18.

A confutation of them which saye that Diuels are nothing else but euill affections or perturbations: and it is prooued by testimonies of scripture, that they are mindes or Spirites endued with sense and vnderstanding. 1. 14. 19.

*Discipline.*

Discipline is a thing most necessary in the Church. 4. 12. 1.

Of priuate admonishings, which is the first foundation of the discipline of the Church. 4. 12. 2.

Of the Ecclesiasticall Senare, that is to say, the seniors or elders, which together with the bishops haue the ouersight of manners. 4. 3. 8.

Princes as wel as the common people ought to bee subiect to the Discipline of y<sup>e</sup> church, & so was it wont to be



in the olde time. 4.12.7.

Of the olde Discipline of the cleargie, and the yerely assembling of provinciall synodes: and how this order is buried in the papacie, sauing that they keepe certaine shadowes thereof 4.12.22.

E.

*Excommunication.*

**W**Hat is the power of the iurisdiction of the Church, and howe necessarie and auncient it is. 4. 11. 1,4.

Of the power of binding and losing so much as pertaineth to Discipline, wherein there is spoken of Excommunication. 4.11.2.

This power of the Church is distinct from the ciuil power, & the one is a helpe to the other. Therefore the opinion of some men is false, which thinke that it ought to haue no place where are Christian magistrates. 4. 11. 1,3,8.

This is a stayed and continuall order in the Church, and not enduring only for a time. 4. 11. 4.

Of the right vse of this iurisdiction in the olde Church: & how this power belonged not to one man alone, but to the assemble of elders 4.11.5,6, and Chap.12. Sect.7.

Of the Excommunication of the church, & the authoritie therof. 4.12.4

The endes which the Church hath regard vnto in corrections & Excommunication. 4.12.5.

Of exercising the discipline of the Church according to the proportion of offenses, forasmuch as some be priuate and some bee publike, some be negligent defaults, some be hainous offences. 4.12.3.4,6.

In Excommunication seueritie ought to be tempered. And in this behalfe is noted the extreme rigorousnesse of them in old time. 4.12.8.

Euerie priuate man ought to esteeme them that bee Excommunicate as strangers from the Church, but not to accompt them past hope, but to endeavour to the vttermost of their power to bring them into the way againe. 4.12.9,10.

If the bench of elders do not so diligently correct faultes as they ought, or if the pastors cannot amende all things as they would, yet priuate men ought not to depart from the church, neither ought the pastors to shake off their ministry. 4.12.11.

Against the precisenesse of the old Donatistes and of the Anabaptistes of our dayes, which do acknowledge no congregation of Christ, but where ther is in euery point an Angellike perfection. 4.12.12.

If the corruption of any sinne haue infected the whole multitude, the rigorousnesse of discipline must be tempered with the mercie, least the whole body be destroyed. 4.12.13.

F.

*Faith.*

**T**He name of Faith otherwise taken among holy writers than it is among the prophane. 4.12.13.

Howe it is to bee vnderstoode that God is the obiekt of Faith. 2.6.4.

Of faith. And here the Sophisters are reprooued, which vnderstande nothing else by this worde faith, but a common assent to the historie of the Gospell, and doe simply call God the obiekt of faith, in the meane time leauing our Christ, without whome there is no Faith, nor any access to God. 3.2.1.

A confutation of the Schoolmens doctrin concerning vnexpressed faith, wheras faith requireth an expresse acknowledging of the goodnes of God, in which standeth our righteousnesse. 3.2.2.

Our

Our faith, so long as wee are waue-  
ring in the worlde, is enwrapped with  
many remnantes of ignorance, and  
in all thinges infidelitie is euer ming-  
led with faith, whereof many exam-  
ples are seen in the disciples of Christ  
before that they came to perfecte  
light, yet this is stil most true, that vnder-  
standing is euer ioyned with faith.

3.2.3.4.

There is a certaine obedience to  
Christ, and aptnesse to learne, with a  
desire to profite, which is called by the  
name of faith, whereas it is but a pre-  
paration to faith, and that same may  
be called an vnexpressed faith: yet it  
farre differeth from the papists inuen-  
tion 3.2.5.

The true faith or knowledge of  
Christ, is when we conceiue him in such  
sort as he is offered of the Father, that  
is to say, clothed with his Gospel. And  
faith hath a mutual relatiō to the word  
& the word to faith, because the worde  
is the fountaine of faith, the grounde  
of faith, & the mirrour in which faith  
beholderh God 3.2.6.

Faith, although it assent to all the  
partes of the worde of God, yet most  
properly it hath regard therein to the  
good will and mercie of God, that is to  
say, the promises of grace grounded  
vpon Christ, for the vnderstanding &  
certeintie whereof, the holy ghost ligh-  
teneth our mindes and strengtheneth  
our heartes: Hereupon is gathered the  
definition of faith 3.2.7.

A confutation of the Sophisters di-  
stinction of faith, formed and forme-  
lesse: whereby it appeareth that they  
neuer thought of the singular gift of  
the holie Ghost, for as muche as faith  
can in no wise be seuered from a god-  
ly affection. 3.2.8.

This worde faith hath diuerse sig-  
nifications, and is sometime taken for  
the power to doe miracles, with which

gift of God, sometime the wicked are  
endued: Sometime it is figuratiuely ta-  
ke for that knowledge of God which is  
in some wicked men, which is rather a  
shadowe and image of faith, of which  
faith there are diuerse sortes in them.  
3.2.9.10.

The reprobate haue also sometime  
such a like feeling as the elect haue,  
yet they do not fully conceiue the force  
of spirituall grace, but onely confuse-  
ly. Neuerthelesse the same is a certain  
inferiour working of the holie Ghost.  
But this feeling differeth farre from  
the peculiar testimonie which he gi-  
ueth to the elect 3.2.11.

Yet is not the Spirite deceitfull,  
which lightly sprinkleth the repro-  
bate sometime with such a knowledge  
of the Gospell, and feeling of the loue  
of God as afterward doeth vanishe a-  
way. Sometime also there is stirred vp  
in their heartes a certaine desire of  
mutuall loue towardes God but such a  
loue as is a hyred and not a hartie loue.  
At length it is concluded that there  
be some which do not faine a faith, &  
yet doe lacke the true faith. Which is  
also proued by testimonies 3.2.12. and  
such a feeling is in the Scripture called  
faith, although it be vnproperly so cal-  
led. 3.2.13.

Faith is sometime taken for the  
sounde doctrine of religion, and the  
whole summe thereof: contrariwise  
sometime it is restrained to some par-  
ticular obiect, & sometime it signifieth  
the ministerie of the church. 3.2.13.

Faith is most rightfully called know-  
ledge and science, and yer is such a  
knowledge as rather consisteth of cer-  
taine persuasion than of vnderstan-  
ding, forasmuch as that which our  
minde conceiueh by faith is most in-  
finite. 3.2.14.

Faith is not content with a doubt-  
ful opinion or a darke conceiuing, but  
requi-

requireth a full & settled assurednesse: & hereunto are to be referred all those titles of commendation wherwith the holy Ghost setteth forth the authoritie of the word of God. 3.2.15.

Many doe so conceiue the mercy of God, that they receiue verie litle comfort thereof, because they doubt whether he will be mercifull to themselves or no; but there is a farre other feeling of the abundant store of Faith, the chiefe ground whereof is that wee doe not thinke the promises to bee true without our selues only, but rather that by inwardly embracing them wee may make them our owne. Hereupon is gathered, who may truly be called faithfull. 3.2.15. 16.

Though the faithfull in reknowledging the goodnesse of God toward them are not onelie oftentimes tempted with vnquietnesse, but also are sometime shaken with most gricuous terrours: yet this withstandeth not but that faith bringeth assurednesse with it, because howsoever they bee troubled, yet they neuer fall & depart from that sure affiance which they haue conceiued of the mercie of God, but striving with their owne weakenesse they alway get the vpper hand at last: which is prooued by manie examples in *Dauid*. 3.2.17.

A description of the battell of the fleshe and the spirite within a faithfull soule. 3.2.18.

The assurednesse of Gods good wil. 3.2.18.

A confutation of the moste pestilent subtle reasoning of certaine halfe papists, which although they confesse that so oft as we looke vpon Christ, we finde plentifull matter to hope well, yet will needes haue vs to wauer and doubt in consideration of our owne vnworthinesse. And it is proued that wee ought neuerthelessse to looke for assu-

red saluation, forasmuch as Christ by a certaine maruelous communion doth daile grow together more & more into one bodie with vs. 3.2.24.

So soone as wee haue anie one drop of faith wee begin to behold God mercifull vnto vs, although a farre off in deede, yet with so assured sight, as wee knowe we are not deceived: Both these points are prooued by testimonies of *Paul*. 3.2.19. 20.

It is shewed by examples, howe Faith armeth and fortifieth it selfe with the worde of God to beare the violent assaults of tentations, and how the godlie minde neuer suffereth the affiance of Gods mercie to bee plucked away from it, although it be assailed with many remnants of vnbeleefe and distrust. 3.2.21.

In the good will of God: which faith is said to haue respect vnto, although faith doe chiefly looke vnto the assured expectation of eternall life, yet there are also contained promises of this present life and a perfect suretie of all good things, but the same such as may be gathered of the worde: both these pointes are confirmed by testimonies of Scripture 3.2.28.

Faith although it embrace the word of God in euerie point, that is to saie, in the commaundementes also and in the prohibitions and threatninges, yet hath her foundation and proper make whereunto it is directed, in the free promise of mercie: and for this reason the Gospell is called the worde of faith, and is set as contrarie to the law 3.2.29.

Yet doe we not by this distinction teare faith in sunder as *Pyghius* shamefully cawilleth. 3.2.30.

Faith doth no lesse neede the word of God, than the fruite doth need the luely roote of the tree, and with the word must be ioyned a consideration of



of the power of god, without the which mens eares will either not willingly, heare the word, or not esteeme it worthily. His power is to be considered: in that that it is effectually, that is to saye, by the workes of God, and by his benefits either particular or auncient, and such as hee hath bestowed vpon the whole Church. 3.2.31.

The faithfull oftentimes so behaue themselves, that some errors are mingled with their faith, and they seeme to passe the boundes of the word, but yet so y<sup>e</sup> faith hath alway the vpper hand: This is proued by the examples of *Sara* and *Rebecca*, whome in the crooked turnings of their minde, God did by a secrete bridle hold fast in the obedience of his word. 3.2.31.

By reason of our blindnes & stiffneckednes, the worde suffereth not to make vs haue faith, vnlesse the spirite of God do enlighten our minde, and strengthen our heart with his power: & the same spirit is not onely the beginner of our faith, but also doeth encrease it by degrees 3.2.33.

Although it seeme to the moste parte of men a most strange doctrine, that no man can beleue in Christe, but he to whome it is giuen, yet it is proued to bee most true by reasons, testimonies of Scripture, and examples. 3.2.34.

Therefore faith is called the Spirite of Faith, the worke and good pleasure of God: and it is a singular gift, which hee giueth by singular priuledge to whom hee will, as it is proued by notable sentences taken out of *Augustine* 3.2.35.

It is not enough that the minde bee enlightened with vnderstanding of the worde, vnlesse also the assurednes of the worde be poured into the verie heart, both which thinges the Spirite worketh, which is therefore called the

seale, the pledge, & the spirite of promise. 3.2.36.

Although faith bee tossed with diuerse doutings, yet it alway at the last, escapeth out of the gulfes of tentations, and receiuerh most sweete quietnesse. 3.2.37.

A confutation of the damnable doctrine of the Scoolemen, which saye that we can none otherwise determine of the grace of God towards vs, than by morall coniecture 3.2.38.

They are proued to bee miserably blinde, in saying that it is rashnesse for vs to conceiue an vndouted knowledge of the will of God: A good comparison of them and *Paul* in this poynt of doctrine. 3.2.39.

A confutation of their trifling shift that although we may take vpon vs to iudge of the grace of God according to the present state of righteousness, yet the knowledge of persevering to the ende abideth in suspence. 3.2.40.

It is proued that the definition of faith taught in this chapter, Sect. 7. agreeeth with the Apostles definition: Heb. cap. 11. And the error of y<sup>e</sup> scholemen, that charitie is before faith and hope, is confuted by the testimonie of *Bernard*. 3.2.41.

Hope is alway engendred offaith, & is the vndiuided copanion of faith, so that whosoeuer lacketh hope, is proued also to haue no fayth. Also faith is nourished & strengthened by hope, & howe necessarie are the helpes of hope to stablishe the faith, which is assailed with so manie sortes of tentations. 3.2.42.

By reason of this conioyning and alliance offaith & hope, the scripture doth many times vse those two wordes without difference, and sometime ioyne them together. A confutation of the error of *Peter Lombard*, which maketh two foundations offaith, that

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is to say, the grace of God, & the merit of workes. 3.2.43.

Of the imperfection of faith, & the confirming & encrease thereof. 4.14.7.8.

Of the summe of our faith, which we call the Creede, or Symbole of the Apostles. 2.16.18.

The conclusion of the 16. Chapter, wherein are briefly contained the benefites that came to vs by those things that are spoken concerning Christ in the Symbole of the Apostles. 2.16.19.

*See iustificatiō of Faith.*

*Fasting.*

Of that parte of discipline of the Church, which concerneth the appointing of Fastings, or extraordinary prayers: & how pastors ought to vse it. 4.12.14.16.17.

It is to be provided that no superstition creepe in in fasting. 4.12.19.

The holy & rightfull Fasting hath three ends. 4.12.15.

The definition of fasting. 4.12.18.

Of the superstition of Lent, and the diuersitie of obseruing the same Fasting. 4.12.20.21.

*Feare.*

The faithfull are oftentimes troubled with Feare and distrust by reason of the feeling of their owne weakenes. 3.2.17.

Another kinde of Feare conceiued in a godly heart, either by examples of Gods vengeance against the wicked, or by consideration of his owne miserie: Such feare is so much not contrarie to faith, y<sup>e</sup> the faithfull are much exhorted to haue it, Neither is it anye maruell, if there be in a faithfull soule both feare & faith, sith on the other side in the wicked there are both dulneggence and carefulness. 3.2.22.23.

The feare of God proceedeth out of a double feeling, namely when wee honor God as our father, & feare him

as our Lorde: Neither is it any maruell if one mind haue both those affections. 3.2.26.

This feare differeth from the feare of the vnfaithfull, which they commonly call a seruile feare. 3.2.27.

*Offorsaking of our selues.*

The first beginning of framing our life after the rule set forth in the lawe, is to consider that wee are not at our owne libertie, but hallowed & dedicate to God. And therefore wee ought to forsake our selues, & our owne reason (which as the Philosophers thinke, ought alone to be obeyed) to the ende that we may be gouerned by the worde & Spirite of the Lorde. 3.7.1.

Also that wee ought not to seeke those thinges that are our owne, but those thinges that are according to the wil of the Lorde, and doe serue to aduance his glorie. And that this is the forsaking of our selues, without the which there is a worlde of vices enclosed in the soule of man, and if there be any seeming of vertue at all, the same is corrupted with wicked desire of glorie. 3.7.2.

The forsaking or mortifying of our selues, is partly in respect of men, and partly, yea, and chiefly in respect of God. Toward other men, the scripture comandeth vs to do two things: namely to preferre them in honour before our selues, & with vnfaigned trueth to employ our selues wholly to procure their comodities. Howe y<sup>e</sup> first of these points is to be performed, is taught in the 3.7.4. & also how the Scripture lea- deth vs by the hande to the seconde point is shewed in the 3.7.5.

*See certaine things pertaining to this purpose. 3.20.43.*

*Free will.*

Man was endued with Free will in the first estate of his creation. 1.15.8. which he lost by his fall. Of this the Phi-

Philosophers were ignorant, & so all such as follow them, giuing freewill to man, are vtterly deceived. 1. 15. 8.

The pliablenesse or weake power of freewill, which was in the first man, doth not excuse his fall. 1. 15. 8.

It is as well for our profit, as for the glorie of God, to acknowledge all our strength to bee but a staffe made of a reede, yea, but a smoke. In the meane time wee must beware, that while wee take all vprightnesse from man, we do not therof take occasion of slouthfulnessse. But rather wee ought thereby to be stirred vp to seeke in God all the goodnesse whereof wee our selues are void. The defenders of freewill doe rather throw it downe headlong than stablish it. 2. 2. 1.

The Philosophers determine three powers of the soule, Vnderstanding, Sense, and Will or Appetite: and they thinke that the reason of mans vnderstanding sufficeth for his good gouernance: that will is by sense moued to euill, so that it doth hardly yeeld it self to reason, and sometime is diuerslie drawn from the one to the other, but yet that it hath a free election & can not be stopped, that it may follow reason her guide in all things: finally that vertues & vices are in our powers. 2. 2. 3.

The Ecclesiastical writers, although they acknowledged the soundnesse of vnderstanding, & the freedome of will to haue bene sore wounded by sinne, yet haue spoken too much Philosophically of this matter. The olde writers did it for this purpose, first because they were loth to teache a thing that should be an absurdity in the comune iudgement of men, and also specially least they should giue a new occasion of slouthfulness to the flesh being alreadie to much dul to goodnes, as appeareth by many sayings of *Chrysostome* &

*Hierome*. The Greeke doctours about all other, & specially *Chrysostome*, doe exceede measure in aduancing freewill. But all the olde writers generally, except *Augustine*, doe so varie and wauer in this point of doctrine, y there can almost no certaintie be gathered of their writings. They which came after the, fell one after another to worse & worse. The definitions of freewill out of *Origen*, *Augustine*, *Bernard*, *Anselme*, *Peter Lombard*, & *Thomas*. 2. 2. 4.

In what things they do commonly giue freewill to man, & of the three sorts of mans will. 2. 2. 5.

Also of the common distinction of the three sorts of libertie. 2. 2. 5.

Whether man bee wholly deprived of power to doe good, or whether hee haue yet some power though it bee weake: where it is spoken of the common distinction of grace working and grace working together, & what is admisse in the same distinction. 2. 2. 6.

Forasmuch as it cannot otherwise be saide that man hath freewill, but because he doth euill of his own will, and not by compulsion, it had bene very good for the church y this worde freewill had neuer bene vsed, which had raised vp men to a damnable trust of the selues. The old writers also do oft declare what they meane by y worde, specially *Augustine*, out of whome ther are many places alleaged, where hee weakeneth & mocketh the strength therof, both when he calleth it Bondwill, & when he expoundeth the thing it selfe as it is at large. 2. 2. 7, 8.

Although y olde Ecclesiasticall writers doe sometime to much aduance freewill, and haue spoken doutfully & diuersly in y matter: yet it appeareth by very many of their sayings, y they litle or nothing esteeming mans power, gaue the whole praise of all goodnes to the holy Ghost. Many such sentences



tences are rehearsed out of *Cyprian, Augustine, Eucherius, Chrysostome.* 2.  
2.9.

The power of mans will is not to be weyghed by the successe of things, but by the choise of iudgement & the affection of will. 2.4.8.

It is proued against the defenders of freewill that sinne is of necessitie, & yet neuerthelesse ought to be imputed: also that it is voluntarie, and yet cannot be auoided. 2.5.1.

A solution of an other obiection of theirs, wher they say that vnlesse both vertues & vices proceede of Free election of will, it were no reason that mā should either bee punished or rewarded. 2.5.2,

Also another obiection, where they say that if this were not the power of our will, to chooise good or euil, then of necessitie either all men shoulde be good, or all men euill. 2.5.3.

Against the same men also it is proued that exhortations, admonitions & rebukings are not in vain, although it be not in the power of the sinner to obey: and there is shewed what effect the same doe worke both in the wicked & in the faithfull. 2.5.4.5.

It is not to be gathered by the commaundements and lawe of God, that man hath freewill & strength to perforce them, for God doth not onely commaunde what ought to be done, but also promisseth grace to obeye. 2.5.6.7.9.

This is proued as well in the commaundements which require the first conuersion to God, as also in those which speake simply of the obseruing of the lawe, and those which commaund men to continue in the receyued grace of God. For the same God which requireth those things, doth testifie that y conuersion of a sinner, holinesse of life, stedfastnes of continu-

ance, are his free gifts, and the praise thereof is not to be parted betwene God & man. 2.5.8.9.11.

The conditionall promises, as, if ye wil, if ye heare, and such like, do not proue that there is in man a free power of willing or hearing: yet it is proued that God doth not mocke men in so bargaining with them, Allo what is the vse of such protestations, both toward the godly and toward the vngodly. 2.5.10.

The reprochings, wherein God faith to his people that they were the cause that they receiued not all kinde of good things at his hande, doe not proue that it was mans power to escape the euils wherwith they were afflicted. And there is spoken of the vse of such reprochings as well toward them y obstinately go forward in their faults, as toward the conformable that are conuerted to repentaunce. Also whereas the Scripture doth sometime giue to vs the office of deing, it doeth so for no other reason but to awaken the slouthfulnesse of the flesh. 2.5.11.

The saying of *Moses*, The commaundement is neere to thee, in thy mouth & in thy heart &c. maketh nothing for the defenders of free will, forasmuch as he there speaketh not of the bare commaundements, but of the euangelical promises of the law. 1.5.12.

No more do those places make for them, where it is saide that the Lorde looketh and watcheth to see what men will do. 2.5.13.

Also those places where good works are called ours: and we are saide to do that which is holy and pleasing to the Lord. And here is shewed that the only spirit of God woorketh all good motions in vs, but yet not as in stocks. 2.5.14.15.

An exposition of certain other places of scripture, which the enemies of the

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the grace of God do abuse, to stablish  
Free will. 2. 5. 16. 17. 18. 19.

G.  
God.

**T**He scripture teaching the immeasurable and spirituall substance of god, doth ouerthrow not only the folies of the common people, but also the subtil inuētiōs of prophane philosophie, and the error of the Manichees concerning two original beginnings, & the false opinion of the Anthropomorphites concerning a bodyly God. 1. 13. 1.

In what sense it is saide that God is in heauen, and what doctrine is to be gathered thereof. 3. 20. 40.

What is the name of God to be sanctified. 3. 20. 41.

Of the kingdom of God among me and of the encreasing and fulnes thereof. 3. 2. 42.

*See knowledge of God.*

*See Image of God in man.*

*Gospell.*

Christ, although hee were knowen to the Iewes in time of the law, was yet shewed in deede onely by the Gospell: & the holy fathers tasted of that grace, which is now offered to vs with full abundance, they saw the day of Christ albeit with a dim sight, the glory wherof now shineth in the Gospell, without any veile betwene vs and it. 2. 9. 1. 2.

In the same place also is shewed, that the Gospell is properly & specially called the publishing of the grace giuen in Christ, and not the promises that are written by the Prophetes concerning the remission of sinnes. Against the doctrine of Seruettus, which taketh away the promises vnder this pretence by the faith of the Gospell wee haue the fulfilling of all the promises, it is proued that though Christ offer to vs in the Gospell a present fulnesse of spirituall good things, yet the enioying

thereof lyeth hidden vnder the custodye of hope so long as wee liue in this world and therefore wee must yere rest vpon the promises. 2. 9. 3.

A confutation of their error which compare the law with the Gospell, none otherwise than the deservings of workes with the imputation of free righteousnesse. 2. 9. 4.

Iohn the Baptist had an office meane betwene the prophetes expositors of the lawe, and the Apostles publishers of the Gospell. 2. 9. 5.

*Gouernement.*

See Politike Gouernment.

H.

*Handes:*

See laying on of Handes.

*Holie water of Papists.*

See Booke. 4. Chap. 10. Section. 20.

*Holie Ghost.*

Testimonies wherby the Godhead of the holy Ghost is proued. 1. 13. 14. 15.

The holy Ghost is the bond wherewith Christ doeth effectually binde vs to him, and without it, all that Christe hath suffered and done for the saluation of mankind doth nothing profit vs. 3. 1. 1. 3.

Christ came after a singular maner furnished with the holye Ghost, to seuer vs from the world, and therefore he is called the Spirite of sanctification. Why he is sometime called the Spirite of the father, and sometime the Spirite of the Sonne. He is called the Spirit of Christ, not only in respect that Christe is the eternal word, but also according to his person of Mediator. 3. 1. 2.

An exposition of the titles wherewith the Scripture setteth forth the holye Ghost: and there is entreated of the beginning & whol restoring of our saluation: The titles be these the spirit of adoption, the earnest & seale of our inheritance, life, water, oyle, oyntment, fire,

fire, a fountaine, the hand of God, &c.  
3.1.3.

Faith is the chiefe worke of the holy Ghost, and therefore to it for the most part are al those things referred which are commonly found in the Scripture to expresse the force & effectual power of the holy Ghost. 3.1.4.

*Humilitie.*

It is not the true Humilitie which God requireth of vs vnles we acknowledge our selues vterly voyde of all goodnes and righteousnesse. 3.12.6.

Of this humilitie there is an example shewed in the Publicane. 3.12.7.

That we may giue place to the calling of Christ, both presumption and carelesnes must be far away from vs. 3.12.8.

There is no danger least man should take too much from himself, so that he learne that which wanteth in himselfe is to be recouered in God. It is a deuillish worde, although it be sweet to vs, y<sup>e</sup> lifeth vp man in himselfe: for repulsing whereof, there are recited out of the Scripture many weighty sentences, which do rigorously throw down man: & also there are recited certaine promises, which do promise grace to none but to them that doe pine away with feeling of their owne pouerty. 2.2.10.

Certaine notable sayings of *Chrysostome* and *Augustine* concerning true Humilitie. 2.2.11.

**I**

*Idols.*

**T**He Scripture setteth out God by certain titles of addition & markes, not to the entent to binde him to one place or to one people, but to put difference betweene his holy Maiestie and Idols. 2.8.15.

An exposition of the first commandment: where is shewed that worshiping, trust, inuocation, and thanksgiving, belong wholly to GOD, and no

whit thereof may be conueyed any otherwhere without great iniury to him to whose eyes all things are open. 2.8.16.

An exposition of the seconde commandment: where is spoken of Idols and Images. 2.8.17.

The Scripture, to the entent to bring vs to the true God, doth expressly exclude al the gods of the Gentiles, 1.10.3. & specially al Idols & Images. 1.11.1.

God is seuered from Idols, not onely that he alone should haue the name of God, but that he alone should be wholly worshipped, & nothing that belongeth to the Godhead shoulde bee conueied to any other. 1.12.1.

The glorie of GOD is corrupted with false lying, when any forme is appointed to it. 1.11.1.

It is proued by textes and reasons, that God generally misliketh all Portraytures & Images that are made to expresse a figure of him, and this prohibition pertained not to the Iewes only. 1.11.2.

God did in olde time so shewe his presence by visible signes either to the whole people or to certain chosen me, that the same signes admonished them of the incomprehensible substance of God. 1.11.3.

It is proued euen of *Iumenals* testimony that the Papists are mad, which defend the Images of God & of Saints with the example of the Cherubs couering the propitiatorie. 1.11.3.

The stuffe it selfe & also the workmanship which is done with the hands of men, doe shewe that Images are not Gods. 1.11.4.

Against the Grecians, which make no grauen Image of God, but doe giue themselves leaue to paint him. 1.11.4.

The saying of *Gregorie*, vpon which the Papists say that they stand, that images are vnlearned mens bookes,



## The Table.

is confuted by the testimonie of *Hierome, Habacuc, Lactantius, Eusebius, Augustine, Varro*, and the decree of the *Elebertine* council. *I. II. 5, 6, 7.*

The Papistes Portraiture or Images whereby they represent the holy martyrs and virgins, are paternes of most wicked riotous excessie and vnchastities. *I. II. 7, 12.*

The people shal learne much more by the preaching of the word and ministration of sacramentes, than by a thousand wodden crosse. *I. II. 7.*

The antiquitie and beginning of Idolatrie, for that men thinking God not to be neere them, vlesse he did shew himselfe carnally present, raised vp signes in which they beleueed that hee was carnally conuersant before their eyes. *I. II. 8.*

After such an inuention by and by foloweth the worshipping of the Image, like as of God or of any other creature in the image: both which the law of God forbiddeth. *I. II. 8, 9.*

Against them, which for defence of abominable idolatrie, doe pretende that they doe not take the images for Gods, it is prooued that neither the Jewes did think their calfe to be God, nor the heathen when they made to themselves images did euer thinke the same to be God, whom yet no man excuse. *I. II. 9.*

The Papistes are so perswaded as the heathen and the Idolatrous Iewes were, that they worshippe God himselfe vnder images. *I. II. 10.* Neither can they escape away with their distinction of seruice and worship. *I. II. 11, 12, 16. & I. 12, 2.*

When Idolatry is condemned, graving and painting are not vtterly reprooued, but there is required a true and right vse of them both, that God be not counterfained with bodily shape but onely those things which our eyes

may behold. *I. 15, 12.*

Of Images in the temples of Christians. *4. 9. 9.*

Euen the Idolaters themselves in all ages, naturally vnderstood y there is one onely God: but this vnderstanding auailed no further than to make them to be vnexcusable. *I. 10. 3.*

Idolatrie is an euident prooffe that the knowledge of GOD is naturally planted in the mindes of all men. *I. 3. 1.*

### *Image of God in man.*

What it is, that man was create after the Image of GOD: And heere are confuted the sonde expositions of *Oslander* and of other: and heere is declared that though the Image of God doe appeare also in the outwarde man and doe extend to the whole excellencie wherewith the nature of man passeth all kinde of liuing creatures, yet the principall seate thereof is in the minde and in the heart, or in the soule and the powers thereof. *I. 15. 3. & 2. 2. 1.*

The Image of God at the beginning appeared in *Adam*, in light of minde, vprightnesse of heart, and the soundnesse of all his parts: which is prooued by the repaying of corrupted nature, wherein Christe newly fashioneth vs after the image of God, & by other arguments. *I. 15. 4.*

### *Indulgences.*

*See Pardons.*

### *Infantes.*

*See Baptising of Infantes.*

### *Last Iudgement.*

Of the visible presence of Christe when he shall appeare at the last day. Of the Iudgement of the quicke and deade, and that our faith is well and rightfully directed to the thinking vpon that day: and of the notable comforting that thereby ariseth in our consciences.

Sciences.3.25.7.8.

Of the incomprehensible grieuousnes of Gods vengeance against the reprobate.3.35.12.

*Judicial proceedings in Law.*

Of the vse of Iudiciall proceedings, Magistrates, and Lawes, among Christians. It is lawfull for Christians to sue for their right before a Magistrate, so that the same be done without hurting of pietie and of the loue of our neighbour.4.20.17,18.

Desire of reuenge, is alway to be auoided, whether it bee a common or coniuicciall action wherein men strue before a Iudge.4.20.19.

The commaundement of Christ, to giue thy cloke to him that taketh away thy coate, and such like, prooue not but that a Christian may sue before a Magistrate, and vse his help for the preferuing of his goods.4.20.20.

Paul doeth not viterly condemne sutes, but reprooueth the vnmeasurable rage of suing at law among the *Corinthians*.4.20.21.

*Iustification of faith.*

Of the Iustification of faith, & first of the definition of the name, & of the thing it selfe.3.11.

The article of doctrine concerning the Iustification of faith is of great importance.3.11.1.

It is shewed by the Scripture what it is to be iustified by works, and what it is to be iustified by faith. 3. 11. 2. 3.4.

A confutation of the erreur of *Oslander*, concerning essentiall righteousness, which taketh from men, the earnest feeling of the true grace of Christ.3.11.5,6,7.&c.to the 13.

A confutation of *Oslanders* inuention, that whereas Christe is both God and Man, hee was made righteousness to vs in respect of his nature of Godhead and not of his Manhood.

3.11.8,9.

Against them which imagine a righteousness compounded of faith & workes, it is proued that when the one is stablished, the other must needs be ouerthrowen.3.11.13,14,15,16,17,18.

It is proued by y<sup>e</sup> Scripture against the Sophisters, that this is a sure principle, that we are iustified by faith only.3.11.19,20.

It is proued by testimonies of Scripture that the righteousness of faith is reconciliation with God, which consisteth onely vpon the remission of sins.3.11.21,22.

By the onely intercession or meane of the righteousness of Christe, we obtaine to be iustified before God. 3. 11.23.

That we may be thoroughly perswaded of the free Iustification, wee must lift vp our mindes to the iudgement seate of God before which, nothing is acceptable but that which is whole & perfect in euerie behalfe, the dreadful maiestie whereof is described by many places of Scripture.3.12.1.2.

All godly writers doe shewe that when men haue to doe with God, the onely place of refuge for conscience is in the free mercie of God, excluding all trust of workes: And this is proued by testimonies of *Augustine* and *Bernarde*.3.12.3.

Two things are to bee obserued in free Iustification: the first, that the Lord keepe fast his glory vnminished: which is done when hee alone is acknowledged to bee righteous, for they glorie against God which glorie in themselves.3.13.1,2. the seconde, that our consciences may haue quietnesse in the sight of his iudgement. 3.13.3, 4.5.

What manner of beginning is of Iustification, and what continuall proceedings.3.14.

A brieue summe of the foundation of Christian doctrine, take out of *Paul*. 3.15.5.

This foundation being laide, wise builders doe well and orderly build vpon, whether it be to set forth doctrine and exhortation, or to giue comfort. 3.15.8.

Good workes are not destroyed by the doctrine of iustification of faith. 3.16.1.

It is most false that mens mindes are drawn away from affection of well doing, when we take from them the opinion of deseruing. 3.16.2,3.

It is a most vaine slander, that men are prouoked to sinne, when wee ascribe a free forgiuenesse of sinnes, in which we say that righteousness consisteth. 3.16.4.

In what sense the Scripture oftentimes saith that the faithfull are iustified by works. 3.17.8,9,10,11,12.

The doers of the lawe are iustified. 3.17.13.

Hee that walketh in vprightnesse is righteous. 3.17.15.

An exposition of certaine places, wherein the faithfull doe boldly offer their righteousness to the iudgement of God to bee examined, and pray to be iudged according to the same, and it is proued that this disagreeeth not with the free iustification of Faith. 3.17.14.

The saying of Christ, If thou wilt enter into life, keepe the commandments, disagreeeth not with the free iustification of faith. 3.18.9.

K.

*Kingdome of Christ.*

*See Priesthoode.*

*Knowledge of God.*

To knowe God, is not only to conceiue that there is some God, but to vnderstande so much as behooueth vs to know of him, and so much as auai-

leth for his glorie, and is expedient. 1.2.1.

The knowledge of God ought to tend to this ende, first to frame vs to feare and reuerence: and then that by it guiding & teaching vs we may learn to aske all good things of him, & to account the same receiued at his hande. 1.2.2. & 1.5.8.

The Philosophers had no other knowledge of God than y<sup>e</sup> which made them vnexcusable, but did not bring them to the truth. 2.2.18.

This perswasion is naturally planted in all men, that there is some God 1.2.3. and that to this ende, that they which doe not worship him, may be condemned by their own iudgement. 1.3.1.

Though all men knowe by nature that there is a God, yet some become vaine in their superstitions, and other some of set purpose do maliciously depart from God. 1.4.1.

*See certaine things pertaining to this matter, in the Title of Creation of the worlde.*

L.

*Laying on of hands.*

OF laying on of handes in ordering of Ministers. 4.14.20.

Of the laying on of handes in making of Popish priestes. 4.19.31.

*Lawe.*

The law, that is to say the forme of religion set forth by *Moses*, was not giuen to holde the olde people still in it, but to nourish in their hearts the hope of saluation in Christ vntill his coming: which is proued by this that *Moses* repeateth the mention of the covenant: and by the order of the ceremonies appointed as wel in sacrifices as in washings, also by the office of priesthood of the tribe of *Leui* and the honor of kingdom in *Dauid* & his posteritie. The law also of the ten commandments was giuen to prepare men to

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seeke



seeke Christ.2.7.1,2. and that is done, when it maketh vs vnexcusable being on euery side conuicted of our sinnes, to moue vs to seeke for pardon of our guiltines.2.7.3,4.

It is proued by the Scripture and declared that the obseruing of the law is impossible.2.7.5.

There are three vses and offices of the morall law: The first is, that shewing vnto vs the righteousness which onely is acceptable vnto God, it may be as a glasse for vs, wherein wee may beholde our weakenesse, and by it our wickednesse, and finally by them both our accursednes: Neither turneth this to any dishonour of the lawe, but maketh for the glorie of the bountifulnes of God, which both with help of grace aideth vs to doe that which wee are commaunded, and by mercie putteth away our offences. Neither yet doeth this office altogether cease in the reprobate.2.7.6,7,8,9.

The seconde office, is to restraîne the reprobate with feare of punishmēt least they vnbridledly committe the wickednesse which inwardly they alway nourish and loue: and also to draw back the children of God before their regeneration from outwarde licentiousnesse.2.7.10,11.

The thirde office, concerneth the faithfull: for the lawe although it bee already written with the finger of God in their hearts, yet profiteth the two wayes: For by studying vpon it they are more confirmed in the vnderstanding of the will of the Lorde, and are stirred vp & strengthened to obedience, that they go not out of kinde by the sluggishnesse of the flesh.2.7.12. 13. For as touching the curse of the Lawe, it is taken away from the faithfull, that it can no more extend itselfe against them in damning and destroying them.2.7.14.

By the ten commandments of the Law we learne the same things which we but slenderly tast by instruction of the lawe of nature: First that wee owe to God reuerence, loue, & feare, that righteousness pleaseeth him, and wickednesse displeaseth him: finally, that examining our life by the rule of the Lawe, wee are vnworthie to bee accounted among the creatures of god, and that our power is vn sufficient, yea no power at all to performe the lawe. Both these points engender in vs humilitie & abacing of our selues, which teacheth vs to flee to the mercie of God, & to craue the help of his grace. 2.8.1,2,3.

Forasmuch as God the Lawmaker is spirituall, that is to say, speaketh as wel to the soule as to the bodie, therefore the lawe likewise requireth not only an outwarde honestie, but also an inwarde and spirituall righteousness and a verie angelike purenesse. 2.8.6. which is proued by Christes owne exposition, when he confuted the Pharisees wrong interpretation, which required only a certaine outward obseruation of the Law.2.8.7.

There is alway more in the commaundementes and prohibitions of the Lawe, than is expressed. Therefore for the right & true expounding of them, it behooueth to wey what is the entent or end of euery of them: Then from that which is commaunded or forbidden, wee must drawe an argument to the contrarie, that wee may vnderstande, that not onely an euil is forbidden, but also the good is commaunded which is contrarie to that euil.2.8.8,9.

Why God spake by way of emplied comprehending, in setting forth the forme of his commaundementes. 2.8.10.

Of the diuiding of the Lawe into  
two

two tables: and howe therein wee are taught that the first foundation & the very soule of righteoufnesse is the worshipping of God. 2.8.11.

Of the diuision of the ten commandementes, and how many commandementes are to be appointed to the first table, and howe manie to the seconde. 2.8.12.50.

An exposition of the commaundements of God: Where is declared that the Lorde is the beginning of the law, to stablish his owne maiestie, vseth three arguments: First by challenging to himselfe the soueraigne power and right of dominion ouer vs, he doth as it were by necessitie drawe vs to obey him: secondly hee allureth vs with the sweetnes of the promise of grace: thirdly he moueth vs to obedience with rehearal of the benefit that we haue receiued. 2.8.13.14.15.

The Law teacheth not only certain introductions and principles of righteousness, but the very accomplishment thereof, the expressing of the image of God, and the perfection of holinesse: which law is al contained in two points that is to say, the loue of God & of our neighbour. 2.8.51.

The Law of Nature. 2.2.22.

*Lawes Politike.*

Neither can Lawes be without the Magistrate, nor the Magistrate without Lawes. A confutation of them which say that a common weale is not well ordered, vnlesse it be gouerned by the politike lawes of *Moses*. For this purpose is rehearsed a diuisiō of the Lawes of *Moses* into morall Lawes, ceremonies, and iudiciall Lawes, and the end of euery one of them being discussed, it is proued that it is lawfull for euerie seuerall nation to make politike Lawes, 4.20.14.15. so that they agree with that naturall equitie, the reason whereof is set forth in the morall Lawes

of *Moses*. Therefore it is shewed by examples that they may alter the ordinances of penalties according to the diuersitie of the countrey, time, and other circumstances. 4.20.16.

*Libertie.*

*See Christian Libertie.*

*Lying.*

An exposition of the nienth commandement, wherein the Lord forbiddeth falthood, wherewith we by Lying or backbiting, doe hurte anie mans good name, or hinder his comoditie. 2.8.47.

We many times sinne against this commandement, although we do not Lye. But in this point there must be a difference wisely made betweene the slaundring which is here condemned, and iudiciall accusation or rebuking, which is vsed vpon desire to bring to amendment. 2.8.48.

*Life of a Christian man.*

The Lawe containeth a rule how to frame a mans Life, and diuers places also of the Scripture do here and there declare it, and not without an orderly maner of teaching, although not, so exquisite and curious as the Philosophers doe. 3.6.1.

Heerein the Scripture doeth two things: it stirreth vs vp to the loue of righteoufnesse & reacheth a rule how to follow the same. The first point it worketh by diuers argumentes & reasons. 3.6.2. and heerein the Scripture layeth much better foundations, than can be founde in all the bookes of the Philosophers. 3.6.3.

Against them that pretend a knowledge of Christ, when their life & manners resemble not the doctrine of Christ. 3.6.4.

Though perfection were to be wished in al men, yet we must also acknowledge for christiā the most part of mē which haue not yet proceeded so farre.

We must alway endenour forward, and not despaire for the smalnesse of our prouiding 3.6.5.

Out of a place of *Paul* these are gathered to be the parts of a well framed Life: cōsideration of the grace of God, forsaking of wickednes and of worldly lustes, sobernesse, righteousnes, godlinesse (which signifieth true holinesse) and the blessed hope of immortalitie. 3.7.3.

*Life present, and the helpes thereof.*

The Scripture teacheth the best way how to vie the goods of this Life. 3.10.4.5.

Two faultes must be auoyded: that we doe neither binde our consciences with too much rigorousnesse nor giue lose reignes to the intemperaunce of men. 3.10.1.3.

God both in clothing and in foode prouided not onely for our necessitie, but also for our delight. 3.10.2.

It is most necessarie, that euerie one of vs in al the doings of his life do look vpon his vocatiō, that we attempt nothing rashly or with doubtfull conscience. 3.10.6.

God disdained not to prouide also for the necessities of our earthly body, and in what sense wee aske of him our daily bread. 3.20.44.

*Life to come.*

God doth by diuers mysteries teach vs the contempt of this present Life, that wee may earnestly desire Life to come. 3.9.1.2.4.

Such a cōtempt of this life is required of vs, that we neither hate it nor be vnthankfull to God, of whose clemency it is a testimony to the faithful 3.9.3.

An admonition to them which are holden with too much feare of death, that Christians ought rather to desire that day which shall make an ende of their continuall miseries, and fill them with true ioy. 3.9.5.6.

Of the incomprehensible excellencie of the eternall felicitie (which is the ende of the resurrection) the taste of the sweetnesse whereof wee ought heere continually to take, but yet to auoide curiosity wherupon do arise trifling and noysome questions, yea and hurtfull speculations. And there shalbe an equall measure of glorie to all the children of God in heauen. 3.25.10.11. In which place also is an answer to the questions which some men doe moue concerning the state of the children of God after the resurrection.

In what sense eternal Life is sometime called the reward of works. 3.18.2.4.

M.

*Magistrates.*

THE office of Magistrates is not onely holie and lawfull before GOD, but also the most holy and honourable degree in all the life of men, and this is proued by diuerse titles wherewith the Scripture doth set it forth, and by the examples of holy men, which haue borne ciuill power. 4.20.4.

This consideration is a pricke to godly Magistrates to moue the to the doing of their duetie, and also it is a cōfort to ease the hard trauailers of their office. 4.20.6.

A confutation of them, which saye that though in the old time vnder the lawe Kings & Iudges ruled ouer Gods people, yet this seruile kind of government doth not agree with the perfection which Christ hath brought with his gospel. 4.20.5.7.

They erre which exclude the Magistrates from the charge of religion, forasmuch as their office extendeth to both the tables of the law. It is proued by Scripture, that they are ordeyned protectors and defenders as wel of the worshippinge of God as of common peace and honestie, which they can not thorowly performe without the power



power of the sword. 4. 20. 9.

A declaration of this question by scripture, howe the magistrates may be godly, and also drawe their sworde, and shed the bloud of men, and it is proued, that they are so farre from sinning in punishing offenders, that this is one of the vertues of a King, & a proofof their godlinesse. Herein the Magistrates must beware of two faultes namely extreme rigorousnes, & superstitious desire of pitie. 4. 20. 10.

It is the dutie of subiects towardes Magistrates, to thinke honourably of them as of the ministers & deputies of God, forasmuch as concerneth their degree, but not y they should esteeme the vices of men for vertues. 4. 20. 22.

It is also their dutie with mindes heartily bent to the honoring of them to declare their obedience towarde them, whether it be in following their decrees or in paying of tributes, &c. to pray to God for their safetie & prosperitie, to raise no rúmults and not to thrust themselues into the office of the Magistrate. 4. 20. 23.

Euen wicked princes of euill life, and which rule tyrannously (for so much as pertaineth to publike obedience) ought to bee had in as great reuerence and honour as wee would giue to the best king that might bee, 4. 20. 24. 25. because euen they also haue the publike power not without the prouidence and singular power of God. Which is proued by diuerse testimonies and examples of Scripture: and there is shewed with what considerations those subiectes ought to bridle their own impatiencie which liue vnder such vngodly and wicked tyrantes. 4. 20. 26, 27, 28, 29, 31.

It is not lawfull for priuate men to rise vp against tyrantes, but onely for them which by the lawes of the king-

dome or of the countrie, are the defenders of the libertie of the people. 4. 20. 31.

The Lord by his maruellous goodnesse and prouidence, doeth sometime raise vp some of his seruants to punish tyrantes, and sometime also hee directeth thereunto the rage of wicked men while they intende another thing. 4. 20. 30.

In the obedience which is due to the commaundements of kinges and rulers this is alway to bee excepted, that it draw vs not away from the obedience of God: Neither is any wrong done to them when we refuse to obey them in such things as they command against God: And this is our duty, how great and present perill soeuer do hang vpon such constancie. 4. 20. 32.

Man.

Man is by knowledge of himselfe not onely moued to seeke God; but also led as it were by the hand to finde him. 1. 1. 1.

The creation of man is a notable shewe of the power, wisdom, & goodnesse of God: wherefore Man is by some of the Philosophers called a little world. 1. 5. 3.

The vnthapkefulness of men, which feeling tokens of the prouidence of God both in their soule and bodye, yet doe not giue G O D prayse. 1. 5. 4.

Two sortes of knowledge of our selues, the one in our firste originall estate, the other after *Adams* fall, & y latter is not to be receiued without considering the first; least we should seeme to impute corruption to God the author of nature. 1. 15. 1.

The knowledge of himselfe is most necessarie for Man, which consisteth in this (as the truth of God prescribeth) that first considering to what ende he is created and endued with excellent

giftes, he should hang altogether vpon God, of whome hee hath all things by gift: then, that weying his own miserable estate after the fall of *Adam*, hee should truly loth himselfe and conceiue a new desire to seeke God, that in him hee may recover these good things, of which he himselfe is founde vterly void and emptie. Wherefore we must beware that in this point wee hearken not to the iudgement of the flethe and to the bookes of Philosophers, which while they withhold vs in considering onely our good things, would carrie vs away into a most wicked ignorance of our selues. 2.1.1, 2,3.

Man can neuer come to the trewe knowledge of himselfe, vnlesse hee haue first beholden the face of God, that is to say, till hee haue begon to knowe and weigh by the word of God what and how exact is the perfection of his righteousness, wisdom, and power, to the which wee ought to bee made of like forme. 1.1.2.

Euen the most holy men were stricken with feare & astonishment, when God did extraordinarily shew his presence and glorie vnto them. 1.1.3.

That whole man is corrupted in both partes of him (that is to say both in vnderstanding minde, and in heart or will) is proued by diuerse titles wherewith the scripture describeth him, speciallie when it saith that he is flesh: And there is declared that this word flesh is not referred onlie to the sensuall part but also to the superiour part of the soule. 2.3.1.

That men doe in vaine seeke for any good thing in their owne nature, is proued by *Paul*, which intreating of the vniuersall kindred of the children of *Adam*, and not rebuking the corrupted maners of some one age alone but accusing the perpetuall corrup-

tion of nature, taketh from men righteousness, that is to say vprightnesse, & purenesse, and then vnderstanding, and last of all the feare of God. 2.3.2.

A confutation of the obiection concerning certaine heathen men, which forasmuch as they were all their life long by the guiding of nature bent to the endeavour of vertue and honestie, doe seeme to warne vs, that we should not esteeme the nature of Man, altogether corrupt. Therefore it is declared that in the vnbeleuers God doth not inwardlie cleanse the corruption of nature wherewith Man is in eche part defiled, (as he doeth in the elect) but by his providence sometime hee bridleth it in them, that it breake not forth into deedes, and restraineth it by diuerse waies, so much as he knoweth to be expedient for perseruing of the vniuersall state of things. 2.3.3.

Those vertues which wee reade to haue beene in heathen Men, are not sufficient prouers of the purenes of nature, forasmuch as their minde was inwardly not vpright, being corrupted with ambition or some other poison, & not directed with desire to set forth the glorie of God: and also forasmuch as those vertues are not the common giftes of nature, but the speciall graces of God, which he diuersly & by a certaine measure giueth to prophane Men, as oftentimes to kings, & sometime to priuate Men 2.3.4.

*See Image of God in Man.*

*Marriage.*

An exposition of the seuenth commandement, wherein the Lord forbiddeth fornication & requireth chastitie and cleannesse, which we ought to keepe & preserue both in our mind, and in our eyes, and in the apparell of our bodie, and in our tongue, and in the moderate vse of meate and drinke. 2.8.41,44.

Con-

Continence is a singular giste of God, which he giueth not to all men, but to some, yea and that sometime for a season: As for them to whom it is not graunted, let them alway flee to Mariage, which is ordeined of the Lord for the remedie of mans necessitie. 2. 8. 41. 42. 43.

Maried persons must beware that they commit nothing vnbeseeing the honestie & temperance of Mariage: Otherwise they seeme to be adulterers of their owne wiues, and not husbands. 2. 8. 44.

The Papistes doe wrongfully call mariage a Sacrament: And their reasons are confuted 4. 19. 34. It is proued that the place of *Paul*, wherwith they seeke to cloke themselves, maketh nothing for them 4. 19. 35.

In the meane they disagree with themselves when they exclude priests from this sacrament, & do say that it is vncleannesse and defiling of the flesh. 4. 19. 36.

By this false colour of Sacrament, the Pope with his cleargie haue drawn to themselves the hearing of causes of Matrimonic, and haue made lawes of mariage, which partly are manifestly wicked against God, & partly most vniust toward men, which lawes are rehearsed. 1. 19. 37.

*Mediator Christ.*

It behoued that Christ, to the ende that he might performe the office of Mediator, should be made man, forasmuch as God had fo ordeyned, because it was best for vs, sith none other could bee the meane for restoring of peace betweene God and vs, none other coulde make vs the children of God, none other could assure vnto vs the inheritance of the heauenlie kingdome, none other coulde for remedie set mans obedience against mans disobedience. 2. 12. 1. 2. 3.

A confutation of their fantasticall conceits, which affirme that Christ shoulde haue become man, although there had needed no remedie for the redeeming of mankind. And it is proued by manie reasons and textes, that forasmuch as the whole Scripture crieth out that hee was cloathed with flesh, to the ende that he might be the redeemer, therefore it is too great rashnesse to imagine anye other cause or purpose. 2. 12. 4.

Neither is it lawfull to searche further concerning Christ: and those that do search further, do with wicked boldnesse runne forward to the faining of a new Christ: And herein *Osiander* is reprobued, which hath at this time renewed this question, & affirmeth that this error is confuted by no testimonie of Scripture. 2. 12. 5.

And the principle is ouerthrowen which he buildeth on, that man was create after the image of God, because he was formed after the likenesse of Christ to come, that he might resemble him whom the father had already decreed to cloth with flesh: And there is shewed that the image of God in *Adam*, was the markes of excellencie wherewith God had garnished him, which doeth also shine in the Angels. 2. 12. 6, 7.

A solution of other obiections or absurdities which the same *Osiander* seareth: namely, that then Christ was borne & creat after the image of *Adam* but as it were by chaunce: & that the Angels shoulde haue lacked their head, and men shoulde haue lacked Christ their king. 2. 12. 6, 7.

How the two natures do make one person of the mediator in Christ: Which is shewed by a similitude taken of the ioyning of the soule and bodie in one man: And then it is prooued by diuers places that the scripture doeth



manie times giue vnto Christ those things which properly belögeth to the godhead, and sometime those things which must bee referred onely to the manhoode, and sometime giue to the one nature that which is proper to the other : which figuratiue manner of speache is called Communicating of properties. 2.14.1.2. and sometime also giue to Christ those things which doe comprehend both natures together, but doe seuerally well agree with neither of them. Which last point the most part of the olde writers haue not sufficiently marked : Yet it is good to bee noted, for the dissoluing of manie doubtres, and for auoyding of the errors of *Nestorius* and *Eutiches*. 2.14.3.4.

A confutation of the error of *Sermetus*, which had put in the steede of the sonne of God, an imagined thing made of the substance of Gods spirite, flesh, & three elements vncreate : His suttlerie is disclosed, and there is proued (which thing hee denyeth) that Christ was the sonne of God, euen before that he was borne in the flesh, because he is that worde begotten of the father before all wordes 2.14.5.

Also it is proued that he is truly & properly the sonne of God in fleshe, that is to saye in the nature of Man, but yet in respect of his godhead, and not of his fleshe, as *Sermetus* babbleth. 2.14.6.

An exposition of certaine places which *Sermetus* and his disciples doe enforce for defence of their error: There is also another cauillation of his disclosed, that Christ before that he appeared in the flesh, is in no place called the sonne of God but vnder a figure. 2.14.7.

Also there is opened the error of all them which doe not acknowledge Christ the Sonne of God but in the

flesh : and there are briefly rehearsed the grosse suttleries of *Sermetus*, wherewith he hath bewitched himself and other, ouerthrowing that which pure faith beleeueth concerning the person of the sonne of God: And there ypon is gathered that with the crasie darke suttleries of that filthie dog, the hope of saluation is vtterly extinguished. 2.14.8.

#### *Merit of Christ.*

It is truly and properly sayde that Christ merited for vs the grace of god and saluation. Where it is proued that Christ was not onely the instrument or minister of saluation, but also the author and principall doer thereof: And in so saying, the grace of God is not defaced, because the merite of Christ is not set against mercie, but hangeth vpon it. And those things which are *Subalterna*, fight not as contraries. 2.17.1.

The distinction of the Merite of Christ and of the grace of God is proued by manie places of Scripture. 2.17.2.

There are alleadged many testimonies of Scripture, out of which it is certainly and soundly gathered, that Christ by his obedience hath truelie purchased and deserued fauour for vs with his father. 2.17.3.4.5.

It is a foolishhe curiositie to enquire, whether Christ hath deserued anye thing for himselfe: and it is rashnes to affirme it. 2.17.6.

#### *Merites of workes.*

The boastings that are made of the Merites of workes, doe ouerthrowe as well the praise of God in giuing righteounes, as also the certaintie of saluation. 3.15.

Whosoeuer first applied the name of Merit to good works in the sight of Gods iudgement, hee did against the purenes of faith. And though the olde fathers

fathers vsed that name, yet they vsed it that they haue in manye places shewed that they attribute nothing to workes. 3.15.2.

An exposition of certaine places, wherewith the Sophisters goe about to prooue that the name of Merite towards God is found in the Scripture. 3.15.4.

It is proued by authoritie of the Apostles & *Augustine*, that the rewardes of righteounesse doe hang vpon the meere liberalitie of God. 2.5.2.

It is proued that this is a false saying, that Christ Merited for vs onely the first grace, and that afterwarde we do merite by our owne workes. 3.15.6.

7.

*There bee certaine thinges touching merites in the title of Iustification by faith.*

*Ministerie of the Church.*

Of the Ministerie of the Church, and of them which despise this maner of learning. 4.1.5.

Of the efficacie of the Ministerie. 4.1.6.

God, which might teach y<sup>e</sup> Church either himselfe alone or by Angels, yet doeth it by the Ministrye of men for three causes. 4.3.1.

The Ministerie of the Church is garnished with many notable titles of commendation in the Scripture. 4.3.2.3.

Of Apostles, Prophetes, Euangelists, Pastors, and Teachers: and what is the seuerall office of euery of them. 4.3.4.5.

The chiefe partes of the office of Apostles and pastors are to preach the Gospel, and Minister the Sacramentes. 4.3.6.

Pastors are so bound to their Churches, that they may not remooue to any other place without publike authoritie. 4.3.7.

They are called in the Scripture, Bishops, Priests, Pastors and Ministers which gouerne Churches. 4.3.8.

No man ought to thrust in himselfe in the Church to teach or gouerne: But there is a calling required. 4.3.10.

The preaching of the worde of God is compared to seede which is scattered in the goounde: Whereby wee vnderstand that the whole encrease proceedeth of the blessing of God and the effectuall working of the holy Ghoste. 4.14.11.

What maner of men ought to be chosen Bishops, & in what sort and of who they are to be chosen, and with what forme or ceremonie they are to be ordered. 4.3.11.12.13.14.15.16.

The olde Church before the papacy, diuided al their ministers into three degrees, Pastors, Elders, and Deacons. 4.4.1.

Of the comission to remit and retaine sinnes, or to bind & loose, which is a part of the power of the keyes, and pertaineth to the Ministrye of the worde. 4.11.1.

*Monkerie.*

Monasteries in olde time were the seede plottes of ecclesiasticall orders: And there is described out of *Augustine* the forme of the old Monkerie, & howe they were wont at y<sup>e</sup> time to get their liuing with the labour of their handes. Whereby appeareth that at this daye the maner of popish Monkerie is far other wise. 4.13.8.9.10.

Of the proude title of perfection wherewith the Monkes do set out their kinde of life. 4.13.11. because they bind themselues to keepe the counsels of the Gospell (as they call them) whereunto other Christian men are not bound. Sect. 12. and because they haue forsaken all their possessions. Sect. 13.

As many as go into Monasteries, do depart from the Church, sith they openly affirme that their Monkerye is a forme of second Baptisme. 4.13.14.

The Popish monkes doe in maners much differ from the olde Monkes. 4.13.15.

Some thinges are to bee misliked euen in the profession of the olde Monkerye, and they that were the authors thereof brought a perillous example into the Church. 4.13.16.

Monkes with their vowes do consecrate themselues not to God but to the Diuell. 4.13.17.

As all vowes vnlawfull & not rightly made, are of no value before God, so they ought to be voyde to vs. 4.13.20.

Therefore they which depart from Monkery to some honest trade of life, are wrougfully accused of faith breaking and periurie. 4.13.21.

*Of Morsification.*

*See Forsaking of our selues.*

O.

*Obedience of children to parentes.*

**A**N exposition of the fifth commaundement: The ende and sum thereof. 2.8.35.

How farre this worde honoring extendeth, & there be three partes thereof, Reuerence, Obedience, & Thankfulness. 2.8.36.

Of the promise adioined to the fifth commaundement, concerning long continuance of life, and howe farre the same pertaineth to vs at this daye. 2.8.37.

Howe and by howe diuerse meanes, God sheweth his vengeance vpon the disobedient: Yet obedience is not due to parentes and other, but sauing the lawe of God. 2.8.38.

*Offences.*

What Offences are to be auoyded, and what to be neglected; what is an

Offence giuen, and what an offence taken. 3.19.11.

It is declared by the doctrine and example of *Paul* who be weake, to who we must beware that we giue no offence. 3.19.12.

Whereas we are commanded to beware that wee Offende not the weake, the same is meant onely in thinges indifferent: Therefore they doe wrougfully abuse this doctrine which say that they heare masse for the weakes sake. 3.19.13.

*Officials.*

Of popish Bishops Officials, as they call them. 4.11.7.8.

*Orders Papisticall.*

The Sacrament of Order breedeth to the papists seuen other petie Sacramentes, of whose names and differences they themselues be not yet agreed. 4.19.22.

Their fonde and vngodly foolishnesse, forasmuch as they make Christe fellow Officer with them in euerie one of them. 4.19.23.

Of *Acoluthes*, Dorekeepers and Readers, whom the papistes doe make Orders of the Church and Sacramentes, 4.19.24, & with what ceremonies they consecrate them. Sect. 27.

Of exorcistes or Coniurers an order of the popish Church. 4.19.24.

The orders of Psalmistes, Dorekeepers and *Acoluthes*, are vayne names among the papistes, forasmuch as they themselues doe not execute the Offices, but some boy, or any layman. 4.19.24.

Of the shauing of the Clergie, and the signification therof by the doctrine of the Papistes. 4.19.25.

They doe wrougfully apply it to *Pauls* example, which shaued his head when he tooke a vowe, or to the olde Nazarites. 4.19.26.

It is shewed out of Augustin whence  
it



is first began. 4. 19. 27.

Of the three higher orders: and first of Priesthood or sacrificer ship: where is shewed that the papistes haue most wickedly peruered y order appointed by God, and do wrong to Christe the only and eternal sacrificing priest, 4. 19. 28.

Of their blowing at the making of popish Priests, and howe in that ceremony they do wrongfully counterfeit Christe: Where is declared that the Lorde did many thinges which hee would not haue to be examples for vs to follow. 4. 19. 29.

Of the vndelible character or vndefaceable marke of the oyle wherewith popish Priestes are annointed at their creation. And how the same is wrongfully applied to the children of *Aaron*. But these Priestes in coueting to be like the Leuites, are apostataes from Chrst. 4. 19. 30. 31.

*Originall sinne.*

A definition and expounding of Originall sinne. 4. 15. 10. 11. 12.

A true definition of Originall and a declaration of the same definition: Wherein is shewed, that not only punishment came from *Adam* vpon vs, but also that the infection distilled from him remaineth in vs, and how it is the sinne of another & also our own sinne: Finally, that such infectiō pearced not only into the inferiour desire, but also into the verie vnderstanding minde & bottome of the heart, so that there is no part of the soule free from corruption. 2. 1. 8. 9.

A confutation of them that dare charge God with their faults, because we say that men are naturallie faultie: And there is proued, that man is corrupt by naturall viciousnesse: (to the ende that no man should thinke it to be gotten by euill custome) but yet such as proceeded not from nature, but

is an accidentall qualitie, & not a substantiall propertie from the beginning. 2. 1. 10. 11.

*Othe.*

*See Swearing.*

*P.*

*Patience.*

A Part of y forsaking of our selues, in respect of God, is contentation of minde and sufferance: Which we shall perfourme, if in seeking the commoditie or quietnesse of this present life wee yeelde our selues wholly to the Lorde, and do not desire, hope for, or thinke vpon any other meane of prospering than by his blessing. 3. 7. 8.

So shal it come to passe that we shal neuer seeke our owne commodities by vnlawfull meanes or with wronging of our neighbours: also that wee shal not burne with vnmeasurable desire of richesse or of honours: finally if thinges prosper well with vs, wee shal yet bee holden from pride, & if they happen ill, we shal yet bee restrained frō impatience. 3. 7. 9. Which extendeth to all chaunces whereunto our present life is subiect, whereof the faithfull doe alwayes acknowledge the hand of God their father, and not fortune, to be the gouernor. 3. 7. 10.

The Patience of the faithfull is not such as is without all feeling of sorrow, but such as beeing vpholden by godly comfort, fighteth against the naturall feeling of sorrow. Therefore the Patience of the Stoikes is to bee reiected: neither is it in it self any faule to weep or feare. 3. 8. 3. 9.

A description of that struing which is engēdered in the hart of the faithful by the feeling of nature, which feeling cannot be cleane done away, and by the affection of godlinesse wherewith that same feeling must bee subdued & tamed. 3. 8. 10.

There

There is great difference between Philosophicall & Christian patience: Forasmuch as y<sup>e</sup> philosophers do teach vs to obey because wee so must of necessitie: but Christ teacheth it, because it is righteous, and also because it is profitable for vs. 3.8.11.

*Pardons.*

The so long continuing of pardons declareth in howe deepe darkenesse of errors men haue been drowned these certaine ages past. 3.5.1.

What Pardons are by the Papistes doctrine: Whereby is proued y<sup>e</sup> they are a dishonoring of y<sup>e</sup> blood of Christ: A comparison of Christ & popish pardons. 3.5.1.

A confutation of the wicked doctrine of pardons, by the notable sayings of *Leo* Bishop of Rome, & of *Augustine*. And there is shewed that the blood of martyrs is not vnlawfull, although it haue no place in forgiuenes of sinnes. 3.5.3.4.

Either the Gospel of God must ly, or pardons must be lying deceits. And there is shewed what seemeth to haue bene the beginning of them. 3.5.5.

*Penance, the Popish Sacrament.*

Of the vsage of the olde Church in publike penance: and of the laying on of handes at reconciliation. Also howe in processe of time the laying on of handes was vsed in priuate absolutions. 4.19.14.

The diuerse opinions of the scholemen howe penance is a Sacrament: And there is shewed that the definition of a Sacrament doth not agree with it. 4.19.15, 16.

It is a lye, and a deceitfull error which they haue inuented concerning the Sacrament of Penance: and it is a wicked and blasphemous title wherewith they haue garnished it, a second boorde after shipwracke from Baptisme. 4.19.17.

*Perseuerance.*

See booke 2. Chap. 5. Sect. 3.

A confutation of the moste wicked error, that Perseuerance is giuen of God according to the Merit of men, so as euery man hath shewed himselfe not vnthankful for the first grace: and in this opinion is shewed a double error. Of the cōmon distinction of grace working, & working together: & howe *Augustine* vsed it, qualifying it with an apt definition. 2.3.11.

*Politike gouernement.*

There is a difference to bee made betweene policie, and the inwarde gouernment of the soule. Their doctrine is to be reiected which goe about to ouerthrowe policie as a thing not necessarie for Christians, or as a thing y<sup>e</sup> ouerthroweth the spirituall libertie of the soule. Also those flatterers are to be reiected, which doe giue too much vnto it, & do set it in cōparison against the authoritie of God. 4.20.1, 2.

Policie is the gift of God, which bringeth great commodities to mankind. & no small helpe to the defence of the state of religiō. Politike gouernment hath three partes, the magistrat, the Lawes and the people. 4.20.3.

Of three formes of Ciuile gouernement, *Aristocracie* the gouernment of the best chosen men, *Democracie* the gouernement of the people, *Monarchie* the gouernement of one: it can not simply bee determined which of these is the best: yet it commeth to passe by the fault of men, that it is safer & more tollerable to haue many to gouerne than one to reigne. But all these forms are of God, & diuersly disposed by him, therefore it is the duty of priuate men to obey, & not to make innoation of states after their owne will. 4.20.8.

Of the immunitie that the Romish clergy take to themselves, which was

was altogether vnknowne to the Bishops of the olde Church. 4.11.15.

In matters of Faith, the iudgement in the olde time pertained to y<sup>e</sup> Church and not to Princes, although sometime Princes entermeddled their authoritie in ecclesiasticall matters, but the same was donne to preserve and not to trouble the order of the church. 4.11.15.16.

Of the auctoritie of the sworde vsurped by the bishops in the papacy: and howe they haue by litle and litle from so small beginnings growen to so great encrease. 4.11.9.10.

Pope.

It is proued that the supremacie of the sea of Rome is not by the institution of Christ 4.6.1.2.3.4.

Neither had Peter any principalitie in the Church or among the Apostles. 4.6.5.6.7.

Neither is it profitable nor may be, that one man shoulde beare rule ouer the whole Church. 4.6.8.9.10.

Although Peter had had a supremacy in the Church, yet it foloweth not that the seat of that supremacie ought to be at Rome. 4.6.11.12.13.

It is proued by many argumentes that Peter was not bishop of Rome. 4.6.14.15.

The supremacie of the sea of Rome is not according to the vse of the olde Church. 4.6.16.17.

Of the beginning & encreasings of the Romish papacy, vntill it aduanced it selfe to that height, whereby both the libertie of the Church is oppressed and all moderate gouernement hath bene ouerthrowen. 4.7.

In the most part of the counsels, the Bishoppe of Rome nor his legates had not the chiefe place, but some other of the Bishoppes had it at the Council of Chalcedon: but yet without order. 4.7.1.2.

Of the title of supremacy and other titles of pride wherewith the Pope boasteth himselfe, and when and how they crept in. 4.7.3.

Gregorie pronounceth that the title of vniuersall bishop was deuised by the deuil, and published by the crier of Antichrist. 4.7.4.

It is proued by the vse of the olde church, that it is false which the bishop of Rome boasteth, that he hath iurisdiction ouer all Churches. 4.7.5. Whether ye consider y<sup>e</sup> ordering of bishops, Sect. 6. or ecclesiasticall admonitions and censures, Sect. 7. or summoning of Councils, Sect. 8. or authoritie of higher appeales, Sect. 9.10.

The olde Bishoppes of Rome in the most part of their Epistles did ambitiously set forth the glory of their sea, but those Epistles at that time had no credite. Also they did thrust in certayn forged things as though they had been written in the olde time by holye men. 4.7.11.20.

Although in the time of Gregorie, the authoritie of the Bishop of Rome was greatly encreased, yet it is proued by his writings that it was then far from vnbridled dominion and tyranny. 4.7.12.13.22.

There was strife for the supremacie betweene the bishop of *Constantinople* & the bishop of Rome. 4.7.14.15.16. vntill Phocas graunted to Boniface the thirde, that Rome shoulde bee the heade of all Churches: which afterwarde Pipine confirmed; when hee gaue to the Sea of Rome iurisdiction ouer the Churches of Fraunce. 4.7.17.

From thence forth the tyranny of the sea of Rome encreased more and more, partly by ignorance & partly by negligence of Bishops: which destruction of the whole order of the church Bernarde lamenteth and layeth to



to the Popes charge.4.7.18.22.

The insolence & shamelesnes of the bishops of Rome in setting forth their owne supreme authoritie . 4.7.19.20. which is reprobued by sayinges of *Cyprian* and *Gregorie*.Sect.21.

Rome can not be the mother of all Churches,forasmuch as it is no church Neither can the bishoppe of Rome bee head of bishops, for he is no bishop.4.7.23.24.

It is prooued by *Paul*, that the Pope is Antichrist.4.7.25.

Although the Church of Rome in olde time had had the honor of supremacie,yet the same is not to be bound to a place.4.7.26.29.

Of the maners of the cytie of Rome of the Pope, and of the Cardinals and their diuinitie.4.7.27.28.

The Bishop of Rome first laide hande vpon kingdomes, and then vpon the Empire: Which is prooued by moste sharpe reprehensions of *Bernarde* to be vnnemeete for him that boasteth himselfe the successeur of the Apostles.4.11.11.

Of the gift of *Constantine*, wherewith hee laboreth to hide his robberie, 4.11.12. and howe there are not yett fye hundrede yeres paste, since the Popes were in subiection of Princes, and by what occasion they haue shake it of, Sect.13. and howe they brought the city of Rome into their power, but about a hundred and thirtie yere ago. Sect.14.

#### Praier.

True faith can not be idle from calling vpon God.3.20.1.

How necessarie & how manie waies profitable is the exercise of praying, 3.20.2. although the Lorde will not cease while we craue not, nor needeth any to put him in minde, Sect.3.

The firste rule of framing our prayer, is that we be no otherwise dis-

posed in heart and mind than becometh them that enter into talke with God.3.20.4.5.

The second rule is, that in praying we alway feeble our owne needines, and that earnestly cōsidering y we want all these thinges that we aske, wee ioine with our prayer an earnest and feruente desire to obtaine.3.20.6.

We ought to praye at all times, and in the greatest quietnes of our estates, the onely remembrance of our sinne ought to bee no small prouocation to moue vs to that exercise.3.20.7.

The third rule of praying well, is y we forsake all confidence of our owne glorie, least if we presumptuously take any thing, be it neuer so litle, vnto our selues, wee with our vaine pride, fall downe from his face.3.20.8.

The beginning of praying well, is the obtaining of pardon, with an humble and plaine confession of offence.3.20.9.

In what sense the Prayers of certain holy men are to be taken, in which to entreat GOD, they seeme to alledge their owne righteousnesse.3.20.10.

The fourth rule of praying well, is that being so ouerthrowen and beate downe with true humilitie: wee bee neuerthelesse encouraged to praye with an assured hope to obtaine: So in our prayers, faith & repentance doe meete together.3.20.11.

Of the certainty of faith, whereby the faithfull do determine that God is fauorable vnto them. And howe necessarie the same is in Prayer: Neyther is that certaintie weakened, when it is ioined with acknowledging of our own miserie.3.20.12.

God commaundeth vs to call vpon him: he promiset, y we shal be hearde: both these thinges are necessarie, that we may pray in faith.3.20.13.

There are rehearsed diuers promises of

## The Table.

of God, with the sweeteneſſe whereof they that are not ſtirred vp to Pray, are altogether vnexcusable. 3.20.14.

An expoſition of certaine places, wherein God ſeemeth to haue aſſented to ſome mens Prayers which yet were grounded vpon no promiſe. 3.20.15.

Theſe foure rules of Praying well, are not examined with ſo extreame rigor, but y God herein doth beare with many infirmities, yea many intemperances in them that bee his, which is proued by many examples. 3.20.16.

We muſt alway Pray in the name of Chriſt only. 3.20.17. neither were the faithfull euer hearde any otherwiſe. Sect. 18.

They which Pray otherwiſe, haue nothing left for them at the throne of God, but wrath and terror. 3.20.19.

It is not againſt Chriſtes office of mediator: that we bee commanded to Pray one for an other. 3.20.19.

A confutation of the Sophiſters deuſe, which ſay that Chriſt is the mediator of redemption, & the faithfull are mediators of interceſſion. 3.20.20.

Againſt them, which make dead Saincts interceſſors to God for them, or do mingle the interceſſiō of Chriſt with the Prayers and merites of dead men. 3.20.21.

This fooliſhneſſe hath proceeded in the papacy to groſſe monſtrouſnes of yngodlines, and to horrible ſacriledges. 3.20.22.

A confutation of the argumentes wherewith the papistes labour to confirme the interceſſion of dead Saincts. 3.20.23.24.25.26.

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An expoſition of the ſame praier. 3.20.36.

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Of the boldnes of aſking which the Lorde graunteth to his, and the truſt of obtaining. 3.20.47.

It is good that euery one of vs for exerciſe, appoint to him ſelfe certaine peculiar houres to pray, ſo that it bee done without ſuperſtitious obſeruatiō. 3.20.50.

In all our prayer we ought diligent-ly to beware that wee goe not about to bind God to certaine circumſtaunces. 3.30.50.

# The Table.

Of perseuerance and patience in the exercise of prayer. 3. 10. 51. 52.

## Predestination.

It is proued that the doctrine of predestination is a doctrine of most sweet fruit. There are rehearsed three principall profits thereof and they are admonished which being moued with a certaine curiositie doe beyonde the boundes of Scripture breake into the secretes of the wisdom of God. 3. 1. 1. 2 and also they which would haue all mention of Predestination to be buried. Sect. 3. 4.

What is Predestination, and what is the foreknowledge of God, and how the one of them is wrongfully set after the other. The example of Predestination in all the offspring of *Abraham* in respect of other nations, is confirmed by many testimonies of Scripture 3. 21. 5.

Also there is shewed a speciall Predestination, whereby euen among the Children themselues hee hath made difference betweene some and other some. Sect. 6. 7.

A confirmation of the doctrine of Predestination taken out of testimonies of Scripture. 3. 22.

Of them that make a foreknowledge of Merits the cause of Predestination. Also of other men that blame God because he electeth some and passeth ouer other. 3. 22. 1.

God as well in election as in reprobation hath no respect of workes neither passed nor to come, but his good pleasure is the cause of both. 3. 22. 2, 3. 4, 5, 6, 7, 11.

This is proued by *Augustine*, Sect. 8, and the trifling subtle deuise of *Thomas* to y<sup>e</sup> contrary is confuted. Sect. 9.

The promises of saluation are not directed to all, but peculiarly to the elect. 3. 22. 10.

These two sayings do not disagree

that God by the outward preaching of the word calleth many, & yet hee giueth the gift of faith to few. 3. 22. 10.

Against them which so confesse election, that yet they deny any to bee reprobate of God. 3. 23. 1.

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A definition of Predestination. 3. 23. 8.

A confutation of them which gather of the doctrine of Predestination, that God hath respect of persons. 3. 23. 10. 11.

Against those hogges which vnder color of Predestination do go carelessly forward in their finnes: and against all them which say that if this doctrine take place, all endeouour of well working decayeth. 3. 23. 12.

Against them which say that this doctrine ouerthroweth all exhortations to godly life, it is proued by *Augustine* y<sup>e</sup> preaching hath his course, and yet the knowledge of Predestination is not hindred thereby. 3. 23. 13.

In this point of doctrine we must so temper our maner of teaching y<sup>e</sup> truth, that so farre as we may, we wisely beware of offence. 3. 23. 14.

Whereas some obey the preaching of the worde of God, and other some despise it, or bee more blinded and hardened thereby, although this come to passe by their owne malice and vnthankfulnesse, yet wee must therewith also know, that this diuersitie bringeth



geth vpon the secret counsell of God, than which it is vnlawfull for to search for any further cause. 3. 24. 12. 13. 14.

An exposition of certaine places, wherein God seemeth to denie that it commeth to passe by his ordinance that the wicked perish, but inasmuch as against his will they wilfully bring destruction vpon themselves. And there is shewed that those places make nothing against the doctrine of Predestination. 3. 14. 15. 16.

The vniuersalnesse of the promises of saluation, maketh nothing against the doctrine of Predestination of the reprobate: and yet not without cause are they framed vniuersally. 3. 24. 16.

Here also are confuted certaine objections of the which denie this point of doctrine.

*Priesthoode, Kingdome, and Prophetical office of Christ.*

That wee may knowe to what ende Christ was sent of his father, and what hee brought vnto vs, three things are chiefly to bee considered in him, his Prophetical office, his kingdome, and his Priesthoode: and therefore is giue to him the title of Christ (or Messias which signifieth annointed) although hee be specially so called in respect of his kingdome. Albeit that God alway gaue prophetes and teachers to his Church, yet it is proued that all the Godly looked for full light of vnderstanding, onely at the comming of Messias: and that hee when hee appeared was annointed a Prophet, not onely for himselfe, but also for all his body. 2. 15. 1. 2.

As touching his kingdome, first wee must note the spirituall nature thereof, whereupon also is gathered the eternall continuance of it, which is of two sorts: the one pertaineth to the whole bodie of the Church, the other is pro-

per to euery member: both sortes are declared and plainly set forth by testimonies of scripture. 2. 15. 3.

It is declared that the profit of the kingdome of Christ cannot otherwise be perceiued of vs, but when we knowledge it to be spirituall: and the same profit consisteth in two things, namely that it enricheth vs with all good things necessarie to eternall saluation, secondly; that it fortifieth vs with strength and vertue against the diuell and all his assaultes. And so Christ reigneth for vs rather than for himselfe, whereupon wee are rightfully called Christians: Where it is said that at the last day he shall yelde vp his kingdome to God and his father, and such like sayinges the same maketh nothing against the eternitie of his kingdome. 2. 15. 4. 5.

As touching his Priesthood, that the efficacie and profite thereof may come to vs, it is shewed that wee must beginne at the death of Christ. Hereupon it followeth that hee is an euermoldesting intercessor, by whose mediation wee obtaine fauour, whereby ariseseth to godly consciences both boldnesse to praye, and quietnesse: finally that hee is so a priest, that hee ioyneeth vs in the fellowship of so great an honour, to the ende that the Sacrifices of prayers and praise which came from vs, may bee acceptable to God. 2. 15. 6.

*Promises.*

Not without cause all the Promises are concluded in Christ: forasmuch as euery promise is a testifying of the lawe of God towards vs, and none of vs is beloued of god without Christ. Neither was *Naaman* the Syrian, *Cornelius* the captaine, nor the Eunuche to whome *Philip* was caried, without knowledge of Christ, although they had but a verie small taste to him, and

a faith in some part vnexpressed. 3. 2.  
32.

The Lord, to y end to fill our hearts with loue of righteousness & hatred of wickednesse, was not content to set forth bare commaundements onely, but addeth promises of blessing: both of this present life & of eternall blessednesse, & also threatenings both of present miseries, and of eternal death: The threatenings declare the greare purenesse of God: the Promises doe shewe his great loue to righteousness, and his wonderfull goodnessse toward men. 2.8.4.

Of the Promise of Gods mercie to be extended to a thousande generations. 2.8.21.

Although the promises of the lawe be conditional, yet they are not giuen in vaine. 2.7.4.

*Prophetical office of Christ,  
See Priesthood, &c.*

*Providence of God.*

Prophane men, by siclily vnderstanding doe confesse God the creator, otherwise than we do by faith: forasmuch as faith doth teach that hee is also the gouernor of all things not by a certaine vniuersall motion, but by a singular providence which extendeth euen to the least sparowe. 1.16.1.

They which giue any thing to fortune, doe burie the Providence of God, by whose secreete counsel all successess are gouerned. 1.16.2.

Things without life, although eche of them haue their propertie naturally planted in them, yet doe not put forth their force, but so farre as they bee directed by the present hande of God: which is proued by the sonne, before which hee woulde both light to bee, and the earth to abounde with all kinde of good things: which also wee reade to haue stande still by the space of two dayes, and gone backe two de-

grees at the commaundement of god. 1.16.2. also by the startes and signes of the heauen, which the vnbelecuers do feare. Sect. 3.

The almightinesse of God is busied in continuall doing, so that it extendeth to euery particular act, & nothing happeneth but by his counsell: Which who so doe not acknowledge they defraude God of his glorie and doe extenuate his goodnessse: But wee on the other side doe receiue double fruit thereof. 1.16.3.

It is proued that the Prouidence of God doeth not onely beholde things that are done, but gouerneth all successess: Whereby is overthrowen the fained inuention of bare foreknowledge and of vniuersall Prouidence onely: also the error of the Epicures is confuted, and of them which giue to God a gouernance onely about the middle region of the aire. Yet there may a certaine vniuersall Prouidence bee graunted, but so, that the speciall Prouidence bee not darkened, which doeth gouerne not onely certaine but all particular doings. 1.16.4, 5.

That not onely the beginning of motion is in the disposing of GOD, is proued by the plentifulnesse of one yeare and the barrennes of another, for whereas God calleth the one his blessing, and the other his curse and vengeance. 1.16.5.

The Prouidence of God in gouerning the worlde, is cheefely to be considered in mankind, and in the diuerse estate of all men, and diuerse disposing of successess. 1.16.6, 7.

Against them which cauil, that this doctrine of the Prouidence of God, is the Stoikes doctrine of fate or destinie 1.16.8.

Whether any thing happen by fortune or chaunce: Where is rehearsed the saying of *Basilius Magnus*, that Chaunce

Chaunce and Fortune are wordes of heathen men: also the saying of *Augustine*, that he repented that hee had vsed the name of Fortune. Yet those thinges maie bee saide to happen by fortune in respect of vs, which beyng considered in their nature, or weighed according to our knowledge, do seeme so, although in the secrete counsell of God they be necessarie: Also al thinges that are to come, may be saide to be happening, inasmuch as they be vncertain to vs. 1. 16. 8. 9.

What thinges are to be considered, that the doctrine of the Prouidence of God may be referred to a right hand, that wee haue the profit thereof: and where the causes of those thinges that happen, appeare not vnto vs, we must beware that wee doe not thinke, that thinges are rolled by the sway of fortune: but wee must so reuerence his secrete iudgements, that we esteeme his will the most iust cause of all things 1. 17. 1.

Against certaine dogges which at this daie doe barke againg the Prouidence of God, it is proueed by the Scripture that whereas God hath so reuealed his will in the lawe and the gospel that he illuminateth the minds of them that bee his with the spirite of vnderstanding, to perceiue the mysteries therein contained, which otherwise are incomprehensible, yet the order of gouerning the worlde is called a bottomlesse depth, because when we know not the causes therof, yet we ought reuerently to honour it. 1. 17. 2.

Such prophane men doe foolishly comber themselves, when they alleadge that if the doctrine of the Prouidence of God be true, then the prayers of the faithfull in which they aske any thing for time to come are vayne, no counsell is to be taken for thinges to come, and then men which do anie

thing against the lawe of God, do not sinne: Theie daungerous errors they shall auoide, which in considering the Prouidence of God, shall frame them selues to true modestie. 1. 17. 3.

As concerning thinges to come, it is proueed that the Scripture doth wel ioyne the aduiseementes of men with the Prouidence of God: because wee are not hindered by his eternall decrees, but that vnder his will, we may both foresee for our selues, and order our owne thinges: For the knowledge of consulting and taking heede, are inspired into men by the Lorde, whereby wee maie serue his Prouidence, in the preserving of our owne liue. 1. 17. 4.

In all successes of time past the will of God doeth gouerne: and yet the doers of wicked deeds are not excused, because they are accused by their own conscience, and doe not obey the will of God, but their owne lust. They are indeede the instruments of Gods prouidence, but so, that they finde the whole euill in themselves, and in God is founde nothing but a lawfull vse of their euillnesse. 1. 17. 5. and 1. 18. 4. Where also the same thing is shewed in the election of king *Ieroboam*, the tenne tribes forsaking the house of *Dauid*, the slaughter of the sonnes of *Achab*, and in the betraying of the son of God.

A godly and holy meditation of the Prouidence of God, which is taught by the rule of godlinesse: first that being certainly perswaded that no thing happeneth by fortune, we alway cast our eyes to God the cheefe cause of all thinges: then that wee doubt not that his singular Prouidence watcheth for vs, whether wee haue to doe with men as well euill as good, or with his other creatures: To which vse wee must applie the promises of God in



the scripture which testifie the same, the examples whereof are rehearsed. 1.17.6.

Wee must also adioyne those testimonies of Scripture which teach that all men are vnder the power of God, whether wee neede to get their good wil, or restrain the malice of our enemies : which last point God worketh diuerse waies, sometime by taking away their wit, sometime when he granteth them wit, he frayeth them that they dare not goe about that which they haue conceiued : and sometime also when he suffereth them to goe about it, he breaketh their enterprises : Vpon which knowledge necessarily foloweth a thankfulness of mind in so prosperous successe of thinges. 1.17.7.

In aduersitie when wee are hurt by men, is required patience and quiet moderation of mind : Which is shewed in the examples of *Ioseph* beeing afflicted of his brethren, *Iob* persecuted of the Chaldees, and *Dauid* railed vpon of *Semei*. If wee happen to bee distressed with any misery without the worke of men, this selfesame doctrine is the best remedie against impatience because the scripture testifieth, that euen aduersities also do come fro God. 1.17.8.

A Godlie man principally regarding the providence of God, yet will not leaue inferiour causes vnmaked. Therefore if hee haue receiued a benefit of anie man, he will hartily know and confesse himselfe to bee bounde vnto him. If he haue taken harme or done harme to any other by his negligence or want of heed, he will impute it vnto himselfe, much lesse will he excuse his owne offences. In thinges to come chiefly he will haue consideration of inferiour causes, but yet so that in determining he will not be carried away with his owne wit, but com-

mit himselfe to the wisdom of God: neither shall his trust so staie vpon outward helpes, that hee will carelesly rest vpon them if hee haue them, nor be dismaied for feare if he want them. 1.17.9.

A large description of the inestimable felicity of a godly mind which resteth vpon the prouidence of God: & on the other side the miserable carefules wherwith we must needs be distressed when the weaknesse of this earthly cottage maketh vs subiect to so manie diseases, sith our life and safety is besieged with infinite dangers at home, abroad, vpon the land, in the water, by men, & by diuels. 1.17.10.11.

Those places of Scripture, where it is said that God repented him : make nothing against the doctrine of Providence, forasmuch as therein (like as also when hee is said to be angrie) the scripture applying it selfe to our capacitie describeth him, not such as he is, but such as we feele him to bee. Likewise, where hee spared the Ninuires, to whom he had threatned destruction within fortie dayes : whereas hee prolonged the life of *Ezechias* for manie yeares to whom he had declared preser death: because such threatnings containe an vnexpressed condition. Which is well proued by a like example in king *Abimelech*, which was rebuked for *Abrahams* wife. 1.17.12.13.14.

A confutation of them which coueting to get a praise of modestie, go about to maintain the righteousness of God with a lying defence, whē they say: that those things which Saran & al the reprobats do naughtily, are done by the sufferance of God, & not by his prouidence and wil. And it is proued by the affliction of *Iob*, the deceyuing of *Achab*, the killing of Christ, the incestuous adulterie of *Abolon*, and many other examples, that men do worke nothing

## The Table.

thing but that which he hath alreadie decreed with himselfe, and doeth appoint so to bee by his secrete direction. 1.18.1.

And this hath place, not onely in outward doings, but also in secret motions. For it is proued by the hardening of *Pharao* and other testimonies, that God worketh euen in the mindes also and hearts of the wicked. Neither maketh it any thing to the contrarie, that often times the worke of Satan is vsed therein: For God worketh neuer thelesse, but after his own maner, vsing a iust reuenge, 1.18.2. & therefore God is not the author of sinnes, Sect.4.

They are proued guiltie of intollerable pride, which refuse this doctrine vnder pretence of Modestie. A confutation of their obiection when they say, that if nothing happen but with  $\gamma$  will of God, then hath he in himselfe two contrary wils, forasmuch as he doth appoint those things to be don by his secret counsell, which hee hath openly forbidden by his law. And there is shewed, that God doth not disagree with himselfe, that the wil of God is not changed, that he doth not faine him selfe to nil that which he willeth: but whereas there is in God but one simple wil, the same to vs appeareth diuers, because for the weakenes of our vnderstanding, we conceiue not how he diuersly both willeth not, and willeth one selfe thing to be done. Finally it is proued by *Augustine*, that man sometime with good wil willeth something which God willeth not: and sometime willeth that thing with euil wil, which God willeth with good will 1.18.3.

The consideration of Gods power in gouerning this frame of heauen and earth, & al the partes that are in them. 1.5.5.

The fellowship of men is so gouerned by the prouidence of God, that he

sheweth himselfe liberall, mercifull, righteous, and seuer. 1.5.6.

Those things which in the life of men are compted chaunces, as well of prosperitie as aduersitie are so many tokens of the heauenly prouidence, 1.5.7. & ought to awaken vs to the hope of the life to come. Sect.9.

How God worketh in the heartes of them that be his, and Satan in them that be his, but yet so, that they are not excused. 2.4.1.

God worketh also in the wicked, & euen in the same worke wherein Satan worketh, and yet is not God so said to be the author of sinne, neither is Satan or the wicked excused, but there is difference betweene the one and the other, both in the end and manner of doing. 2.4.2.5.

The olde writers oftentimes referred these thinges, not to the working of God, but to his foreknowledge or sufferance, least the wicked shoulde thereby take occasion to speake irreuerently of the workes of God. But the Scripture, when it saith that God blindeth, hardeneth, and such like, declareth somewhat more than a sufferance: although God doe worke two wayes in the reprobate, namely by forsaking them, and taking his spirite from them, & also by deliuering them to Satan the minister of his wrath. 2.4.3.4.

The ministerie of Satan is vsed to stirre forward the reprobate, whensoever the Lord by his prouidence directeth them hither or thither. 2.4.5.

### *Purgatorie.*

Wee ought not to winke at the doctrine of Purgatorie, forasmuch as it is a damnable inuention of Satan which maketh void the crosse of Christ, &c. 3.5.6.

An exposition of certaine places of Scripture which the Papistes doe

wrongfully wrest to the confirmation of their Purgatorie. 3.5 7.8.9.

An answer to the obiection of the Papists, that it hath beene an ancient vsage of the Church that prayers should be made for the dead. Where is shewed that this was done by them in the olde time, without the worde of God, by a certaine wrongfull imitation, least Christians if they were slow in hauing care of funerals & the dead, should seem worse than heathen men. Yet herein was a great difference betwene this slipping of these old men, and the obstinate error of the Papists. 3.5.10.

R.

*Redeemer Christ.*

THE knowledge of God the Creator is vnprofitable vnto vs, vnlesse faith do also folow, setting him forth in Christ a father and Redeemer to vs, and this doctrine from the beginning of the worlde in all ages hath bin holden among the Children of God. 2.6.1.

It is prooued by diuerse arguments and testimonies of scripture, that the happie state of the Church hath alway beene grounded vpon the person of Christ. For both the first adoption of the chosen people, and the preserving of the Church, the deliuerance of them in perils, and the restoring after their dissipation, did alway hang vpon the grace of the mediator. And the hope of all the Godly was neuer reposed any other where than in Christ. 2.6.2,3,4.

It is to be diligently considered how Christ hath fulfilled the office of Redeemer, that wee may finde in him all things necessarie for vs, sith (as Bernard saith) he is to vs light, meate, oyle, fault, &c. 2.16.1.

An exposition howe wee should say

that God was our enemy vntill he was reconciled to vs by Christ, whereas to giue Christ to vs, and to preuent vs with mercie, were signes of the loue wherewith he before embraced vs. And there is shewed that the scripture vseth this speech and such other, to apply it selfe to our capacitie: and yet it doth not the same falsely. And al this is prooued by the authoritie of scripture and the testimonie of *Augustine*. 2.16.2,3.

*Regeneration.*

Against certaine Anabaptists which inuent a phrentike intemperance in steede of spirituall Regeneration, namely that the children of God being now restored into the state of innocencie, ought no more to bee carefull to bridle the lust of the flesh, but onely to followe the spirit for their guide. 3.3.14.

The rest pertaining to this matter, see in the title of Repentance.

*Religion.*

Necessitie enforceth the reprobate to confesse that there is some GOD. 1.4 4.

They are deceived which saye that Religion was deuised by the suttlerie of certain men to hold the simple people in order. 1.3.2.

The verie wicked and godlesse men are compelled; whether they will or no, to feele that there is a God. 1.3.2. and in what sense *Dauid* saith that they thinke that there is no God. 1.4 2.

*Remission of sinnes.*

Against them which dreame a perfection in this life, which taketh away neede of asking pardon. 3.20. 45.

Of remission of sinnes; and in what sense sinnes are called debtes, and how we are saide to forgive other that haue offended against vs. 3.20. 45.

Of the distinction of fault & peine, where-



where with most strong testimonies of Scripture, the doting error of the Papists is confuted, namely that when the faulte is forgiven yet God retaineth the paine, which remaineth to be redeemed with satisfactions. 3. 4. 29 30. and there also is shewed y they can not scape away with their distinction betweene everlasting paine and temporal peines.

Of certaine places of Scripture wherewith they goe about to confirme their error: where is declared y there are two kinds of the iudgemēt of God: the one of vengeance, the other of chastisement, which are wisely to be distinguished asunder. 3. 4. 31.

The first of these, that is to saie, vengeance, the faithfull haue alway earnestly praied to escape: the other that is to say chastisement, they haue receiued with quiet minde, because it hath a testimonie of loue. And where it is saide that God is angrie with his Saints, the same is not meant of his purpose or affection to punish them, but is spoken of the vehement feeling of sorowe wherewith they are stricken so soone as they beare any parte of his seueritie: and this is profitable for them. On the other side the reprobate, when they are stricken with the scourges of God, do already after a certaine manner begin to feeble the peines of his iudgement. All which thinges are prooued by testimonies of the Scripture, and also by the expositions of *Chrysostome* and *Augustine*. 3. 4. 32. 33.

God when hee had forgiven the adulterie of *Dauid*, chastised him both for common example, and also to humble him: and for this reason hee daylie maketh the faithfull (to whom hee is mercifull) subiect to the common miseries of this life. 3. 4. 35.

An exposition of the article of the Creede, concerning remission of sins. 4. 1. 20 21.

The keyes were giuen to the church, to forgive sinnes, not onely to men at their first conversion to Christe, but to the faithfull all their life long. 4. 1. 22.

This doctrine is prooued by testimonies of Scripture against the Nouatians and certaine of the Anabaptists which saie that the people of God are by baptisme regenerate into an angellike life, and afterward there remaineth no pardon for them that fall 4. 1. 23. 24 25. 26 27.

A confutation of them which make a voluntary transgression of the lawe a sinne vnardonable. 4. 1. 28.

#### *Repentance.*

Repentance commeth of faith, and goeth not before it. 3. 3. 1.

A confutation of their reasons, which thinke otherwise, but heereby is not signified anie space of time wherein faith breedeth repentance: but only is shewed that no man can earnestly endeavour himself to Repentance vnlesse he know himselfe to be Gods. Of the error of certaine Anabaptistes, Iesuits, and such other which appoint to their nouices, certaine daies for repentance 3. 3. 2.

Certaine learned men long before this time, made two partes of Repentance, namely Mortification, which they commonly call contrition, & Viuification which they wrongfully expounde to bee comfort by the feeling of the mercie of God: whereas it rather signifieth a desire to liue wel. 3. 3. 3.

They do also make two other sortes of Repentance, the one of the lawe, the other of the Gospel: where also are shewed examples of either sort out of the Scripture. 3. 3. 4.

A true definition of Repentaunce taken out of the Scripture, And howe Repentance though it cannot be seuered, yet ought to be distinguished from faith 3.3.5.

A plainer declaration of the definition of Repentance: where first is shewed that there is requiring a turning to God, that is to saie, an alteration, not onelie in outward works, but also in the soule it selfe, 3.3.6. then that it proceedeth of an earnest feare of God: Where also is intreated of the sorrowfulness that is according to God 3.3.7.

Thirdly, that saying is declared that Repentance consisteth of two partes, the mortification of the flesh, and the quickening of the spirite. 3.3.8.

Both these things doe wee obtaine by partaking of Christ, the first by communicating of his death, the seconde of his resurrection. Therefore Repentance is a newe forming of the image of God in vs, and a restoring into the righteousness of God by the benefite of Christ: And this restoring is not fulfilled in vs in one moment. 3.3.9.

But there remaineth in al the saints, while they liue in mortall bodie, matter of strife with their fleshe, and so thought all the Ecclesiasticall writers that haue beene of sounde iudgement: and specially *Augustine*, which calleth this nourishment of euill and disease of lusting in the elect, weakenesse, and sometime sinne: And indeed it is sinne. 3.3.10.

This is confirmed by the testimonie of *Paul*, and by the summe of the commaundements. Whereas it is said that God cleanseth his Church from all sinne, the same is spoken rather of the guiltines of sinne than of the matter of sinne it selfe, which ceaseth not to dwell in the regenerate (but ceaseth

to reigne in them) though it be not imputed. 3.3.11.

A declaration of the seuen causes or effectes, or partes or affections of Repentance, which *Paul* rehearseth: Those be studie or carefulnesse, excusing, displeasure, feare, desire, zeale, reuenge. Whereunto also is added out of *Paul*, and declared by an excellent admonition of *Bernarde*, that in such reuenge we must keepe a measure 3.3.15.

The fruites of Repentance are, deuotion toward God, charitie toward men, holinesse and purenesse in all our life: but all these ought to begin at the inward affection of the heart, from whence outward testimonies may afterward spring forth: Where also is spoken of certaine outward exercises of Repentance, which the olde writers seeme to enforce somewhat too much. 3.3.16.

Turning of the heart to God, is the chiefe point of Repentance: sackcloth and ashes, weeping and fasting, were vsed of them in the olde time before Christ, as tokens of publike repentance: of which the two last may yet bee vsed to appease the wrath of God in the miserable times of the Church. 3.3.17.

The name of Repentance or penance is vnproperly drawn from his naturall sense to this outward profession. Publike confession is not alway necessarie in sinnes: but priuate confession to God may neuer be omitted, wherein wee ought to confesse, not onely those things that we haue lately committed, but the displeasure of our grievous fall ought also to call vs backe to remembrance of our passed offences. Of speciall penance which is required of hainous offenders and certain other: and of the ordinary penance which the children of God, eue the

the most perfect, ought to vse all their life long.3.3.18.

God doeth therefore freely iustifie the that be his, that he may also with the Sanctification of his spirite restore them into true righteousness: therefore *Iohn* Christ and the Apostles preached Repentance and remission of sinnes. The effect of which saying is declared 3.3.19.

Christians ought to exercise themselves in a continuall Repentance, and he hath most profited, that hath learned most to mislike himselfe.3.3.20.

Repentance is a singular gift of God, vnto which he calleth all men, which he giueth to all them whome hee purporeth to saue, and which the Apostle pronounceth that it shall neuer be giuen to wilful apostataes whose wickednesse is vnparadonable, y is to saye, such as haue sinned against the holy ghost 3.3.1.

Although fained repentance doeth not please God, yet he sometime for a seas spareth hypocrits which make a shew of some cōuersion, which he doth not for their sakes, but for cōmon example, that we may learn more cherefully to giue our mindes to vnfained Repentance: And this is prooued by the examples of *Ahab*, *Esaú*, and the *Israelites*.3.3.25.

The Schoole sophisters do fowly er in those definitions which they make of Repentance, and no better do they diuide it, when they part it into contrition of heart, confession of mouth, and satisfaction of worke: Where is entreated of certaine questions which they moue: whereupon is easily gathered, that they babble of things which they knowe not, when they speake of Repentance.3.4.1.

When they require those three things in Repentance, they must needes binde therunto forgiveness of sinnes:

And if it be so, then are we most miserable, forasmuch as we can neuer haue quietnes of conscience: which is prooued first in that contritiō of heart such as they require.3.4.2.

There is great difference betweene the doctrine of such contrition, & that contrition which the Scripture requirereth of sinners, y they truly hūger and thirst for the mercy of God.3.4.3.

In what sense the old writers thought that solemn penance, which was then required for haynous offences, might no more be eftsloones done than Baptisme.4.1.29.

#### *Reason of Man.*

Mans vnderstanding is not so to bee cōdemned of perpetual blindnes, that wee leaue it no whit of vnderstanding in any kinde of thing: but it hath some knowledge inasmuch as he is naturally carried with desire to searche our trueth. And yet this desire by and by falleth into vanitie, because the minde of man can not for dulnesse, kepe the right way to search our truth, and for the moste parte he discerneth not of what thinges it is behouefull for him to seeke the true knowledge.2.2.12.

As touching earthly things, it is prooued by examples y the minde of man hath a sharpe vnderstanding, as first of all in ciuill policy and in gouernance of householdes, sith euery man vnderstandeth that the fellowships of men must be holden together by lawes, and comprehendeth in minde the principles of those lawes.2.2.13.

Also in liberal artes & handy crastes for learning whereof, yea for amplifying and garnishing of the same, there is in man a certayne aptnesse, although some bee more apt than other. But the light of Reason and vnderstanding in me, is so a general good qualitie in all men, that yet it is a free gift



gift of Gods liberalitie towarde euerie man: which thing God sheweth when he createth some Idiotes and dull witted: also when hee maketh one man to excell in sharpe inuention, an other in iudgement, an other in quickenesse of minde, againe when he powreth into men singular motions according to euery mans calling, and according to the time & matter that is to bee done. 2.2.14 17.

The inuention of artes, the orderly teaching or deepe & excellent knowledge thereof, which appeare to haue bin in the old Lawyers, Philosophers, Phisicians, being prophane men, doe declare vnto vs that the minde of men howe much soeuer it bee fallen from his first vprightnesse, is yet still garnished with excellent giftes of God. 2.2.15.

They are the giftes of the holy Ghost which the Lorde giueth to whome hee will, euen to the vngodly for the publicke benefite of mankind. Therefore we ought to vse them although they bee communicate vnto vs by the ministerie of the wicked, to who they are but transitorie and fleeting, because they are without the sounde foundation of trueth. 2.2.16.

It is shewed in the first two poyntes, that mans Reason seeth nothing that concerneth the kingdome of God and heavenly matters, which are contained in three things, that is to say, to knowe God, his fatherly fauour toward vs, and the way to frame our life according to the rule of his law. 2.2.18. and to that purpose are alleaged diuerse testimonies of Scripture. Sect. 19. 20. 21. In the third it seemeth that he hath some more vnderstanding than in the other, forasmuch as man is instructed by the lawe of nature to a right rule of life. But such knowledge is vnperfecte in the vnbeleeuers, and auayleth to

no other ende, but to make them vnexcusable: neither doe they by that naturall light, see the trueth in euerie thing. And here is expounded the saying of *Themistius*, that vnderstanding in the vniuersall definition is seldom deceiued, but the error is when it descendeth to particular causes, and there is shewed, that mans vniuersall iudgement in the difference of good and euill, is not alway found and vpright. For it attaineth not those which are the chiefe thinges in the first table of the lawe, namely of confidence in God, &c. In the seconde table, although it haue some more vnderstanding, yet it appeareth that it sometime erreth: as when it iudgeth that it is an absurditie to suffer too imperious gouernement, and not to reuenge wronges: also it knoweth not the disease of desire in the whole obseruation of the lawe. 2.2. 22. 23 24.

It is proued by the Scripture, that the sharpnesse of our reason in all the partes of our life, is nothing before the Lord, and our mindes doe reape the grace of enlightning, not onely at the begiuning, or for one day, but at euery moment 2.2.25.

See vnder the title of Freevill, certaine shinges pertayning to this matter.

#### *Resurrection of Christ.*

Without the Resurrection of Christ all is vnperfecte that wee belecue concerning his crosse, Death, and Buriall. Thereof wee receiue three profits: forasmuche as it hath both purchased vs righteousnesse before God, and is to vs a pledge of the Resurrection to come, and by his life, we are now regenerate into newenes of lyfe. 2.16.13.

A declaration of the historie of the Resurrection of Christ. 3.25.3.

*Last*

*Last resurrection.*

Forasmuch as the faithful, do chiefly neede hope and patience, least they should faint in the course of their calling: hee hath soundly profited in the Gospel which is accustomed to a continuall meditation of the blessed Resurrection. 3.25.1.2.

The Article concerning the last Resurrection, containeth a doctrine of great weight, graue & hard to beleue: for the ouercomming of which hardnesse by faith, the Scripture giueth two helpes, the example of Christe, and the almightinesse of GOD. 3.25.3.4.

A confutation of the Sadduces, which deny the Resurrection: and of the Millenaries which appoint the kingdome of Christe to endure but a thousand yeeeres. 3.25.5.

A confutation of their error, which imagine that soules at the last day shall not receiue againe the bodies wherewith they are now clothed, but shall haue newe and other bodies. 3.25.7.8.

Of the manner of the last resurrection. 3.25.8.

By what reason the last resurrection, which is a singular benefite of Christ, is common also to the wicked and the accursed of God. 3.25.9.

S.

*Sabbath.*

**A**N exposition of the fourth commandement, the end thereof, and the three causes whereupon wee must note that it consisteth. 2.8.28.

The first cause is a shidowing of spirituall rest, that is to say, of our sanctification: This is prooued by diuerse places to haue bene the chiefe thing in the Sabbath. 2.8.29.

Why the Lorde appointed the seventh day. 2.8.30.31.

This part, forasmuch as it was ce-

remoniall, is taken away by the death of Christ. 2.8.31.

The two later causes, that is to say, that there shoulde bee certaine dayes appointed for assemblies in y<sup>e</sup> Church, and that there should be giuen to seruants a rest from their labor, do serue for all ages. 2.8.32.

Of dayes of meeting in the Church to heare the word of God & common prayers: Where is spoken of obseruing of the Sunday, 2.8.32.33. and of superstition to be auoided in this behalfe. 2.8.34.

*Sacraments.*

What is a Sacrament 4.14.1.

For what reason the olde writers vsed this word in that sense. 4.14.2.13.

A Sacrament is neuer without a promise going before, which the Lord sealeth by that meane, wherein hee provideth helpe for our ignorance & dulnesse, & also for our weaknes. 4.14.3.5,6,11.

A sacrament consisteth of y<sup>e</sup> worde & the outwarde signe: But the Sacramentall word is to be taken otherwise than the Papistes thinke. 4.14.4.

Sacraments cease not to bee testimonies of the grace of God, although they bee giuen also to the wicked, whiche doe gather to them selues more grievous damnation thereby. 4.14.7.

Our faith is so confirmed by sacraments, that yet it hangeth vpon the inward effectuall working of the spirit. 4.14.9,10,11. and no vertue is to be put in the creatures. Sect. 12.

A confutation of the deuellish doctrine of the Sophisticall scholes, that the Sacraments of the newe lawe doe iustify and doe giue grace, so that we doe not stop it with deadly sinne. 4.14.14.

Augustins good distinction betwene a sacrament and the thing of the Sacrament.

crament, whereby is proued y<sup>e</sup> though God in Sacramentes doe truly offer Christe, yet y<sup>e</sup> wicked receiue nothing but the Sacrament, that is to say, the outward signe. 4. 14. 15. 16.

Wee must not thinke that there is ioyned or fastened to the Sacraments any secreete vertue, whereby they by themselves doe giue vs the graces of the holy Ghost. 4. 14. 17.

In the olde time God gaue vnto his people some sacraments in miracles, and some in natural things. And there is spoken of the tree of life and of the raynebowe 4. 14. 18.

Sacramentes are on the Lords behalfe testimonies of grace & saluation, and on our behalfe tokens of our profession. 4. 14. 19.

The sacraments of the old Church vnder the Lawe, tended to the same ende that our Sacramentes doe, that is to say, Christe: whome yet our Sacraments do more plainelie represent. Wherefore the Scholemens doctrine is to be reiected, which say, that y<sup>e</sup> olde sacraments did shewe a shadow of the grace of God, and ours doe giue it presently 4. 14. 20, 21, 22, 23. &c.

*The five falsely called Sacraments.*

When wee denye those fiue to bee Sacramentes, which are inuented by men, wee strue not about the name but the thing: because the papistes will haue them to bee visible formes of inuisible grace. 4. 19. 1.

Many reasons are brought, why it is not lawfull for men to make Sacraments. Also there is a difference to be put betweene sacraments, & other ceremonies. 4. 19. 2.

The number of seuen sacramentes cannot bee proued by the authoritie of the olde Church. 4. 19. 3.

Although the olde Church vnder the law, had mo sacraments, yet at this day, the Christian church ought to be

content with those two, which Christe hath ordeined: And it is not lawfull for men to make other, nor to adde vnto these any thing of their owne. 4. 18. 20.

*Sacrifices.*

A difference betweene the Sacrifices of Moses his Lawe, and the supper of the Lord in the Christiā church 4. 18. 12.

What the name of a sacrifice properly signifieth: and of the diuerse kindes of sacrifices vnder the lawe: which may be diuided into two sortes, wherof some may be called of thanksgiving, and other some propitiatory or of cleansing. 4. 18. 13.

Our onely propitiatory sacrifice, is the death of Christe. Sacrifices of thanksgiving wee haue many, as all the duties of charitie, prayers, prayes, giuing of thanks, and all that wee do to the worshipping of God. 4. 18. 13. 16. 17.

This manner of Sacrificing is dayly vsed in the church, & in the supper of the Lorde: And thereupon all Christians are sacrificing Priests.

*Satisfactions Papisicall.*

Offsatisfaction, which they make the third thing in penance, of retrayning the paine, the fault beeing forgiven, and such like lies, which all are ouerthrown, by setting against the free forgiveness of sinnes, by the name of Christe. 3. 4. 25.

A confutation of the blasphemous error of the schoolemen, y<sup>e</sup> forgiveness of sinnes, and reconciliation is once done in baptisme, but after baptisme, we must rise againe by satisfactions. 3. 4. 26.

By such error, Christ is spoiled of his honor, & the peace of consciences is troubled, forasmuch as they can neuer certainlye determine, that their sinnes are forgiven them. 3. 4. 27.



## The Table.

In *Daniel*, when *Nabuchadonesser* is commaunded to redeeme his finnes with righteousness, that same redeeming is referred to God, rather than to men, and the cause of pardon is not there set forth, but rather the manner of true conuersion. The same is to be seen in certaine other places of Scripture. 3.4.36.

An exposition of that place in the Gospel, *Manie finnes are forgiven her, because she hath loued much*: Meaning that loue is not the cause, but the prooue of forgiveness. 3.4.37.

The olde writers of the church did not speak of satisfactions in such sense as the papists do: for they vnderstoode that the penitent do make satisfaction to the Church, and not to God. 3.4.38.39.

*Scripture, the VVorde of God,  
and the authoritie  
thereof.*

Men do not sufficiently knowe God the creator, and discern him from fained goddes, by consideration of his creatures, vnlesse they be also holpen by the light of his worde. And God hath kept this order in teaching them that be his, not onely since that hee chose the Iewes for his peculiar people, but also from the beginning, euen towards *Adam*, *Noe*, and the other fathers. 1.6.1.

Either by oracles, or by visions, or by the ministerie of other, the fathers had the word which they were certainly perswaded to be the worde of God, whereby they knewe the true GOD the creator and gouernor of all things which worde afterwarde, that hee might prouide for men in all ages, hee caused to be writtē in the law and the Prophetes, as it were in publike registers, 1.6.2.3. in which place also is proued by testimonies of Scripture, that the doctrine of the worde, muste bee

ioyned to the consideration of creatures, least we conceiue a sickle knowledge of God.

Of them which say that the authoritie of Scripture hangeth vpon the iudgement of the church, & in how ill case we should be, if it were so. 1.7.1.

This error is wel confuted by the place of *Paul* in the second chapter to the Ephesians, where hee saith that the faithfull are builded vpon the foundation of the Apostles and Prophetes. 1.7.2.

In what sense *Augustine* sayeth, that he woulde not haue beleued the Gospel, vnlesse the authoritie of y church did moue him: which place they doe cauillously wrest to the confirmation of their error. 1.7.3.

Although there be many other argumentes, which do proue, yea, do enforce the wicked to confesse, that the Scripture came frō God, yet by none other meane, than by the secrete testimonie of the holy Ghost, our heartes are truly perswaded that it is GOD, which speaketh in the lawe, in the prophetes, and in the gospel. And this is proued by many places of *Esaie*. 1.7.4.5.

The orderly disposition of the wisdom of God, the doctrine sauering nothing of earthlinesse, the goodly agreement of all the partes among themselves, and specially that baseness of cōtemptible wordes, vttering the high mysteries of the heavenly kingdom, are seconde helps to stablish the credit of Scripture. 1.8.1.2.11.

Also the antiquitie of the Scripture, whereas the bookes of other religions, are later than the bookes of *Moses*, which yet doeth not himselfe inuent a newe God, but setteth forth to the Israelites, the God of their fathers. 1.8.3.4.

Whereas *Moses* doth not hide the  
shame

shame of *Leui* his father, nor the murmuring of *Aarō* his brother, & of *Mary* his sister, nor doth aduance his own children: the same are argumentes, y<sup>e</sup> in his bookes is nothing fained by mā  
1.8.4.

Also the miracles which happened, as well at the publishing of the lawe, as in all the rest of time. 1.8.5.

Which miracles, whē the profane writers could not deny, they caualled, that *Moses* did the by magicall artes. Which slander is confuted by moste strong reasons 1.8.6.

Also wheras *Moses* speaking in the person of *Iacob*, assigneth the government to the tribe of *Iuda*, and where he telleth before of the calling of the Gentiles, whereof the one came to passe foure hundred yeares after, and the other almost two thousand yeres: these are argumentes, y<sup>e</sup> it is God himselfe which speaketh in the bookes of *Moses*. 1.8.7.

Wheras *Esay* telleth before of the captiuitie of the Iewes, and there restoring by *Cyrus* (which was borne a hundred yeares after the death of *Esaye*) and where *Jeremie* before that the people was ledde away appoin- teth their exile to continue three- score and tenne yeares, whereas *Jeremie* and *Ezechiel*, being farre distant in places the one from the other, doe agree in all their sayings, where *Daniel* telleth before of thinges to come, for sixe hundred yeres after: these are most certain proues, to stablishe the authoritie of the bookes of the Pro- phets. 2.8.8.

Against certaine vngodly scoffers which aske how we knowe that those are the writings of *Moses* & the Pro- phets, which are red in their names: and how we knowe that there was e- uer any such *Moses*. 1.8.9.

Also of them that aske, from whēce

the copies of the bookes of the scrip- ture came to vs, forasmuch as *Antio- chus* commaunded them all to bee bur- ned. And there is spoken of the won- derfull prouidence of God in prefer- uing them so manie ages, among so manie enimies, and so cruell persecu- tions. 1.8.10.

The simplicitie of speeche of the first three Euangelistes, containing heauenlye mysteries, the phrase of *Iohn* thondering from on high with weighty sciences, the heauenly maie- stie shining in the writings of *Peter* & *Paul*, the sudden calling of *Mattheu* from the boorde, the calling of *Peter* and *Iohn* from their fisherbootes to the preaching of the Gospel, the conuer- sion & caling of *Paul* being an enemy to Apostleship, are signes of the holye Ghost speaking in them. 1.8.11.

The content of so many ages, of so fundrie nations, & of so diuerse minds in embracing the Scripture, and the rare godlinesse of some, ought to sta- blish the authoritie therof among vs 1.8.12.

Also the bloud of so many martyrs which for the confession therof, haue suffered death with a constāt & sober zeale of God. 1.8.13.

Against certaine phrentike men, which forsaking the reading of scrip- ture & learning, do boast of the spirite & do flie to reuelations. 1.9.1.2.

A confutation of their obiection, that it is not meete that the spirite of God, to whom all things ought to bee subiect, should be subiect to the scrip- ture. 1.9.2.

Also where they say y<sup>e</sup> we rest vpō the letter which slayeth. 1.9.3.

The Lord hath ioyned with a mu- tual knot the certaintie of his doctrin and of his spirite. 1.9.3.

Such as the beholding of the hea- uen & earth & other creatures doth depaint

depaint our God vnto vs, such doth y<sup>e</sup> Scripture set him forth, y<sup>e</sup> is to say, eternall, full of goodnes, clemency, mercy, righteousness, iudgement and truth: and also to the same end. 1. 10. 1. 2.

What is to be thought of the power of the Church in exposition of Scripture. 4. 9. 13.

The Romish doctours do wrongfully abuse this colour to the confirmation of their errors and blasphemies. 4.

9. 14.

*Of singing in the Church.*

Voyce and Singing auail nothing in prayer, without affection of the hart 3. 20. 31. 33.

Of the vsage of Singing in Churches 3. 20. 32.

*Single life.*

Their shamelesnesse which doe set forth the comelines of Single life for a thing necessarie, to the great reproche of the old church. By what degrees this tyranny crept into the Church: and how it cannot be defended by the presence of certaine olde canons. 4. 12. 26, 27. 28.

Priestes were forbidden to marrie by wicked tyranny, and against the word of God, and against all equity. 4. 12. 23.

An answer to the aduersaries objection, that the priest must by some marke differ from the lay people. 4. 12. 24.

The blasphemy of the pope, saying that mariage is defiling & vnclennes of the flesh. 4. 12. 24.

It is fond to defend the forbidding of mariage with the examples of the Leviticall Priestes, which when they should go into the sanctuary lay asunder from their wiues. 4. 12. 25.

*Sinne.*

A confutation of *Platoes* saying, that men Sinne not but by ignorance: also of their opinion which say that in

all Sinnes there is an aduised malice & frowardnes. 2. 2. 22. 23. 25.

Against the false imagination of the Sophisters concerning veniall sinnes, which they cal desires without a determined assent, which doe not long rest in the heart: it is proued that euery sinne, eue the lightest desire deserueth death, and is deadly, except in the saintes which obtaine pardon by the mercie of God. 2. 8. 58. 59.

A confutation of their sonde distinction betwene deadly & venial sinnes, and of their sleaundler when they say that wee make all sinnes equall. 3. 4. 28.

Howe it is to bee expounded, that God visiteth the iniquitie of y<sup>e</sup> Fathers vpon the children vnto the third and fourth generation: and whether such reuengement bee vnseemely for the righteousness of G O D. 2. 8. 19, 20.

*Sinne against the holy ghost.*

The true definition of Sin against the holy Ghost, and examples thereof out of the Scripture. 3. 3. 22.

It is not one or another particular falling, but a generall forsaking, the description wherof is declared by the Apostle. Neither is it any maruell if God will bee alwayes vnappeasable to them that haue so fallen. 3. 3. 23. forasmuch as he promisseth pardon only to them that repent, which they shal neuer doe. And though the scripture doe say that some such haue groned and cried, yet that was not repentaunce or conuersion, but rather a blind torment by desperation. 3. 3. 24.

*Of the Soule.*

That the Soule or Spirit of man is not onely a breath, but an immortall substance, although it were created, is proued by conscience, by the knowledge of God, and by so many excellent gifts wherewith the minde of man



is endued; yea, and by those things which it conceiueth in sleepe, and also by many argumētis taken out of the Scripture. 1. 15. 2. Finally by this that it is said, that man was created after the image of God. Sect. 3.

Against them that vnder the colour of Nature doe denie the prouidence and gouernance of God vttering it selfe in the maruellous and in a manner innumerable powers of the soule. 1. 5. 4. 5.

A confutation of the errour of the *Manichees*, and of *Sermetus*, that the soule is a deriuation of the substance of God: also of the errour of *Oslander*, which acknowledgeth no image of God in man without an essential righteousness. 1. 15. 5.

Concerning the immortalitie of the soule, in a maner none of the Philosophers hath certainly spoken: but they doe binde the powers thereof to this present life, whereas the scripture doth so giue to it the cheefe rule in gouernance, of life, that it also stirreth vp man to the worshipping of God. Also of the diuersitie of soules, and of the diuision of the powers of the soule according to the Philosophers. 1. 15. 6.

Another diuision more agreeable with Christian doctrine, that is to say, that the powers of the soule are vnderstanding and will: and the office & force of either of them in mans first estate. 1. 15. 7. 8.

That there yet remaineth somewhat of the seede of religion yet imprinted euen in the corruption of the soule. 1. 15. 6.

Of their errour which thought that whole man perisheth by death, & that the soules at the last shall rise againe with the bodies. 3. 25. 6.

Of the state of soules from death to the last day. 3. 25. 6.

A description taken out of *Bernard*, of the miseries of a faithfull soule, being considered as it is in it selfe and of it selfe: and on the other side, of the assured glorying of a faithfull soule in Christe, which blottereth out all her vnworthinesse. 3. 2. 25.

*Superstition.*

The simplicity of the Superstitious doeth not excuse them, because their blindenesse is founde to be mingled with vanitie, pride, and obstinacy. 1. 4. 1. 3.

When superstition goeth about to please God, it mocketh him with lying colours. 1. 4. 3.

The superstitious do. not approche vnto GOD but against their will and with seruile feare. 1. 4. 4.

Whosoeuer do corrupt the true religion, although they followe the cusent of antiquitie of the custome of any citie, yet they depart from the one & true God. 1. 5. 12.

It is proued by the etymologie of the wordes *Superstition*, *Religion*, *Eusebeia* or godlinesse, what difference is betweene Religion and superstition. 1. 12. 1.

The craft of superstition, when grāting the chiefe place to the one God, it besetteth him with a rout of smaller Gods. 1. 12. 1. 3.

*Supper of the Lord.*

Of the bread and wine the signes in the holy supper: and it is declared by his owne words at his Supper, why the Lorde willed that wee shoulde vse them. 4. 17. 1.

Wee gather a great fruite of confidence & sweetenesse out of this sacrament, which testifieth that wee are so growne together into one body with Christ, that whatsoeuer is his, wee may lawfully call it ours. 4. 17. 2.

This is declared by the wordes of the Supper. 4. 17. 3.

The chiefe office of the sacraments is not to giue vnto vs the bodye of Christ without any higher consideration, but rather to seale that promise wherein hee testifieth that his flesh is verily meat. 4.17.4.

The supper maketh not Christ then first to beginne to be the bread of life, but that wee should receiue the force of y<sup>e</sup> bread. He once gaue his flesh for the life of the world, and daily giueth it to thos that be his. Wee must beware that we do not too much abace or aduance the signes. The eating of the flesh of Christ is not faith, but rather the effect of faith. 4.17.5.

So thought *Chrysostome* & *Augustine*: and in what sense *Augustine* saide, that in beleeuing we eat the flesh of Christ. 4.17.6.

They doe not say enough, which passing ouer the mention of flesh and blood, doe thinke that wee are made partakers onely of the spirit of Christ. The myserie of the supper is so great, that neither the tongue can expresse with speaking, nor the heart comprehend with thinking the greatnes thereof. 4.17.7.

How farre the perfect communicating of Christ extendeth. Where is declared that Christ, which from the beginning was the life giuing worde of the father, made the flesh which hee tooke vpon him to bee also life giuing to vs. 4.17.8,9.

The faithfull doe truly eate of the same flesh how great distance of places soeuer there be betweene them and it. 4.17.10.

The myserie of the Supper consisteth of two things, the bodily signes, and the spirituall trueth: Which spiritual trueth containeth three things, signification, matter, and effect. 4.17.11.

Of the transubstantiation of bread

and wine, into the body and blood of Christ, which the craftsmen of the court of *Rome* haue forged. 4.17.12,13. &c. and 20.

They are without testimonie of antiquitie. And in what sense the olde writers saide, that in the consecration is made a secreete turning. Also the signification of the Supper agreeth not; vnlesse the substance of the outward signes remaine. 4.17.14.

The bread is a sacrament to none but to men to whome the worde is directed. And here are confuted certain arguments of the teachers of transubstantiation. 4.17.15.

Of some men, which though they doe at one worde graunt that the substance of the signes remaineth, yet placing the bodie of Christ in bread and vnder bread, they fall backe into the locall presence, & saine a being euery where. 4.17.16,17,18,20.

A confutation of their obiections 4.17.21,22,23,&c.

It is proued that this doctrine is not maintained, neither by the testimonies of *Augustine*, nor by authoritie of scripture. 4.17.28,29,30,31.

A confutation of certaine other of their obiections, and cheefely of this that they say, that whatsoeuer wee teache of spirituall eating, is against the true and reall eating: where also is declared that the bodie of Christe is in the Supper offered to the infidels, but they receiue it not. 4.17.33.

Neither can the saying of *Augustine* be drawn to this purpose, that the sacraments are nothing appaired by the infidelitie of men. Which is proued by diuerse other testimonies of the same man. 4.17.34.

How the body and blood of Christ is giuen to vs in the Supper, and what maner of presence of Christ we ought

to holde therein. 4. 17. 18, 19, 32.

Of the exposition of the wordes of Christ in the supper. 4. 17. 20, 21.

The body of Christ is contained in quantitie, and comprehended in heauen, vntill the last day, as it is proued by the scriptures. 4. 17. 26, 27.

Of the papistes carnal adoration, & concomitance, & consecration of the host (as they call it) and carrying it about in pompe. 4. 17. 35, 36, 37.

The mysterie of the Supper ought to stirre vs vp to giuing of thankses, to exercise vs in remembering the death of Christ, to kindle vs to holinesse of life, and chiefly to charitie. 4. 17. 37, 38.

In the papacie the Supper (the true ministratio whereof is not without the word) is turned into a dumme action. And here is spoken of the laying vp of the Sacrament to be extraordinarily distributed to sicke men. 4. 17. 39.

The doctrine of the papistes, when they goe about to prepare men to the worthinesse of eating the bodie of Christ, doeth in cruell wise torment consciences: And the diuel could not by any readier way destroy men. Of the best remedie to auoyde this destruction. They erre which in the supper doe require of the faithfull perfection of faith. 4. 17. 41, 42.

As touching the outwarde vsage of the ministration of the Supper, there are many things indifferent: And how it ought to be ministred most comely. 4. 17. 43.

Of the small assemblie at this day at the partaking of the Supper, which is a token of contempt, wherewith the holy fathers in olde time were much displeased: And howe the custome which commaundeth men to communicate once euery yere, was a most certaine inuention of the diuell. 4. 17. 44, 45, 46.

It is proued by authoritie of the scripture & by y<sup>e</sup> vsage of the old Church, foure hundred yeres before the death of *Gregorie*, and by many other argumentes, that the constitution which tooke away from lay men the cup of the Lord, came out of the diuels workshop. 4. 17. 47, 48, 49, 50.

Of the concomitance of the bloud in the flesh of Christ, which is a popish inuention. 4. 17. 47.

The Supper of the Lord is profanely abused, if it be giuen to al men without choice. Of the dutie of ministers in reiecting the vnworthie. 4. 12. 5.

A briebe sum of those things which we ought to know concerning the two Sacraments. And why the Supper is oftentimes ministred, & Baptisme but once. 4. 18. 19.

#### Swearing.

An exposition of the thirde commaundement, in which these three things are contained, that wee neither think nor speake any thing of God, nor of his worde and honorable mysteries, nor yet of any of his workes, otherwise than reuerently. 2. 8. 22.

A definition of Swearing: where is declared that it is a kinde of worshiping of God: And therefore wee must beware that our othes containe not any dishonour to the name of God, which is done in Forswearing: or any contempt of it, which is done in superfluous othes, or in which y<sup>e</sup> name of any other than God is vsed. 2. 8. 23, 24, 25.

It is proued by Scripture against the Anabaptists: that al othes are not forbidden vs, that Christ in the Gospell changed nothing as touching the rule of Swearing, set forth in the lawe. 2. 8. 26. Which is proued by his own example: and not onely publike, but also priuate othes are permitted, keeping the moderation which the lawe commaundeth. 2. 8. 27.



**T.**  
*Temples.*

**O**F Temples of Christian men for assemblies of the congregation. 3. 20. 30.

It is proued by the authoritie of the olde Church, and the reasons of *Augustine*, that it is not expedient, that there shoulde be any images in Christian temples. 1. 11. 13.

The preaching of the worde and the Sacramentes, are liuely images which onely are fit to be in Christian Temples. 1. 11. 7. 13.

The wickednes of the Nicene Synode which was holden by the commandement of *Irene* the Emperesse, and the filthy follies therof in allowing images in Temples, and the woorthipping of them. 1. 11. 14. 15. 16.

Of the garnishing of Temples and holy thinges in the old Church. 4 4 8. and 4. 5. 18.

*Temptations.*

Of diuerse kindes of Temptations: and in what sence it is saide that God tempteth vs. 3 20 46.

*Testament, olde, and new.*

Of the likenesse of the old, and new Testament: Where is declared, that they are all one in substance and matter, but onely do differ in ministration. The likenes standeth chiefly in three points. 2. 10. 1. 2.

The first point is, that the old Testament did not holde the fathers in earthly felicitie, but had chiefe regard to the life to come. Which is proued by *Paul*, which saith that the promises of the Gospel are contained vnder it. 2. 10. 3.

The same also is proued by the law and the Prophetes: First, by considering the wordes of the couenant: *I am your God*. 2. 10. 7. 8.

Againe, *I will be the God of your seede*

*after you*: Sect. 9. Also by the life of the holy Fathers, as *Adam*, *Abel*, *Noe*, Sect. 10. *Abraham*, Sect. 11. *Isaac*, *Jacob*, Sect. 12. 13. 14. And by many testimonies of *Dauid*. Sect. 15. 16. 17. 18. Of *Iob*, Sect. 19. Generally of all the latter prophetes Sect. 20. But namely of *Ezechiel* Sect. 21. Of *Esaie* and *Daniel*. Sect. 22. A conclusion of this point with rehearsing certain testimonies out of the new Testament, Sect. 23.

The second point is that the old Testament did not stande vpon the merits of men, but vpon the free mercie of God. The third point is that the couenant of the fathers with God, did then stande vpon like knowledge of Christ the mediator. 2 10 4.

Also in signification of Sacraments the Israelites vnder the lawe were equall with the Christian people. 2. 10. 5. 6.

There are foure differences of the olde Testament from the newe, wherunto we may adde a fift. The first is, that although in the olde time also the Lordes will was to direct the soules of his people to the heavenly inheritance: Yet to the ende that they might be the better nourished in the hope thereof, he gaue it them to be holden, and after a certaine manner tasted vnder earthly benefites. But nowe the grace of the life to come, being more clearly reueiled by the Gospel, hee directeth our mindes the streight way to the meditation thereof, leauing the inferior manner of exercising which he vsed among the Israelites. 2. 11. 1.

Therefore the olde Church is compared to an heire vnder age, which is gouerned by Gardians. 2. 11. 2.

For this reason, the fathers so much esteemed this life, and the blessings thereof. 2. 11. 3.

The second difference is in figures  
ZZZ 2 where-

wherewith the old testament did shew forth the image and shadowe of spirituall good things. The newe testament giueth the present truth and perfect bodie. There is also a reason shewed why the Lord kept this order: And a definition of the old testament. 2.11.4.

In this sense it is sayde, that the lawes were by the introduction or schooling of the lawe led vnto Christ: before that hee was deliuered in the flesh: 2.11.5. which appeared in the most excellent Prophetes that were endued with singular grace of the spirit. Sect. 6.

The third difference, is taken out of the one and thirtie Chapter of *Ieremie*, and the third chapter of the second Epistle to the *Corinthians*, that the olde testament is littell, and the newe testament is spirituall: the olde bringeth death, the new is the instrument of life 2.11.7.8.

The fourth difference is, that the Scripture calleth the olde Testament, the testament of bondage, because it engendreth feare in mens mindes: but the newe is called the Testament of liberty, because it raiseth them vp to confidence and suretie. The three latter differences are comparisons of the law and the Gospell. The first containeth also the promises made before the law. The fathers liued so vnder the law and the old testament, that they staid not there, but alwaies aspired to the new, yea and embraced a certaine communicating thereof. 2.11.9.10.

The fifth difference is, that before the coming of Christ, the Lorde had seuered one nation, in which he would keepe the couenant of his grace, in the meane time neglecting all other nations. So the calling of the Gentiles is a certaine signe, wherewith the excellencie of the newe Testament is

set forth about the olde: a thing so incredible, that it seemed yet new to the Apostles themselves, being exercised in reading of the Prophets, and endued with the holie Ghost. 2.11.11.12.

A conclusion of this matter, and an answer to diuers obiections of some men, which saie that this variety in the Church, this diuerse maner of teaching, so great change of vsages and ceremonies, is a great absurditie. Where is declared that the constancy of God appeareth in this chaunging, and hee hath done nothing but wisely, righteously, & in mercie, when he gouerneth his Church, after one sort in childhood and after another sort in riper age, & also when hee did keepe close in one people the shewing forth of his grace before the coming of Christ, which afterward he poured forth vpon all nations 2.11.13.14.

*Theft.*

An exposition of the eight Commandement: where is intreated of diuerse kindes of thestes, and some which al though men iudge otherwise, yet are accounted Thefts before God. And so, hee that doeth not performe that which by the office of his calling he oweth to other, is a theste. 2.8.45.

What wee ought to doe, that we maie obeie this commandement, is shewed by diuers examples according to the diuersitie of persons and offices. 2.8.46.

*Tradition.*

Forasmuch as the Lorde, willing to teach a rule of true righteousness, hath drawn all the partes thereof to his owne wil, thereby it appeareth, that all the good workes which men deuise of their owne wittes, are nothing worth before him: But the true worshipping standeth vpon obedience onlie, which is the beginning, mother, and

and preseruer of al vertues. 2.8.5.

Of traditions of men, that is to say, ordinances proceeding from men, concerning the worshipping of God: And of the vngodlines & necessitie of them 4. 10. 1, 2, 5, 6, 7, 8.

A diuision of Popish constitutions, which they call Traditions of the Church, into such as conteine ceremonies, and other which are saide to pertaine to discipline. The wickednes of both sortes, because they place the worship of God in them, and consciences are bounde with precise necessitie of them 4. 10. 9.

For them the commaundement of God is made voide. 4. 10. 10.

A true marke of mens traditions, which ought to bee reiected of the Church, and of all Godly men. 4. 10. 16.

A confutation of y<sup>e</sup> pretence which some men vse that defende popishe Traditions to be of God, because the Church cannot erre, and is gouerned by the holy Ghost 4. 10. 17.

It is a meere mockerie to say, that the Apostles were authors of the Traditions, wherewith the Church hath heretofore beene oppressed. 4. 10. 18, 19, 20.

The example of the Apostles, when they commaunded the Gentiles to abstaine from thinges offered vnto Idols, from strangled, and from bloud, is falsely alleadged to excuse the tyrannie of the Popes lawes. 4. 10. 21, 22.

The Lordes kingdome is taken fro him, when hee is worshipped with the lawes of mens Traditions: which is prooued by examples and testimonies of scripture to haue alwayes beene a most hainous offence in the sight of God. 4. 10. 23, 24.

The inuentions of men cannot bee defended by the exâple of *Menoba*,

which being a priuate man offered sacrifice, nor of *Samuel* which sacrificed in *Ramath*. 4. 10. 25. nor of Christ which willed men to beare the burdens that the Scribes & Pharisees did binde together. 4. 10. 26.

Of holy and profitable ordinances of the Church, and the ende that they tend vnto. 4. 10. 1.

Of such ordinances of the Church as ought to be accompted holy, namely those which serue for comlineffe, or doe preserue order and peace in the Church. 4. 10. 27, 28, 29. We must wisely consider, which bee of that sort. 4. 10. 30.

It is the duetie of Christian people, to obserue such ordinances: And where errors herein are to bee taken heede of: And how in the meane time, the libertie of consciences may still bee preserued safe. 4. 10. 31, 32.

#### *Tributes.*

Of Tributes, Taxes, Impositions, and Finances, which are payed to Princes: And howe Princes may vse them with a good conscience. 4. 20. 13.

#### *Trinitie.*

In one simple essence of God, wee must distinctly consider three persons or (as the Greekes call them) *Hypostases* 1. 13. 2.

A confutation of them which in this matter do condemne the name of person, and reiect it for newnesse. 1. 13. 3, 4, 5.

The holy doctors haue beene compelled to inuent certeine new words, to defende the trueth of God against certaine subtil men, which mocked it out with shiftings as against *Arius* they inuented this worde *Homoousion* Consubstantiall, and against *Sabellius* the name of three properties or persons. 1. 13. 4, 16.



The diuerſe ſentences of *Hierom*, *Hilarie*, and *Auguſtine*, in the vſe of theſe wordes. 1. 13. 5.

What we call a perſon, when we in- treat of the Trinitie. 1. 13. 6.

Of the error of *Seruetus*, in the ta- king of this worde Perſon. 1. 13. 22.

As God hath more cleary opened himſelfe by the comming of Chriſt, ſo hee is ſince that time more familiarly made known in the three Perſons. 1. 13. 16.

Teſtimonies of ſcripture, whereby is ſhewed the diſtinction of the father from the Worde, & of the Worde from the ſpiri- t. 1. 13. 17.

Alſo in the ſcripture there is a di- ſtinction made of the father, from the worde & the ſpirite, and of the ſpirite from them both, as wel by obſeruati- on of order, as by prophecies aſcribed to them. 1. 13. 18.

This diſtinction of Perſons maketh not againſt the moſt ſimple vnitie of God. 1. 13. 19.

In what ſenſe the fathers ſay, that the father is the beginning of the ſon, & yet that the ſonne hath his eſſence of himſelfe. 1. 13. 19.

A brieſe ſumme of thoſe things which wee ought to beleue concern- ing the one eſſence of God and the three perſons. 1. 13. 20.

And herein we muſt diſpute ſoberly, & with great moderation, that neither our thought, nor our tongue, do paſſe beyonde the bondes of the worde of God. 1. 13. 21.

A confutation of the docting errors, of *Seruetus* in this point of doctrine. 1. 13. 22.

A confutation of the error of cer- taine lewde men, which ſay, that the father is truly & properly the one on- ly God, which in making the ſonne and the holy Ghoſt, did poure his godhead into them. 1. 13. 23.

It is falſe which they ſay, that when mention is made of God in the ſcrip- ture, onely the father is meant there- by. 1. 13. 24.

Alſo it is falſe which they dreame of vndiuided ſubſtances, of which eue- ry one hath a part of the eſſence. 1. 13. 25.

An anſwere to their obiection, that Chriſt, if he be properly god, is wrong- fully called the ſonne of God. 1. 13. 26.

An anſwere to many places which they bring out of *Jrenus* for prooſe of their opinion, where he affirmeth the father of Chriſt to be the one onely & eternal God of *Iſrael*. 1. 13. 27.

Alſo to the places of *Terrullian*. Sect. 28.

It is proved that *Iuſtine*, *Hilarie*, and *Auguſtine*, do make of our ſide. 1. 13. 29.

The ſonne is of the ſame ſubſtance with the father. 4. 8. 16.

## V.

*Laſt vñtion as they call it.*

**V**What manner of adminiſtration is of the popiſh laſt vñtion, and in what forme of wordes: And howe it cannot be defended by the authoritie of *Iames*, or by the example of the A- poſtles. 4. 19. 18.

Foraſmuch as the grace of healing which was in olde time given to the Apoſtles, hath long agoe ceaſed in the Church, Sect. 19. 20. And though it ſtill remained, yet this their wicked obſer- uation is farre from that holy cere- monie of the Apoſtles. A declaration of the blaſphemies thereof, when they coniure the oyle, and aſcribe vnto it that which is proper to the holy ghoſt. 4. 19. 21.

*Vocation.*

*See Calling.*

*Vowes.*

Of Vowes which are made against the expresse wordes of God : whether they may well be Vowed of Christian men, & how they are to be esteemed. 4.13.1.6.

Three things are to be considered in Vowes : Who it is to whom wee Vowe, namely God which delighteth in obedience. 4.13.2. Who we be that do Vowe, that we measure our owne strength and looke vpon our calling, that we neglect not the benefite of libertie which God hath giuen vs. Sect. 3. And with what minde wee Vowe. Sect. 4.

Of the Priestes, Monkes, and Nonnes Vowe of single life. 4.13.3.17. 18.19.

There be foure endes of Vowes, two haue respect to the time past, & two to the time to come. 4.13.4.5.

There is one common Vowe of all the faithfull which they make in baptism. 4.13.6.

Of the rashnesse and superstition of the worlde in making of Vowes. 4.13.17.

## W.

### Of Warres.

Warres are lawfull, when Magistrates are driuen of necessitie to take weapon in hande, to execute publike reuenge vpon those that trouble the peace of their dominion, whether they bee ciuill or forreine enemies. 4.20.11.

It maketh not to the contrary hereof, which many alleadge, that there is not in the newe Testament anie testimonie or example which proueth that Warre is a thing lawfull for Christians. But Magistrates ought to take great heede, that in taking of weapon in hande, they nothing at all followe their owne lustes. As Warre, so gari- sons also, leagues and ciuill fortifications are things lawfull for Christians

to vse. 4.20.12.

### VVill of God.

Of the secret Will of God. Also of an other Will, whereunto answereath Willing obedience. 3. 20.43. and 3.24. 1.7.

### VVill of Man.

Whether the Will of man bee in euery part through defiled and corrupted so that it bringeth forth nothing but euill : Or whether it yet reteine some libertie of choise. Where is declared the common saying taken out of the Philosophers, that all things by naturall disposition couet that which is good. And there is shewed that the libertie of wil cannot be proued thereby. 2.2.26.

The soule hath not onely a weake power but no power at all of it selfe to aspire to goodnes. And sith the whole man is subiect to the dominion of sinne, it is proued by testimonies of Scripture & of *Augustine*, that the will of man is bounde with most streight bonds. 2.2.27.

Man by his fall lost not his Will, but the soundnesse of his Will, so that hee cannot moue, much lesse applie himselfe to goodnesse, but is necessarily drawen or lead vnto euill, howbeit not by compulsion but voluntarily. Which is proued by *Augustine* and *Bernarde*. A large declaration of the difference betweene compulsion and necessitie. 2.3.5.

Sith the Lord both beginneth and persisteth good in our heartes, sith he worketh in vs to will, that is to say the good will, sith he createth a new heart, taketh awaie the stonie heart and giueth a fleshy heart, it followeth, that the Will of man is vterly corrupted and hath no goodnesse at all. 2.3.6.

It is cleerely proued by reasons and diuerse testimonies of Scripture, that

God worketh good will in them that be his, not onely in preparing or turning them from the beginning so as it may afterward do some good of it selfe. But because it is his onely worke that will conceiue a loue of goodnesse, that it is enclined to the studie thereof, that it is stirred and moued to an endeour to followe it, & againe that the choise, studie, and endeour doe not faile, but proceede to effect, finally that man goeth constantly forward in them and continueth to the ende.

2.3.7.8.9

Therefore it is proued by the authoritie of Scripture and of *Augustine* that this which hath bin taught these manie ages, that God so moueth our will, that it is afterwarde in our owne choise, to obey or disobey his motion & other like sayings are vtterly false.

2.3.10.11.12.13.14.

Also in doings, which of themselves are neither righteous nor vnrighteous, and belong rather to the bodily than the spirituall life, the will of man is not free, but by the speciall motion of God is enclined to clemencie, mercie, wrath, feare, and other diuerse affections, when it pleaseth him to make way for his prouidence. Which is proued by Scripture, by dailie experience, and by the authoritie of *Augustine*.

2.4.6.7.

*Workes.*

A comparison of the purenesse of God with all the righteousness of men.

3.12.45.

All the offspring of *Adam* beeing diuided into foure kindes of men, it is proued, that they haue no holinesse or righteousness: First in them which are endued with no knowledge of God; in whom although there doe sometime appeare excellent qualities (which are the giftes of God) yet there is in them nothing pure. 3.14.1.

2.3.4.5.6.

The same is shewed in them which being professed by Sacramentes, are Christians onely in name, denying God in their deeds: Also in hypocrites which with vaine false colours do hide the wickednesse of their heart, 3.14.7.8.

Finally, it is proued that euen the children of God truly regenerated by his spirite, can not stande by any righteousness of their owne workes before the iudgement of God, because they can bring forth no good worke that is not sprinkled with some vncleannes of the flesh, and therefore damnable. Moreouer although they could bring forth any such worke, yet one sinne is enough to blot out the remembrance of all former righteousness. 3.14.9.10.11.

A confutation of the papistes shiftes concerning the righteousness of workes: and specially of the same horrible monster of workes of supererogation. 3.14.12.13.14.15.

When wee entreate of workes, wee must thrust two pestilences out of our mindes: that wee put no trust in the righteousness of our owne workes, and that we ascribe no glorie vnto them. 3.14.16.

The scripture setteth out and declareth foure kindes of causes in stablishing our saluation: And it is proued that in them all there is no regarde of workes. 3.14.17.

Where sometimes the Saintes doe bolden themselves with remembrance of their owne innocencie & vprightnesse: how the same is to be taken: and how it doth in no wise abate any thing from the free righteousness in Christ. 3.14.18.19.20.

Where the scripture saith that the good workes of the faithfull doe moue God to doe them good, the order is there



therein rather expressed thā the cause  
3.14.21.

Why the Lord in the scripture cal-  
leth good workes oures, & promiserh  
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3.17.6.

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*World.*

*See Creation of the world.*

THE ENDE OF THE TABLE.

# TO THE CHRISTIAN AND STVDIOUS READERS of this Booke, Augustine Marlorate wistheth health.



Ho so euer shall reade and peruse these two Tables following, & espe-  
ciallie the latter, may maruell what I meant (after so manie impres-  
sions & corrections of this worke) to collect & gather at the places of  
holy Scripture therein alledged: & a great part of the authorities ther-  
in expounded, whereas if any fruite or profite thereof were to bee had,  
the same long before might haue been done: and especially about three  
yeares past, when the author himselfe was so diligent therein: who besides the many and  
profitable additions (which it containeth) hee himselfe setting the same in order, with his  
owne handes, and reducing it to a most exact perfection did then set and publish it forth,  
in such sort, that in foure bookes being diuided into chapters and diuerse sections, he hath  
vigs

right worthilie and in familiar manner, comprised the summe of the whole Christian religion. And certaintie I cannot denie but it woulde haue bene verie good and commodious, if that anie one man would haue taken the paine, faithfullie and truelie to haue collected those places: which thing I thought once to haue done by the aduise of the imprinter, sauing that my charge and office did else where call mee, as also when I had persued and set it in an other order than it was before, and had euen finished it, I was compelled to omit it, or at the least to surcease for the time. And after that this booke being put forth both in Latine and French, was set to sale in euerie place, because I sawe no man, who then did take the paine to reduce the places of Scripture to a Table, and vnderstanding howe profitable the same woulde be to all men: I coulde not choose but after my power, and as leasure serued in those troublesome times, to employ my whole care and travell therein. And because all thinges should be done and come forth more certaine and in better order: I woulde not giue credite, nor trust to the numbers which the imprinter had before set and made: for when I had diligentlie conferred them all, I founde manie false, manie omitted, and some disorderlie set: And swelie that happeneth verie soone to suche as are not best skillfull in examining and perusing the places of holic Scripture to be soone deceived. Wherefore all thinges diligentlie restored, and that supplied which seemed to want, I did so order the places of Scripture collected out of the olde and new testament, that if there were anie, through forgetfulnessse, or by anie other meanes omitted or ouerskippt: (as it cannot bee but that in a great harvest some one eare of corne shall escape the readers hande) I durst warrant so fewe shall be founde, that this Table being brought to triall you shall not finde one much more plentifull or larger. Neuerthelesse I doe praie and request the readers, that if they doe finde anie, they will aduertise the imprinter, whereby the same maie better bee examined and corrected. And this is to be noted, that such whole verses as I haue comprised in this table, they were not wholie but in part alleged, much lesse expounded in the institution: which thing I did upon good consideration. For oftentimes it happeneth that in diuerse places of the institutions, some authorities are alleged, which are prouoed but by some part of the verse. And because in noting the places and numbers, wee muste vse repetitions (which for the most part bring a lossonnesse to the reader) I thought it better to put in the whole verse, than by often diuisions, to vse vaine and superfluous repetitions. And as concerning the commodities which the reader maie gather by this my travell (besides that which by vse and experience I am taught by those Tables, which for mine owne priuate studie and exercise I wrote upon the institutions heretofore set forth) I durst to affirme this much that they which are not exercised in encreasing the holic Scripture, and yet desirous to serue the Church of God, do diligentlie endeavour themselves therein, they shall finde a large and a plaine waie, both with dexteritie to expounde the writings of the Prophetes and Apostles, as also aptlie to applie the authorities here alleged, & suchie like to the edifying of the Church, which is the verie ende of the whole. And although we wnt not good Commentaries to discover vnto vs the natural sense of the Scripture, which we do now studie and applie: yet because they who wrote the same, and who with good successe haue travelled therein, were contented with the plaine and sincere exposition of the text: none could tell by the vse of the saide Commentaries onelie (vnlesse they were well practised in the principles of religion) howe and to what common place they ought to applie the argument then in hande. But who can so be contented to vse this Table, whensoever he shall finde the places which bee entreated, hee shall see howe and to what ende the same is to be applied, whether to the confirmation of true doctrine, or to the confuting of the aduersaries, or to the reconciling of such places as seeme to be repugnant.

And


And this shal be verie commodious and profitable, not onlie for the amplifying of any argument, but also to satisfy them, which are desirous to be confirmed in the principal points of Christian Religion. For it is manifest how simple and slender is their oration and speech, which bring and alleage nothing else, but as they read in the Commentaries: where the authors themselves (being most worthie and well learned) doe chiefly desire breuitie, because the readers should use and studie the common places themselves, to the ende they should the more largelie bee applied to those things which in the Commentaries are but briefely expounded. Again, forasmuch as we have not alwaies in readinesse, what good authors have written upon the scriptures: and verie few commentaries upon some booke, and namelie upon this Institution, are to be founde or had: This Table expounding the obscure and harde authorities, shall greatlie further and helpe the readers. For they shall either finde some readie interpretation, or some entranche whereby to scrich and finde out the true sentence. And as touching the translation, I trust it shall not seeme straunge to the reader, in that I have rather followed the selfe same words, as they be in the Bible, than as they be alleaged by Calvin in this his institution: For he being a man most excellentlie well learned, and of great reading (as by his workes it doth appeare, how readie and familiar the Scriptures were to him) had not alwaies the booke in readines, or lying open before him, when hee wrote: neither was it necessarie that whatsoever hee did anouch out of the old or newe Testament, he should expresse or write it in the selfe same words: for it is sufficient, that the sense be faithfullie retained, and the true propriety of the worde observed, and so to eschewe the cavillings of all men, saving such as will finde fault in that, which in the least part cannot be followed nor observed. Being therefore perswaded, that neither hee himselfe will be offended, nor the reader mislike, if the sentences in the Bible be translated according to the Hebrew, as concerning the olde Testament, and according to the Greeke, as touching the newe Testament: I have aduencured to aduouch the authorities of the Scriptures in another order (as concerning the words) than they are alledged in this booke of Institutions. And therefore sometimes that which is recited in the thirde person, this Table doth expresse it in the seconde, and so contrariwise: but yet so, that the sense and meaning is alwaies reserved, which thing enerie man shall easilie perceive, if diligentlie and without hastie iudgement, he doe conferre enerie thing together: for else curious heads doe loose that fruite, which by aduised reading they might haue and receiue. And as concerning the names and numbers of the booke, and of the Chapters of the olde testament, we haue not followed the common translation, but that which is moste agreeable to the Hebrew. And therefore wee doe aduertise the readers, that they doe not take the first booke of the Kings, for the first of Samuel: nor the second of Kings, for the second of the same Prophet: which is so done by them, who heretofore haue quoted the Chapters in this imprinted booke, because they followed the Concordances of the Bible, called the great Concordances, which is collected according to the common translation: & by that meanes, as it maie euidentlie appeare to all men some booke of the old Testament are not rightlie intitled: and the Psalmes otherwise and in another order diuided, than did the Hebrewes. And forasmuch as all the principall pointes of religion, are in this booke copiously and faithfullie expounded, we maie easilie refuse the false opinions of the aduersaries. Whosoever shall come to the reading thereof, either with a minde to learn, or a desire to profite: there is no doubt, but hee shall verie much profite himselfe, & helpe others: whose consciences he maie so strengthen and assure, as they neede not to quaille in anie point, because they be assured, that their faith is grounded upon the firme foundation of the Prophets and Apostles, who wrote and spake, being inspired by the holie ghost.



who hath willed and commanded his most precious and deare worde, to bee red, heard, & handled, in all feare and reuerence, without adding thereto, or taking from the same: least we be worthily reprov'd of our follie. Let vs therefore, in all simplicitie and feare of God, reade so wholesome and necessary things, and daily proceede therein, in the grace & knowledge of God, who onelie is the sauour, heade and Doctour of the Church: To whome nowe and for ever be all glory. Calend. Maij. 1562.

# THE TABLE OF ALL THE things contained in this booke or volume.

*The first number signifieth the Booke, the second the Chapter,  
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If at anie time you doe finde two numbers in the margens, the firste signifieth the chapter of the Bible, the seconde sheweth the verse of the same Chapter: but if you finde one number alone, then that signifieth the Verse onelie. The first number put after the text signifieth the booke of the Institutions, the seconde the Chapter, and the thirde the Section.

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22. Nowe therefore least he stretch forth his hande, and take also of the tree of life, and eate thereof and liue for euer, let vs cast him out. 4.14.12.
- 4.4. And the Lord had regard to *Abel* and to his giftes. 3.14.8.
7. And her desire shall be subiect vnto thee, and thou shalt be Lorde ouer it, or thou shalt rule ouer it. 2.15.16.
8. And when they were in the felde, *Cain* rose vp against his brother *Abel*, and slue him. 2.10.10.
10. The voice of the bloud of thy brother, crieth vnto me from the earth. 3.2.7.
13. My iniquitie is greater than that I may get pardon. 3.3.4.
- 6.3. My spirit shall not abide in man for euer, because he is flesh, &c. 3.14.7.
5. But the Lorde seeing that there was much wickednesse of men on the earth, and y euery thought of their hearts was bent to euil at all times, 2.2.25.
6. Then it repented the Lorde that he had made man on y earth. 1.17.12.
18. I will make my couenant with thee 4.14.6.
22. *Noe* made all thinges that the Lord had commaunded him. 2.10.10.
- 8.21. The vnderstanding and thought of mans heart, be prone to euil from their youth. 2.2.25.& 2.2.27.& 3.14.1.
- 9.2. And the feare and dread of you be vpon all beasts of the earth, and vpon all birdes of the aire, with euery thing that moueth vpon the earth, all the fish of y sea be giuen to your handes. 1.14.22.
8. Behold, I do ordaine my couenant with you, and with your seede after you. 4.14.6.
13. I will put my bowe in the cloudes, and it shall be a signe of the league betwene me & betwene the earth. 4.14.18.
24. But *Noe* beeing awaked from his wine, when he had learned what his yongest sonne had done vnto him. 2.10.10.
25. He said, cursed be *Chanaan*, he shall be a seruant of seruants to his brethren. 1.11.8.
27. Let God enlarge *Iaphes*, and let *Sem* dwell in Tabernacles, and let *Chanaan* be his seruauant. 1.11.8.
- 12.4. Therefore *Abraham* went forth as the Lorde had commanded him 2.10.11.
10. But

10. But there was a dearth in the Lande, and *Abraham* went down in to Egypt that he might dwell there  
I.10.11.
13. Say therefore I pray thee, that thou art my sister.  
I.10.11.
17. But the Lorde did punish *Pharao* and his house for *Sara* the wife of *Abraham*.  
2.8.19.
- 13.7. And there rose a strife betweene the shepheards of the flocke of *Abraham*; and the shepheardes of the flockes of *Loth*.  
2.10.11.
11. And the one of them were separated from his brother.  
2.10.11.
- 14.13. And beholde one that escaped told it to *Abraham* the Hebrewes.  
2.10.11.
18. But *Melchisedec* king of *Salem*, bringing forth breade and wine (for he was the priest of the almighty) &c.  
4.18.2.
- 15.1. Fear not *Abraham*, I am thy defender, and thy rewarde is very great.  
2.11.1. & 3.25.10. & 4.10.11. & 4.16.24.
5. Looke vp vpon the heauens, and number the stars if thou canst, and he sayd vnto him, so shall thy seede be.  
3.18.2.
17. Therefore when the Sunne was set there rose a dark mist, and there appeared a smoking furnace, &c.  
4.14.18.
18. I will giue vnto thy seede this country, from the floude of Egypt vnto the great floude Euphrates.  
4.16.11.
- 16.1. Beholde, the Lorde hath shut me vp, that I shoulde not bring forth: go thou in to thy handmaide, if peraduenture at the least, &c.  
3.2.31.
5. And *Sarai* sayd to *Abraham*, thou dealest vnjustly with me. I gaue my hand-maid into thy bosome.  
2.10.11. & 3.2.31.
9. And the Angell of the Lorde sayd vnto her, retorne vnto thy mistres.  
I.14.16.
15. *Agar* brought forth a Sonne to *Abraham*.  
2.10.11.
- 17.2. I will make my agreement betweene me and thee, and I will multiply thee vnderfull much.  
3.18.2.
5. I haue ordained thee a father of many Nations.  
2.10.11.
7. And I will put my couenaunt betweene me and thee: & betwene thy seed after thee in their generations by an euerlasting nuce, that I may be thy God & the God of thy seede after thee.  
2.8.21. & 2.10.9. & 2.13.1. & 4.15.20. & 4.16.3.
10. Euery male of you shall bee circumcised.  
4.14.20. & 4.16.3.
11. And you shall circumcise the flesh of your vncircumcision, and it shall bee a signe of the league betweene me and you.  
4.16.24.
12. The child of 8. dayes shall be circumcised amongst you, euery male in your generations.  
4.16.5. & 4.16.6. & 4.16.30.
13. And my couenaunt shall be in your flesh for an euerlasting league.  
4.17.22.
14. The male, the fleshe of whose vncircumcision hath not beene circumcised, that soule shall be wiped out from amongst his people, because he hath broken my couenant.  
4.6.9.
21. I will ordaine my couenaunt with *Isaac*.  
4.14.5.
- 18.1. The Lorde appeared vnto him in the valley of *Mamre*.  
1.14.5.
2. There were three men appeared vnto him standing by him.  
1.14.9.
10. Returning, I will come vnto thee about this time, and thy wife *Sarai* shall haue a sonne.  
3.18.2.
23. If



# The Table.

23. If there shalbe 50. iust in the citie,  
shall they perish also? and wilt thou  
not spare that place for 50. iust, if  
they shalbe in it? 3.20.15
27. Because I haue begon once, shall  
I speake vnto my Lorde, being dust  
and ashes? 1.1.3
- 19.1. And two Angels came to *Sodom*  
in the euening. 1.14.9
- 20.2. And hee saide of *Sarai* his wife,  
she is my sister. 2.10.11.
3. Whether or no will thou die for the  
wowan which thou broughrest? for  
she hath a husbaud. 1.17.14
18. For GOD did shut vp euerie  
wombe of the house of *Abimelech*,  
for *Sarai* the wife of *Abraham*. 2.8.  
19
- 21.2. And *Sarai* conceiued, and bare  
a sonne to *Abraham* in her age. 2.10.  
11
10. Cast out this handmaid and her  
sonne. 2.20.11.& 4.2.3
12. All things that *Sarai* shall saye  
vnto thee, harken vnto her, because  
in *Jsaac* shall thy seede be called. 3.  
22.5
24. And *Abraham* saide, I wil sweare  
2.8.27
35. And *Abraham* blamed *Abimelech*  
for the well of water which his ser-  
uants tooke away by force. 2.10.11
32. 1. The which after they were  
done, God tempted *Abraham*. 3.8.4  
& 3.20.46
2. Take thou thy onely sonne *Jsaac*,  
whome thou louest, and go into the  
land of visions, & offer him in sacri-  
fice. 2.10.11
3. Therefore *Abraham* rising by night  
saddled his Ass, carying with him  
two yong men & his sonne *Jsaac*, &  
when they had cut wood for sacri-  
fice, he went into the place y<sup>e</sup> God  
had commanded him. 3.18.2
8. My sonne, God will prouide to  
himselfe an offering of sacrifice. 1.
12. Nowe I knowe that thou fearest  
the Lorde, and hast not spared thy  
onely sonne for me. 3.8.4
16. I haue sworne by my selfe (saith  
the Lorde) because thou hast done  
this thing, and hast not spared thy  
onely sonne, &c. 3.18.2
17. I wil blesse thee, and multiply thy  
seed as the starres of heauen, & as  
the sand that is by the shore of the  
sea. 3.18.2
18. And all the nations of the earth  
shal be blessed in thy seede, because  
thou obeyedst my voice. 2.13.1.& 4  
14.21
23. 4. I am a stranger and pilgrime a-  
mong you, giue me the right of bu-  
riall with you, that I may burie my  
dead. 3.25.8
7. *Abraham* arose, & did worship the  
people of that countrie, that is to  
say, the sonnes of *Heb*. 1.12.3
12. *Abraham* did worship before the  
Lorde and the people of that coun-  
trie. 1.12.3
19. And *Abraham* buried his wife *Sa-  
ra* in the double caue of the field  
which caue was right ouer against  
*Mamre*, this is *Hebron* in the lande of  
*Canaan*. 3.25.8
- 24.2. He will sende his Angell before  
thee. 1.14.6.& 1.14.12
12. Lord God of my master *Abraham*,  
helpe mee this day, and deale mer-  
cifully with my maister *Abraham*. 1.  
14.12
- 25.27. *Jsaac* loued *Esau*, because hee  
did eat of his venison. 3.2.31
- 26.1. A dearth being risen in y<sup>e</sup> lande,  
after the barrenesse which happe-  
ned in the dayes of *Abraham*, *Jsaac*  
went to *Abimelech* king of *Palestine*  
in *Gerara*. 2.10.12
4. And I will multiply thy seede as  
the starres of heauen, and I wil giue  
to thy posteritie all these regions,  
BBBb. and

# The Table.

- and all nations shalbe blessed in thy  
seede. 2.13.1
7. And he answered, shee is my sister,  
for hee feared to confesse that shee  
was associated vnto him in mariage  
2.10.12
15. For this, the Palestines enuying  
him, they dammed vp the wels that  
the seruants of his father *Abram* had  
dugged, at that time filling them vp  
with earth. 2.10.12
20. But there also was a brawling of the  
shepheardes of *Gerera* against the  
shepheards of *Jsaac*. 2.10.12
31. And rising in the morning, they  
swore one to the other. 2.8.27
35. Which both did offend the mind  
of *Jsaac* and *Rebecca*. 2.10.12
- 27.9. Go thy wayes foorth to the flock  
and bring vnto me two good Kiddles  
&c. 3.2.31
14. He went & brought, and gaue vnto  
his mother. 2.10.14
27. So soone as hee sented the smell  
of his garmentes, blessing him, hee  
said, behold the smell of my sonne as  
the smell of a full field the which  
the Lord hath blessed. 3.11.23
38. *Esau* with a great howling wept.  
3.3.24. & 3.3.25
39. Thy blessing shal exceede in the  
fartnesse of the earth, and in the dew  
of heauen. 3.3.25
- 28.5. *Jsaac* therefore let *Jacob* depart.  
2.10.12
11. And he sawe in his sleepe a ladder  
standing on the earth, and the top  
thereof touching heauen. 2.9.2
12. And also the Angels of God going  
vp and going downe by the way. 1.  
14.12
18. *Jacob* therefore rising early, tooke  
the stone which hee did lay vnder  
his head, and hee reared it vp for a  
remembrance, pouring oyle there-  
upon. 1.11.15
22. I will offer the tenthes vnto thee  
of all things that thou shalt giue me.  
4.13.4
29. 20. *Jacob* serued for *Rachel* 7.  
yeares. 2.10.11
23. And in the euening hee brought  
in *Leia* his daughter to *Jacob*. 2.10.  
12
27. Fill vp the weeke of dayes of this  
coupling, and I will giue her vnto  
thee for the worke by which thou  
shalt serue me in seuen other yeares.  
2.10.12
- 30.1. But *Rachel* seeing that shee was  
vnfruitfull, she enuied her sister, and  
saide vnto her husbände, giue mee  
children, otherwise I will die. 2.10.  
12
2. Whether or no am I a God that  
hath taken from thee the fruite of  
thy wombe? 1.16.7
- 31.19. And *Rachel* stole away the idols  
of her father. 1.11.8
23. Who toke his brethren vnto him,  
and following after him 7. dayes, he  
tooke him in the mount *Gilead* 2.10.  
12
40. Day & night I was oppressed with  
heat and cold, and sleepe was farre  
from mine eyes. 2.10.12
53. Therefore *Jacob* swore by the  
feare of his father *Jsaac*. 2.8.27
- 32.1. *Jacob* went on the iourney that  
he had taken in hand, & the Angels  
of the Lord met him. 1.14.5
7. *Jacob* feared wonderfully, &c. 2.10.  
12
10. I am not worthie of the least of al  
thy compassions, and all the tructh  
which thou hast shewed vnto thy  
seruaunt: for with my staffe haue I  
passed ouer this *Jordan*. 3.22.14. & 3.  
20.26
11. Deliuer me from the hand of my  
brother *Esau*, because I feare him  
verie much, least hee comming, doe  
strike the mother with her sonnes.  
2.10.12. & 3.20.14
28. For

# The Table.

23. For if thou were strong against God, howe much more shalt thou preuaile against men? 1.14.5
29. *Jacob* asked him, tell mee what is thy name? he answered, why doest thou seek after my name the which is maruellous? & hee blessed him in that place. 1.13.10
30. And *Jacob* called the name of that place *Phanuell*, saying, I sawe the Lorde face to face, and my soule is safe. 1.13.10
- 33.3. And he going forth worshipped prostrate on the earth seuen times, vntill his brother drewe nigh. 2.10.12
- 34.5. *Jacob* vnderstood that he had rauished his daughter *Dina*. 2.10.12
25. *Simeon* and *Leui* the brethren of *Dina* went into the citie boldly with their swordes and al the male beeing slaine, &c. 2.10.12.& 4.1.24
29. You haue troubled mee, and haue made me bee hated of the Chananites & Pharesits inhabitants of this countrie. 2.10.12
- 35.18. But her soule departing for greefe, & death being now at hand, she called, &c. 2.10.12
22. *Ruben* went, and slept with *Bala* the Concubine of his father, that was not vnknownen vnto him. 2.10.12.& 4.1.24
- 37.28. And the Madianits Marchants passing by, they drewe him out of the Cesterne, they sold him to the Ismaelites for twentie peeces of silver money. 4.1.24
32. They tooke his coate, sending them which bare it to his father, &c. 2.10.12
- 38.18. Therefore the woman conceived at one copulation, &c. 2.10.12.& 4.1.42
- 42.6. The brethren of *Joseph* came & did reuerence vnto him. 1.12.3
36. You haue made me to bee without children: *Joseph* is not aliue any more, *Simeon* is holden in chaines and you carie *Benjamin* awaie: all these euils hath fallen on mee. 2.10.12
- 43.14. My omnipotent God make him fauourable towards you, & that hee let loose with you your brother that he holdeth in chaines & this *Benjamin*: for I shall bee as one destitute without children. 2.4.6
- 45.8. I was not sent hither by your counsell, but by the will of God. 1.17.8
- 47.7. And *Jacob* saluted *Pharao*. 1.11.15
9. The daies of Pilgrimage of my life be 130.yeeres: fewe & euil. 2.10.12. And they came not vnto the daies of my fathers, in the which they were pilgrimes. 2.10.13
29. Thou shalt keepe promise & shalt deale pitifully with mee, that thou burie me not in *Egypt*. 2.10.13
30. But I will sleepe with my fathers, and thou shalt carrie me from this countrie, and put thou mee in the sepulchre of my Auncestors. 2.10.13.& 3.25.8
31. Who swearing, *Israell* worshipped the Lord, turning to the head of the bed. 1.11.15
- 48.14. And *Israell* stretching out his right hande, put it on the heade of *Ephraim*. 4.3.16
16. The Angell which hath deliuered mee from all euils, blesse these boyes. 1.14.6
- And let the names of my fathers *Abraham* and *Isaac* bee called vppon them. 3.20.25
19. But his yonger brother shall bee greater than he, and his seede shall grow into nations. 3.22.5.
- 49.5. *Simeon* and *Leui* brothers warlike



# The Table.

- like vessels of iniquitie. 1.8.4
9. *Juda* the whelp of a *Lyon*: my sonne thou ascendeſt to the pray, beeyng ſtill thou diſdeſt lie as a *Lyon*, and as a the *Lyon* who ſhall raiſe thee? 1.8.4
10. The Scepter ſhall not be caried away from *Juda*, neither the Captain from his home, vntill he come that is to be ſent, & he ſhalbe that the *Gētilēs* looke for. 1.8.7
18. I will looke for thy ſaluation O Lord. 2.10.14
- 50.20. You haue imagined euil of me but God will turne that into good, that hee might exalt me as you ſee preſently. 1.17.8
25. When God ſhall viſite you, carrie away with you my bones from this place. 2.10.13
- ## EXODVS.
- 2.12. **V**hen he looked heere and there, and ſaw that no bo-dye was preſent, hee hid the *Egyptian* which he ſtroke or killed, in the ſand. 4.20.10
- 3.2. And the Lord appeared vnto him in a flame of fire from the middeſt of a bramble buſh 4.17.21
6. I am the God of thy father, the God of *Abraham*, the God of *Iſaac*, the God of *Jacob*. 2.8.15. & 2.10.9
- 8 I haue come downe that I maie deliuer them from the hands of the *Egyptians*, and that I may bring them out of that countrie. 4.20.30
10. But I came, that I might ſend thee to *Pharao*, that thou mighteſt leade away my people. 4.8.2
14. Which is ſent me vnto you. 1.13.23
21. I will giue fauour vnto this people before the *Egyptians*, and when you goe ſoorth you ſhall not goe forth emptie. 1.17.7
- 4.3. And the Lorde ſaid, throwe it on the earth, he threw it, & it was turned into a ſnake. 4.17.15
11. Who hath made the mouth of mā or who hath framed the dumme & deaſe, the ſeeing & the blind? not I? 1.13.14
21. See thou doe all things openly before *Pharao* which I haue put into thy handes, I will harden his heart, & he ſhall not let the people go. 2.4. & 3.14.13
- I will harden his heart, and he ſhall not let the people go. 1.18.2
25. *Sephora* tooke therefore a ſharpe ſtone, and circumciſed the vncircūciſion of her ſonne. 4.15.22
- 6.7. And I will take you vnto mee for a people, and I will bee your God 2.10.8
27. *Aaron* tooke *Elizabeth* to wife the daughter of *Aminadab* the ſiſter of *Naghaſon*, which bare vnto him *Nadab*, and *Abiu*, & *Eleazar*, & *Iſhamar*. 2.13.3
- 7.1. And the Lorde ſaide vnto *Moſes*, beholde, I haue ordained thee the God of *Pharao*, & *Aaron* thy brother ſhalbe thy Prophet. 1.13.9
3. But I will harden his heart, and will multiplie my ſignes and wonders in the land of *Egypt*. 1.18.2. & 2.4.3. and 2.4.4
10. *Aaron* took his rod before *Pharao* & his ſeruantes, and it was turned into a ſnake. 4.17.15
11. *Pharao* called his wife men and inchanteres, and they made vnto him likewise certaine wonders through *Egyptiacall* inchantments. 1.8.9
12. And they in like manner caſt forth their roddeſ, which were turned into dragons, but the rod of *Aaron* deuoured their roddeſ. 4.17.15
- 8.15. But *Pharao* ſeeing that quietneſſe was giuen him, hee made his heart worſe. 1.18.2
- 10.1. And the Lorde ſaid vnto *Moſes*, go in vnto *Pharao*, for I haue hardened

- ned his heart, and the hearts of his  
seruants, that I may make these to-  
kens on him. 2.4.4
- 11.3. The Lord wil giue fauour to his  
people before the Egyptians. And  
*Moses* was a great man in the coun-  
trie of *Egypt*: before the seruants of  
*Pharao* and all the people. 2.4.6
12. 5. It was a Lambe without spot, a  
hee lambe of a yeare old. 4.16.31
26. And when your children shall say  
vnto you, what religion is this? 4.16.  
30
43. This is the religion of passing o-  
uer, euery stranger shall not eate  
thereof. 4.17.22
46. Neither shal you breake the bones  
thereof. 1.16.9
- 13.12. Sanctifie to me euery first borne  
that doth open the womb amongst  
the children of *Israel*, as wel of men  
as of beast, for they be all mine. 4.  
16.31
- 14.19. And the Angel of the Lorde,  
lifting vp himselfe, which did go be-  
fore the campe of *Israel*, went after  
them. 1.14.6
21. And when *Moses* had extended  
his hande against the sea, the Lorde  
tooke it away, a mightie wind blow-  
ing and burning all the night, &c. 4.  
15.9
26. And the Lorde saide vnto *Moses*,  
stretch out thy hande ouer the sea,  
that the waters may returne to the  
*Egyptians* and vpon the chariots &  
horsemen of them. 4.15.9
31. The people feared the Lorde and  
beleecued in him, and in his seruant  
*Moses*. 4.8.2
- 15.3. The Lord as a champion, omni-  
potent in his name. 1.13.24. & 4.17.  
21.
- 16.7. And in the morning you shall  
see the glorie of the Lorde, I haue  
heard you murmuring against the  
Lorde. But wee, what be wee that
- you doe murmur against priuily.  
1.8.5
14. And when the dew was ascended  
that was fallen, beholde vpon the  
vpper parte of the earth there ap-  
peared a little thing in a manner of  
the likenesse, &c. 4.17.34. and 4.18.  
20
- 17.6. Beholde; I will stande there be-  
fore thee vpon the rocke *Horeb*, and  
thou shalt strike the rock, and water  
shall proceede there from, that the  
people may drinke. 4.17.15. & 4.17.  
21 & 4.18.29
15. And *Moses* did builde an altar, and  
called the name therof *Jehoua-Nissi*.  
1.13.9
- 18.16. And when there shall bee any  
disputation amongst them, they shal  
come vnto me, that I may iudge be-  
tweene them, and that I may thewe  
the commandements of God and  
his lawes. 4.11.8
- 19.5. You shal be vnto me as the trea-  
sure & best of all the people, for all  
the earth is mine. 4.16.13
6. And you shall be vnto me a king-  
ly Priesthood, and a holy people. 2.  
7.1
16. And nowe the third day was come  
& it waxed bright in the morning,  
and behold thundering beganne to  
be heard, & lightnings to flash, and  
thick cloudes to couer the hill; and  
the sound of the trumpet did make  
a noise verie vehemently; and the  
people did feare which were in the  
tentes. 1.8.5
- 20.3. Thou shalt not haue strange gods  
before me. 1.13.24
4. Thou shalt not make to thy selfe a  
grauen image, neither any likenes  
that is in heauen, aboue the earth,  
neither that is in y<sup>e</sup> earth beneath,  
neither of those things that bee in  
the waters beneath the earth. 1.11.  
1. & 1.11.12. & 1.13.24

# The Table.

5. Thou shalt neither worship them nor serue them : I am thy mightie Lorde God, ieaious, visiting the iniquitie of the fathers vpon the children , to the thirde and fourth generations of them that hate mee. 1.12.1
6. And being merciful vnto thousands of them that loue me and keepe my commaundements. 2.10.9
13. Thou shalt not kill. 4.20.10
24. In which shall bee the memorie of my name, I will come to thee and blesse thee. 4.1.5
- 21.13. But hee that hath not lyen in wayte , but that God hath giuen him into his handes, &c. 1.16.6. & 1.18.3
17. Hee that shall curse his father or mother, shall die the death. 2.8.36
- 22.1. If any man shall haue stollen an Oxe, or a sheepe, and shall haue killed him or solde him , hee shall restore siue Oxen for one Oxe , and foure Sheepe for one Sheepe. 4.20.16
8. If the theefe bee not founde , the master of the house shalbe brought to the Iudges, and he shall sweare that he hath not &c. 4.20.4.
11. Anothe shall be betweene them, that hee hath not stretched out his hande to the thing of his neighbor. 2.8.26
26. Thy tenthes and first frutes thou shalt not be slacke to pay. 3.7.5
- 23.1. Thou shalt not admit a lie, neither shalt thou ioyne thy hande, that thou shouldest beare false witnessse for the wicked. 2.8.47
4. If thou shalt meete the Oxe or Asse of thy enemy going astray, bring him backe vnto him. 2.8.56
5. If thou shalt see the Asse of him that hateth thee lie vnder his burden, thou shalt not passe by , but shalt lift it vp together with him. 2.8.56
12. That thy Oxe and thy Asse may take rest, and that the sonne of thy hande maiden may bee refreshed, and the stranger. 2.8.32
13. And yee shall not sweare by the name of outward Gods , neither shall it be heard out of your mouth. 2.8.25
19. Thou shalt carie the first of thy frutes into the house of the Lorde thy God. 3.7.5
20. Beholde I will sende my Angell, which may goe before thee, & may keepe thee in the way , and may bring thee into the place which I haue prepared. 1.14.6
- 24.18. And Moses entring the middelt of the cloud, ascended into the hill, & was there 40. dayes & 40. nights. 1.8.5. & 4.12.10
- 25.17. Also thou shalt make a mercie seate of fine golde, two cubites and a halfe long, and one cubite and a halfe broad. 1.11.3
18. Thou shalt also make two golden Cherubines beaten out on both sides of the Oracle. 1.11.3
20. Thou shalt couer both sides of the mercie seate, stretchig out their winges, and couering the Oracle, and their faces one to an other, to the mercie seate wards, by the which the Arke is couered: in the which thou shalt put the testimonie that I shall giue thee. 1.11.3
40. Look in and do according to the example which was shewed thee in the mounraine. 2.7.1, and 4.14.20
- 28.9. And thou shalt take two Onix stones, and thou shalt graue on them the names of the children of Israell. 3.20.18.
10. Six names in one stone, and the other sixe on the other stone, according



- ding to the birth of them. 3.20.18.  
 12. And *Aaron* shall carry the names of them before the Lorde, vpon eyther shoulder, for a remembrance 3.20.18  
 21 And the stones shalbe according to the names of the children of *ffrael*, 12. according to their names, grauen as signets, euery one according to his name, and they shalbe for the 12. tribes. 3.20.18  
 29.9. And thou shalt gird them with girdles, both *Aaron* and his sonnes, and thou shalt put on them bonets, and they shalbe priestes to me by a perpetuall religion, &c. 4.2.9  
 36. And thou shalt offer a calfe euery day for reconciliation, & thou shalt cleanse the altar, &c. 2.17.4 & 4.18. 13  
 30.10. And *Aaron* shall make reconciliation vpon the hornes thereof once a yeere, with the blood that is offered for sinne. 2.15.6  
 30. Thou shalt annoint *Aaron* and his sonnes, & thou shalt sanctifie them that they may minister vnto me in the priestes office. 4.19.31  
 31.3. And I haue filled *Beseleel* with the spirite of God, with wisdome, vnderstanding, & knowledge in ech worke. 2.2.16  
 13 See that you keepe my Sabaoth, because it is a signe betweene me & you in your generations. 2.8.29  
 32.1. Arise, make vs gods that may go before vs, for why, wee knowe not what hath happened to this man *Moses*, that brought vs out of the land of *Aegypt*. 1.11.8  
 4. And they said, these be thy gods, O *ffrael*, which brought thee forth of the land of *Aegypt*. 1.11.9  
 27. Let euery man put his sworde by his side, and go to and fro from gate to gate through the hoste, and slaie euery man his brother, and friende;

- & neighbour. 4.20.10  
 32 Either pardon them this fault, or else if thou do it not, wipe mee out of the booke which thou hast written. 3.20.35  
 33.19. I will haue mercie on whom I will, and I will bee fauourable vnto whom it shall please mee. 2. 5.17. & 3.11.11. & 3.22.6.8. & 3.24. 15  
 20. Thou canst not see my face, for man shal not see me & liue. 1.11.3  
 34.6. The Lorde passing before him, he said: the Lord, the Lorde, strong, mercifull, and gracious, patient, & of much mercie. 1.10.2  
 7. Which doest pay the iniquitie of the fathers to the children, and vpon the childrens children, vnto the thirde and fourth generation. 2.8.29  
 28. Therefore *Moses* was there with the Lord 40. dayes & 40. nightes, he ate neither bread, nor dronke water. 1.8.5. & 4.12.20  
 29 And when *Moses* came downe from the mount *Simai*, the two Tables of testimonie were in his hands (and hee wist not that the skinne of his face did shine bright after that God had talked with him.) 1. 8.5  
 35.2. You shall worke sixe dayes, the seuen day shall bee vnto you the holy Sabaoth of the Lordes rest. 2.8. 29  
 30 Beholde, the Lord hath called by name *Beseleel* the sonne of *Vri*, the sonne of *Hur* of the Tribe of *Judah*. 2.2.16  
 40.34. And a cloud did cover the Tabernacle, the maiestic of the Lorde glittering and shining. 1.8.5  
 LEVITICVS.  
 1.2. **W**Hosoever of you shall offer a sacrifice vnto the Lorde, yee shall offer it of cattel,

- as of Beeces & of sheepe. 4.7.420
4. And he shall put his hand vpon the head of the sacrifice, and it shall be acceptable & profitable for his atonement. 4.3.16
5. And hee shall offer vpon the calfe before the Lord. 4.18.11
- 4.2. A soule when it shall sinne through ignorance in any of the commandementes of the Lorde, &c. 4.1.28
- 5.13. And the priest shall make an atonement for him as touching his sinne, that he hath sinned in one of these pointes, and it shall be forgiven him, &c. 2.17.4
- 8.6. And all the multitude being gathered together before the dore of the Tabernacle, hee washed Aaron and his sonnes. 4.3.15
- 11.44. Be you holy because I am holy. 4.19.25
- 16.2. Speake vnto Aaron thy brother, that hee enter not eche time into the sanctuary that is betwene the veile before the propitiatorie, &c. 2.15.6
21. And Aaron putting both his hands vpon the liue Goate, confessed all the iniquities of the children of Israel, &c. 3.4.10
- 18.5. The which things if a man doe, he shall liue in them. 2.8.4. & 2.17.5. & 3.14.13. & 3.17.3
6. None shall come neere any of the next of his blood that hee shoulde reueale their shamefullnesse. 4.19.13
- 19.2. Be you holy, because I the Lorde your God am holy. 2.8.14. & 3.6.2. & 4.19.25
12. Thou shalt not forswear in my name, neither shalt thou defile the name of thy God. I am the Lord. &c. 2.8.24
16. Thou shalt not bee a false accuser nor a whisperer amongst the people. 2.8.47
18. Thou shalt not seeke auengement, neither shalt thou be mindful of the wrong of thy Citizens to thee. 2.8.56. & 4.20.19
31. You shall draw away your promises from them that worke with spirits, neither enquire you any thing of soothsayers that you shoulde be polluted by them. 4.1.5
- 20.6. The soule which followeth after coniurers and soothsayers, and goeth a whoring after them, I will put my face against him, &c. 1.8.5
7. Sanctifie your selues and be you holy, because I your Lord God am holy. 4.19.25
9. Hee which curseth his father or mother, shall die by death. 2.8.36
- 26.3. If you shall walke in my wayes, & shall keepe my commandementes, and do them. 2.5.10
4. I will giue you raine in his time. 1.16.5. & 2.8.4
12. I will walke amongst you, and I will be your God, and you shall be my people. 2.10.8
20. Your strength shall be consumed, in vaine, the earth shall not bring forth her fruite, neither the trees, &c. 3.20.44
23. Yet if by these you will not receiue my discipline, but wil walk contrary vnto me. 1.17.8
26. Afterwardes I shall haue broken the staffe of your bread, in such sorte, that tenne women may bake bread in one oven, and they shall deliuer them by weight, &c. 3.20.44
33. But you I will disperse amongst the nations, and I will drawe out a sword after you, and your land shall be desert, &c. 2.11.1
36. And such of you as shall remaine, I will

I will cause feare in your heartes. 1.

18.2.& 24.6

# NUMBERS.

6.5. **A**Ll the while of his separation, the rasor shall not passe ouer by his head. 4.19.26

18. Then the *Nazarine* shalbe shauen before the doore of the Tabernacle of promise, by the lockes of his consecration, and he shall take his heare and put it vpon the fire. 4.19.26

9.18. All the daies that the cloude did stande vpon the Tabernacle, they did erect their tentes there according to the commandement of the Lorde. 4.15.9

11.9 And when the dewe did fall by night vpon the campe, the Manna did fall together with it. 1.8.5

18. Be you sanctified, to morrow you shall eate flesh. 3.20.51

31 A winde going out from the Lord, brought quailles from beyonde the sea. 1.16.7

33 As yet the flesh was ~~betwene~~ betwene their reeth, neither as yet was chewed, & beholde the wrath of the Lord was stirred among his people. &c. 3.20.51

12.1 *Marie* and *Aaron* spake against *Moses* for his wiues sake, which was an *Ethiopian*. 1.8.4

14.43 The *Amalekites* & *Chananites* are before you, by whose sworde you shall fall, for because you would not stay your selues vpon the Lord, neither will the Lord be with you. 2.5.11

15.32. It came to passe when the children of *Israell* were in the desert, and had founde a man gathering stickes on the *Sabbaoth*. 2.8.29

16.24 Commande all the people, that they be separated from the Tabernacles of *Chore*, *Dathan*, and *Abi-*

ron.

1.8.7

20.10. The multitude being gathered before the rock, he said vnto them, harken you rebels & infidels, whether or not shall wee bring you water out of this rocke? 1.8.5

26. And when you shal haue stripped the father from his garment, cloth *Eleazar* his sonne with it. 4.3.15

21.8. Make a brazen Serpent, and put him for a signe, whosoener beeing stroken and looke vpon him, shall liue. 4.18.20

9. *Moses* made therefore a brazen serpent, and sette him for a signe, the which when they that were stroked did beholde, they were healed. 2.12.4

23.10. Lette my soule die the death of the righteous, & let my last ende be like to theirs. 2.10.14

19. God is not as man, that he should lie, nor as the sonne of man, that he should be changed. 1.17.12

28.2. These be the sacrifices that you shoulde offer, two Lambes of two yeares old without spot, dailie for a continual sacrifice.

# DEUTERONOMIUM.

1.16. **H**Eare them, & iudge you that is right, whether he be a Citizen or stranger. 4.20.4 6.9

39 Your litle ones whome you sayde should be caried captiues, and your sonnes which this daye knewe not good from euill, they shall enter in. 4.16.19

2.30 The Lord thy God will harden his spirite, and will make his heart obstinate, so that he shalbe deliuered into thy handes. 1.18.2.& 2.4.3. 8.2.4.4

4.2. You shall nor adde to the worde which I speake vnto you, neyther rake there from. 4.9.2

7 Neither is there a nation so grear, which hath the gods so at hande.



- as our God is at hande at euerie of  
our requestes. 3.24.15
9. Keepe thy selfe therefore and thy  
soule carefully, that thou forget  
not the wordes that thy eies haue  
seene, and let them not depart out  
of thy heart all the dayes of thy  
life, &c. 2.8.5
- 11 And you came vnto the foote of  
the hil, which did burne to heauen,  
there was therin darkenes, clouds,  
and mistes. 1.11.3
15. Keepe your soules therefore care-  
fully, you sawe not any likenes in y  
day that the Lord spake vnto you.  
1.11.2
- 16 Least that beinge deceiued, you  
should make vnto your selues some  
grauen similitude, or image of male  
or female. 2.8.17
17. The likenes of euerie beast that  
be vpon the earth, or of flying birds  
vnder the heauens. 2.8.17
- 17.14. That thy seruant & handmaid  
may rest as well as thou. 2.8.32
17. Thou shalt not kil. 4.20.10
- 16.5. Loue the Lorde thy God with  
all thy heart, & with all thy strength.  
2.7.5. & 2.8.51. & 3.19.4
13. Thou shalt feare the Lorde thy  
God, and serue him onely, & thou  
shalt sweare by his name. 2.8.25
16. Thou shalt not tempt the Lorde  
thy God, as thou tempest him in  
the place of temptation. 4.13.3
25. He will haue mercy vpon vs, if  
wee doe keepe and doe all his com-  
maundementes before our Lorde  
God as he hath commaunded vs. 3.  
17.7
- 7.6. Because thou art a holie people  
vnto the Lord thy God: y Lord thy  
God hath chosen thee, that thou  
shouldest be vnto him a peculiar  
people of all the people whiche bee  
on earth. 2.8.14
7. Not because you did exceede in  
number the rest of the nations, is  
the Lord ioined vnto you and hath  
chosen you, whēas you be the least  
of all nations. 3.22.5
8. But because the Lord loued you, &  
did keepe his othe that he swore to  
your fathers, &c. 3.22.5
9. And thou shalt know, because the  
Lord he is the strong God & faith-  
ful, keepinge couenant & mercie with  
them that loue him, and with them  
that keepe his commaundement.  
3.17.5
12. If after you shall heare these  
iudgements, you shall keepe & do  
them, the Lord thy God will keepe  
the couenant & mercie with thee,  
which hee swore to thy fathers. 3.  
17.1
- 13 And he will loue thee, and bleffe  
& multiply the fruite of thy womb,  
and the fruite of thy lande, &c. 3.  
17.1
- 8.2 And thou shalt remember all  
thy iourney by the which the  
Lorde thy God leade thee fourtie  
yeares by the desert, that he might  
afflicte thee and prooue thee. 3.  
20.46
3. That he might shewe thee, that  
man liueth not onely by bread, but  
by euerie worde that goeth out of  
the mouth of the Lord. 1.16.7. &  
3.20.44
- 9.6. Knowe thou therefore, the Lord  
thy God gaue thee not this good  
countrie for to possesse for thy  
righteousnesse sake, when as thou  
art a people of a most harde necke.  
3.21.5
- 10.12. And now *ffrael*, what doth the  
Lord thy God require of thee; but  
that thou shouldest feare the Lord  
thy God, &c. 2.8.51
14. Loe, behold the heauen, and the  
heauen of heauens, the earth, and  
all that be in them be the Lord thy  
Gods.

- Gods.** 2.11.11.& 3.21.5.
15. And yet notwithstanding the Lorde was ioyned vnto thy fathers, and loued them,& chose their seede after them,&c. 3.21.5.
16. Circumcise therefore the vncircumcision of your hearts, & harden not your neck any more. 2.5.8.& 3.3.6.& 4.16.3.& 4.16.21.
20. Thou shalt feare the Lorde thy God and shalt serue him only, thou shalt cleaue vnto him, and shalt sweare by his name. 2.8.25.
- 11.26. Loe, I put before your sight this day a blessing and a cursing. 3.17.1.
- 12.13. Beware thou offer not thy burnt offerings in euery place that thou shalt see. 4.2.9.
14. But in that place y thy Lorde God hath chosen, in one of thy tribes there thou shalt offer thy offerings, and thou shalt doe whatsoever I commaund thee. 4.2.9.
28. Keepe & harken to all that I commaunde thee, that it goe well with thee, & thy children after thee for ever,&c. 2.8.5.
32. Thou shalt not adde nor diminish anything. 4.10.17.
- 13.3. The Lord your God proued you, that it might appeare, whether you loued him or not with all your hart, & with all your soule. 3.20.46.
- 14.2. Thou art a holy people to the Lorde thy God, and he chose thee, that thou mightest bee to him a peculiar people, out of all the nations of the earth. 2.8.14.
- 16.10. And thou shalt celebrate the holy day of weekes vnto the Lorde thy God a willing offering of thy handes, which thou shalt offer according to the blessing of the Lord thy God. 2.18.8.
19. Thou shalt not respect persons, nor take bribes, because bribes doe blinde the eyes of the wise, and doe change the words of the iust. 4.20.9.
- 17.8. If thou shalt perceiue hard and doubtful iudgement betwene bloud and bloud, and cause & cause,&c. 3.4.4. & 4.8.2.
9. Thou shalt come vnto the priest of the Leuites, and to the Iudge that shall be at that time, and thou shalt seeke of them.&c. 3.4.4. & 4.8.2.
11. And they shall teach thee according to that lawe, and thou shalt follow their iudgement. 4.8.2.
12. Whosoever shall be proude, not willing to obey the gouernment of the Priest, which that time serueth before the Lorde the God, by the sentence of the iudge that man shall die, and thou shalt take away euill from Israell. 4.8.2.
16. And when he shall be ordeined, he shall not encrease his horse, neither shall he carry the people backe into *Aegypt*. 4.20.9.
- 18.11. Neither hee which seeketh the truth at the dead. 3.5.6.
13. Thou shalt bee perfect & without spot with thy Lorde God. 2.8.51.
15. The Lorde thy God will raise vp a Propheet vnto thee of thy nation, & of thy brethren like vnto mee, him thou shalt heare. 4.1.5.
- 19.19. They shall giue vnto him, as he had thought to haue done vnto his brother. 4.20.16.
- 21.18. If a man shall beget a contumelious & stubborne sonne, which will not be ruled by his father or mother, & shall contemn to obey to be chastened,&c. 2.8.36.
23. He is cursed of God that hangeth on a tree. 2.7.15. & 2.16.6.
- 23.5. And hee will turne his curse in-

# The Table.

- to a blessing, because hee did loue thee. 3.21.5.
- 14.13. But by and by thou shalt restore vnto him his pledge before the sun set, that sleeping in his garment he may blesse thee, and y thou mayest haue righteousnes before the Lord thy God. 3.17.7.
- 26.18. Beholde, the Lord hath choлен thee this day, that thou shouldst be vnto him a peculiar people, as hee told thee, & that thou mightst keep all his precepts. 2.8.14.
- 27.26. Cursed be he that doth not abide by the words of this lawe, and that doth not thoroughly doe them in worke. 2.7.5. & 2.7.15. & 2.16.6. & 3.11.19. & 3.12.1. & 3.14.13. & 3.17.1. & 3.17.9.
- 28.1. If thou shalt heare the voice of the Lord thy God, that thou do and keepe all his commandements that I commaund thee this day, y Lord thy God will make thee excellenter than all nations that dwell on the earth. 1.17.8. & 2.5.10.
2. All these blessings shall come vpon thee, and shalt ouertake thee if thou shalt harken to those precepts. 2.8.4.
12. The Lord shall open his best treasure, y heauen, & he shall giue raine vnto thy lande, &c. 1.16.5.
29. And alwayes thou shalt suffer reproch, and thou shalt be oppressed by violence, neither haste thou any to deliuer thee. 4.20.25.
36. The Lord shall leade thee and the king which thou doest ordaine ouer thee, into a nation which thou doest not knowe, neither thy fathers &c. 2.11.1.
65. For the Lorde shall giue vnto thee a fearefull heart, and failed eyes, and a soule consumed with greefe. 2.4.6.
- 29.2. You haue scene all that the Lord did before you in the land of Egypt. &c. 2.2.20.
4. And the Lord gaue not vnto you an vnderstanding hart, & seeing eyes, and eares which might hear, vntill this present day. 2.2.20.
18. Least there bee amongst you a man or woman, or family, or tribe, whose heart this day is contrary from the Lord our God, y it should go & serue, &c. 3.17.5.
19. And when hee hath heard the wordes of this orthe, hee blesse himselfe in his heart, saying: Peace shall bee vnto mee, and I will walke in the wickednesse of my heart: and so he take with drunkennesse this. 3.17.5.
20. And the Lorde shall not forgieue him, but then moste of all shall his rage fume & his zeale against that man, and all the curses shall light vpon him that are written in this booke, &c. 3.3.7.
29. The secreete things belong vnto our lord God, but those that be manifest, vnto vs and our children for euer, that wee may doe euery thing of this law. 1.17.2 & 3.21.3.
- 30.2. And thou shalt retorne vnto him, and thou shalt be obedient vnto his gouernment, as I haue commaunded thee this day, with thy children &c. 3.3.6.
3. The Lord thy God shall bring thee backe from thy captiuitie, and hee shall haue mercie of thee, and hee shall gather thee togither againe from amongst all the Nations amongst whome hee had scattered thee. 4.1.24.
6. Thy Lord thy God will circumsise thy heart, & the heart of thy seede that thou mayst loue the Lord thy God, &c. 2.5.8. & 2.5.12. & 3.3.6. & 4.16.3.
10. If thou shalt for all this heare the voice



# The Table.

- voice of the Lorde thy God, & shalt keepe his preceptes & ceremonies which bee commanded in this lawe, &c. 1.7.5
11. The commaundement that I doe commaund thee this day, is not aboute thee, neither a farre off. 2.5.12
13. Neither is it set beyond the sea, y<sup>e</sup> thou shouldest say: who of vs shall goe ouer the sea & fetch it vs, that we may heare it? 2.5.12
14. But the worde is verie neare vnto thee, in thy mouth and heart, that thou maiest doe it. 2.5.12. & 3.24.3
15. Consider that this day I haue put before thy sight life & good, & contrariwise, death & euill. 3.17.1
19. I doe call heaven and earth this day to witnesse, that I haue put before you, life and good, blessing and cursing: choose therefore life, that thou mayst liue and thy seede. 2.5.4 & 2.7.3
- 32.5. They haue corrupted themselues toward him by their vice, not beeing his children, but a frowarde & crooked generation. 1.8.6
8. When the almighty diuided the nations, when hee separated the sonnes of *Adam*, he appointed the boundes of the people, &c. 2.11.11. & 3.21.5
15. The wellbeloued is waxen fat: he hath kicked, being swollen vpper with fatte, hath forsaken God his maker, &c. 3.8.5
17. They haue offered vp to deuils, & not to God. 4.13.17
21. They haue prouoked mee with that which was not God. 1.13.15
35. Vengeance is mine, and I will reward, &c. 2.8.56. & 4.20.19
49. Set your hearts vpon all the wordes that I testifie vnto you this daye, y<sup>e</sup> you may commaunde them vnto your children, that they maye obserue and doe all the wordes of the law. 2.7.13
- 33.3. All holy men be in his hande 2.10.9
29. Blessed art thou O *Israel*, who is like thee O people which art saved in the Lord, &c. 2.10.8
- 34.5. And *Moses* the seruant of the Lord died in the lande of *Moab*, the Lord commaunding. 4.6.11
- JOSUAH.*
- 1.7. Swaue not from it, neither to the right hand nor to the left, y<sup>e</sup> thou mayst vnderstand all things that thou doest. 4.9.12
8. The volume of this lawe shall not departe from thy mouth, but thou shalt meditate thereon daye and night, &c. 4.9.12
- 2.1. Who going forth, entred the house of a woman harlot, named *Rahab*, &c. 3.24.11
9. I haue knowen that the Lord hath deliuered vnto you the lande, for why, the feare of you hath fallen vpon vs, and all the inhabitants of the land hath fainted. 2.4.6
11. And wee hearing these things, feared wonderfully, and the hearte of vs fainted, neither was there any courage left in vs at y<sup>e</sup> entrance of you: For the Lord your God, hee is God in heauen above, & in earth beneath. 2.4.6
- 5.14. I am the chiefe of the host of the Lorde. 1.14.5
- 7.19. And *Josua* saide to *Acam*, my sonne, giue glorie vnto the Lorde God of *Israel*, and confesse & shewe vnto me what thou hast done. 2.8.24
- 10.13. And the Sunne and Moone stood stil. 1.16.2
- 11.20. It was the iudgement of the Lord, that their heartes should bee hardned, & that they shoulde fight against *Israel*. 1.18.2

# The Table.

24.2. Your fathers dwelt beyond the flud, from the beginning, euē *There* the father of *Abraham*, and the father of *Nac̄or* & they serued ſtrāge gods. 1.11.8. & 3.24.2.

3. I tooke your father *Abraham* from the borders of *Meſopotamia*, and I brought him into the land of *Chanaan*, &c. 3.24.2

## JVDGES.

2.1. And the Lorde went vp from *Gilgal* to a place of, &c. 1.14.2

18. And when the Lorde had raiſed vp them iudges, in thoſe daies, he was moued with compaſſion, and did heare the grones of their afflictions &c. 3.3.25. & 3.20.15

19. Yet after the Iudge was dead, they were turned, and they did muche worſe thā their fathers did, following ſtrange gods. 3.3.25.

3.9. And they cried vnto the Lorde, which raiſed vnto them a ſauour, and he deliuered them 3.20.15. & 4.20.30

12. And the children of *Iſrael* began againe to do euill in the ſight of the Lorde. 3.20.15

15. And afterwardeſ they cried vnto the Lorde, which raiſed them vp a ſauour, &c. 3.20.15

6.11. The Angell of the Lorde came & ſate vnder the Oke. 1.14.6

14. And the Lorde looked vpon him and ſaid: goe in this thy ſtrength & thou ſhalt deliuer *Iſrael* from the hand of the *Median*. 1.13.10. & 1.14.5

34. But the ſpirit of the Lorde clothed *Gedion*, who ſounding a trumpet, called together the houſe of *Abiezr* that it ſhould follow him. 2.2.

17

27. I will put this fleece of woll in the threſhing place: if dewe ſhall be in the one ſiee, and drineſſe on al

the ground, &c.

4.14.18

8.27. And *Gedion* made thereof an Ephod, and put it in his Citie *Ephra*, and all *Iſrael* went a whooring there after it, which was the deſtruction of *Gedion* and his houſe. 4.10.25

9.20. But if ſtowardly, lette fire come forth from *Abimelech*, and conſume the inhabitants of *Sechem*, and the towne of *Mello*, &c. 3.20.15

11.30. *Jephthe* vowed a vowe vnto the Lorde, ſaying: if thou ſhalt deliuer the ſons of *Ammon* into my hands, &c. 4.13.3

13.10 Behold, the man appeared vnto me which I did ſee before. 1.14.6

16. To whom the Angell answered, if thou compell me, I will not eate of thy bread, but if thou wilt make burnt offering, offer that vnto the Lorde. 1.13.10

28. Why doeſt thou inquire after my name, that is maruelous? 1.13.10

19. Therefore *Manoah* tooke a kidde of the goates and meate offerings, and put it vpon the grounde, offering it vnto the Lorde. 4.10.25

22. We ſhall die the death, becauſe we haue ſeen the Lord. 1.13.10. & 1.14.5

23. If the Lorde would kill vs, he would not haue receiued a burnt offering and meate offerings at our handes. 1.11.10.

16.28. O Lord my God be mindfull of me, and giue me nowe mine olde ſtrength, that I may reuenge me of my enemies. 3.20.15

21.25. In thoſe daies there was no king in *Iſrael*, but euerie one did y that ſeemed right in his owne eyes. 4.20.9

## RUTH.

3.13. IF he will not haue thee, I will take thee without anie doubt: The Lord liueth. 2.8.27

I. SAMVEL.

- 1.13. **B**Vt *Anna* speake in her hearte  
and only her lips did moue,  
and her voyce was not at all heard,  
wherfore *Heli* thought she was dron-  
ken. 3.20.33.
- 2.6. The Lorde doth kill and quicken,  
he doth lead vnto hell and bringeth  
back againe. 3.20.52.
9. He will keepe the secte of his Sain-  
tes : and the wicked shall keepe si-  
lence in darkenesse. 2.18.18.
10. And he wil giue rule vnto his king:  
and hee will exalt the horne of his  
annointed. 2.6.2.
25. And they heard not the voyce of  
their father , because the Lorde  
would kill them. 1.18.3. & 3.24.14.
34. And this shall be a signe vnto thee,  
that shall come vpon thy two sons,  
*Ophne* and *Phinees*: they shall dye  
both on one day. 1.18.1.
- 6.9. And you shall see, and if so it goe  
vp by the way of his coastes against  
*Bethsames*, he did vs this great euill.  
&c. 1.16.9.
73. If you doe turne vnto the Lorde,  
with all your heartes, put away the  
straunge Gods from amongst you,  
*Baalim* and *Ascaroim*, and prepare  
your hearts vnto the Lord, &c. 3.  
3.5.
6. And in that day they fasted, & they  
saide there : we haue sinned against  
the Lorde. 4.12.17.
17. He built there an altar to the Lord.  
4.10.25.
- 8.7. They haue not cast off thee, but  
me that I should not rule ouer the.  
4.20.6.
11. This shalbe the right of your king  
which shall rule you , hee shall take  
your sons and put them in his cha-  
riots, &c. 4.20.26.
- 10.6. And the spirit of the Lorde shall  
come vpon thee, & thou shalt pro-  
pheticke with them , and thou shalt  
be chaunged into another man. 2.2.  
17. & 2.3.4.
9. Therefore, when he had turned his  
backe to goe from *Samuel*, God gaue  
him another hart, & all these signes  
chaunced in that day. 3.2.12.
26. *Saul* also went home to *Gibeah*, and  
with him part of the army, whole  
heart God had touched. 2.2.  
17.
- 11.6. Then the spirit of the Lord came  
vpon *Saule*, when hee heard these  
wordes, &c. 2.4.6.
15. And all the people arose in *Gilgal*,  
and made *Saul* their king , before  
the Lord, &c. 1.8.6.
- 12.22. And the Lorde will not forsake  
his people, for his great names sake  
because the Lorde sware he would  
make you his people. 3.21.5.
- 14.44. And *Saul* sayd, God doe so, and  
more also vnto mee, thou shalt dye  
the death *Jonathan*. 2.8.24.
- 15.11. It repenteth mee, y I haue made  
*Saul* king, because he hath forsaken  
me, & hath not done as I comman-  
ded him; and *Samuel* was sadde, and  
cried vnto the Lorde all night. 1.17.  
12. & 3.20.5.
22. Whether will the Lorde haue  
burnt sacrifice & offerings, and not  
rather that the voice of the Lorde  
should be obeyed, &c. 4.10.17. & 4.  
18.9.
23. For rebellion is as the sinne of  
witchcraft, and not to trust in the  
Lorde as the sinne of idolatry, for  
that thou hast cast away the worde  
of the Lorde, &c. 3.4.33. & 4.10.  
17.
29. For the triumph in *Israel* will not  
spare, neither will he be changed by  
repentance, neither is he man that  
he should repent. 1.17.12.
30. But he sayde, I haue sinned, but ho-  
nor me, I pray thee, before the sen-  
iors of my people, &c. 3.3.4.  
35. But



# The Table.

39. But *Samuel* did bewayle *Saule*: and he repented the Lorde that hee had made *Saule* king ouer *Israel*. 3.  
20.15.
- 16.1. And the Lorde sayde vnto *Samuell*, howe long wilt thou bewayle *Saule*? seeing I haue cursed him, as that he shall not raigne, &c. 3.20.  
15.
13. *Samuell* tooke therefore his horn of oyle, and annointed him in the midst of his brethren. 1.8.7. & 2.2.  
17.
14. And an euill spirite did vex him from the Lorde. 1.14.17. & 2.4.5.
- 18.10. And after another day, the euill spirite of God entred *Saule*. 1.14.17. & 2.4.5.
- 19.9. And the euill spirite of the Lorde was vpon *Saule*, and hee sat in his house, and helde a iaueline in his hand, &c. 2.4.5.
- 23.26. And *Saule* and his men went on the one side of the hill, and *Dauid* & his men on the other side. 1.16.9.
27. And a messenger came vnto *Saul*, and sayd: make hast and come, because the Philistines haue inuaded the countrey. 1.16.9.
- 14.7. The Lord keepe me, that I do not thinke this vnto my Lord the annointed of the Lord, that I should lay my hande vppon him, which is the annointed of the Lord. 4.20.28.
11. But mine eye hath spared thee: for I sayd I will not stretch out my hand against my Lorde, because he is the annointed of the Lorde. 4.20.28.
- 36.9. And *Dauid* said vnto *Abisai*, kill him not: for who shall stretch forth his hande against the annointed of the Lord, and be blameles? 4.20.28.
12. Al of them did sleepe, because the droufines of the Lord fell vpon the. 1.18.2.
23. The Lorde shall rewarde euery man according to his righteousnes

and faithfulness, for the Lord hath deliuered thee into my hands, &c. 3.17.14.

- 41.13. And they tooke their bones, and buried them in a groue at *labea*, and they fasted 7. dayes. 4.12.17.

## SAMUEL.

- 5.8. **T**herefore it is said in a prouerb the blinde and lame shall not enter into the temple. 4.16.31.
- 7.14. The which if he shall doe any thing wickedly, I will correct him with the rodde of men, and in the plagues of the sonnes of men. 3.4.  
32.
17. Because thou O Lorde God of the hostes of *Israel*, haste reuealed vnto thy seruauant, saying: I will builde a house to thee, &c. 3.20.13.
28. Now therefore, O Lord God, thou art God, and thy wordes are true, thou hast spoken vnto thy seruauant, these good thinges. 3.20.14.
- 10.12. Be thou a stout man, and let vs fight for our people, and for the city of our God, and the Lorde will doe that seemeth good in his owne eyes. 1.17.9.
- 11.4. *Dauid* hauing sent messengers, brought her, who when shee came vnto him, he slept with her. 4.1.24.
15. Hee wrote in a letter: put *Uriah* in the front of the battle where the greatest skirmish is, & forsake him, that beeing stroken he may dy. *Ibidem*.
- 12.12. Thou diddest it priuily, but I wil do this in the sight of al *Israel*. 18.1.
13. And *Dauid* sayde vnto *Nathan*, I haue sinned against the Lorde. And *Nathan* sayd vnto *Dauid*: the Lorde hath put away thy sinne, thou shalt not dye. 3.3.4. & 3.4.10. & 3.4.31. & 4.1.14.
14. Notwithstanding for because thou madest the enemies of the name of God

# The Table.

- God blaspheme for this thing, the sonne that is borne vnto thee shall die. 3.4.33
- 16.10. The Lorde hath commaunded him that hee shoulde curse *Dauid*, & who is it that dare say, why hast thou done so? 1.17.8. & 1.18.1. & 1.18.4
22. Therefore they spread *Absolon* a tent vpon the top of the house, and he went in vnto the concubines of his father, before all *Israell*. 1.18.1. & 1.18.4
- 17.7. And *Chusay* saide vnto *Absolon*, it is not good counsell that *Achisophel* gaue this time. 1.17.7
14. The profitable counsell of *Achisophel* is scattered abroad by the beck of the Lorde, that the Lorde might bring vpon *Absolon* euil. 1.17.7. & 2.4.6
- 22.20. And he brought me forth into *Iargenes*, he deliuered me because it pleased him. 3.17.5
21. The Lord hath giuen vnto mee according vnto my righteousnes, and according vnto the cleannes of my hands. 3.17.5
- 24.1. And the wrath of the Lord was againe kindeled against *Israell*, and hee moued *Dauid* against them in that he said vnto *Jacob*: go number *Israell* and *Juda*. 1.14.18
10. But the heart of *Dauid* stroke him after hee had numbred the people: and *Dauid* said, &c. 3.3.4
20. And going forth, hee worshipped the king, groueling with his face toward the earth. 1.12.3
1. KINGS.
- 1.16. **B**ethsabee bowed her selfe and worshipped the King. 1.12.3
21. It shall come to passe, when my Lorde the king shall sleepe with his Fathers, my sonne & I shalbe counted offenders. 3.11.3
- 2.5. Thou knewest what *Joab* the sonne of *Sernie* hath done vnto mee, and what hee hath done to the two captaines of the host of *Israell*. 4.20.10
6. Thou shalt do therefore according to thy wisdom, and thou shalt not bring his gray hayres peaceably vnto the graue. 4.20.10
8. Thou hast also with thee *Semey* the sonne of *Gera* the sonne of *Gemini*, of *Bahurim*, which cursed me with an euil curse, &c. 4.20.10
- 8.23. Which keepest couenants and mercies with thy seruantes, which walke before thee with all their hearts. 3.17.5
46. If they sin against thee (for there is not a man that sinneth not) and being angrie thou shalt deliuer the vnto their enemies, &c. 2.7.5. & 3.14.9. & 4.1.15
47. And if they shal repent them with all their hearts in the place of their captiuitie, &c. 4.1.25
58. That he may bow our hearts vnto him, that wee may walke in all his wayes, and that wee may keepe his commaundementes: and ceremonies, &c. 2.3.9
- 11.12. Notwithstanding, in thy daies I will not do it for *Dauid* thy fathers sake, But I will rent it out of thy hand of thy sonne. 2.6.2
23. God stirred him vp an aduersarie &c. 1.18.1
31. I wil rent the kingdom out of *Salomons* hands, & I wil giue vnto the ten tribes. 1.18.1
34. Neither will I take the whole kingdom out of his hande, but I will ordaine him a captaine all the dayes of his life for *Dauids* sake, &c. 2.6.2
39. And I will for this, afflict the seede of *Dauid*, but not for ever. 2.6.2
- 12.10. And the yong men saide vnto him  
CCCc.

# The Table.

- him which were brought vp together with him, speak thus vnto this people, &c. 1.17.7
15. And the king harkened not vnto the people, before the Lorde was aduersarie vnto him, &c. 1.17.7. & 1.18.4. & 2.1.6
20. Neither did any follow the house of *Dauid*, but the tribe of *Juda* only, &c. 1.18.4
28. Counsel being taken, he made two golden calues, & saide vnto them: goe not further vp to *Ierusalem*, behold thy gods *Jffrael* which brought thee, &c. 4.2.8
30. And this thing turned to sinne, for the people went to worship euen to day. 4.20.32
31. And he made a house in high places, and priestes of the rascals of the people which were not of the sonnes of *Leui*. 4.2.8
- 15.4. But for *Dauids* sake the Lord his God gaue him a light in *Ierusalem*, that hee shoulde raise vp his sonne after him, & that he should establish *Ierusalem*. 2.6.2
- 18.10. The Lord thy God liueth, there is no nation or kingdome into the which my Lorde hath not sent &c. 2.8.27
41. And *Elias* said to *Acab*: come vp and eate and drinke, because there is a sound of much raine. 2.20.3
42. But *Elias* came vp vnto the top of *Carmel*, and hee put his face grouelling on the earth between his knees 2.20.3
43. And he said vnto his boy, go vp & looke towardes the sea: who when he went & sawe & had beholden, he said, there is nothing: and he saide vnto him againe returne seuen times. 2.20.3
- 19.8. And he walked in the strength of that meat 40. dayes & 40. nights, euen vntill the hill of God *Horeb*. 4.12.20
18. I haue left vnto my selfe in *Jffrael* 7000. men, whose knees haue not bowed before *Bale*. 4.1.2
- 21.12. They proclaimed a fast, and set *Naboth* amongst the cheefe of the people. 4.12.17
28. And the word of the Lorde came vnto *Elias* the Thesbite, saying, 3.25
29. Hast thou not seene *Achab* humbled before mee? because hee was humbled before of mee, I will not bring the euil in his daies, &c. 3.3. 25. & 3.20.15
22. 6. The king of *Jffrael* gathered therefore about 40. Prophetes. 4.9.6
21. A spirite went soorth and stoode before the Lorde, and saide, I will deceiue. 1.14.17. and 1.17.7. and 1.18.1
22. And he said, I will goe out & I will be a lying spirite in the mouth of al his Prophetes. 4.9.6
27. Thus saith the king, send this man into prison, & maintaine him with the bread of tribulation, and with the water of greefe, vntill I returne in peace. 4.9.6

## 2. KINGS.

- 5.17. AND *Naaman* saide, as thou wilt: but I pray thee graunt vnto mee thy seruauit, that I take the burden of two Asses of earth: for hereafter thy seruauit will offer no burnt offering nor sacrifice to strange gods, but vnto the Lorde. 3.2.32
18. This is the only thing that thou shalt pray vnto the Lorde for thy seruauit, when my Lorde shall goe into the Temple, &c. 3.2.32
19. And he saide vnto him, depart in peace, he went therefore fro thence a fur-



- 2 furlong of ground. 3.2.32
- 6.15 Our alas maister, what shall we doe? 1.14.11
- 16 There bee moe with vs than with them 1.14.12
- 17 Lorde open the eyes of this boye, that he may see. And the Lord opened the eyes of the lad, and he saw, and behold, a mountaine ful of horses and chariots of fire round about *Elizei*. 1.14.7.8.11
- 31 The Lorde do so, and so vnto mee, if the head of *Elizei* the sonne of *Saphat* shall stand vpon him this day. 2.8.24
- 107 And when letters came vnto the they tooke the sonnes of the king, and slue 70 men, &c. 1.18.4
- 10 Knowe nowe that there shall fall vnto the earth nothing of the word of the Lorde the which the Lorde hath spoken, &c. 1.18.4
- 16.10 And when he had seene the altar that was at *Damascus*, hee sent to *Vria* the priest the paterne thereof, and the likenesse, according to the worke thereof. 4.10.23
- 17.24 The king of *Affyria* brought me from *Babylon* and from *Cutha*, &c. 4.10.23
- 25 And when they beganne to dwell there, they feared not the Lorde, & the Lord sent Lions vnto them that they might kill them. 4.10.23
- 32 Thus they feared the Lord, and appointed out priests out of theselues for the high places, &c. 3.2.13. & 4.10.23. & 4.15.22
- 33 And when they feared the Lorde they did serue also their Gods, according to the maner of the people from whence they were brought, &c. 3.2.12
- 34 Euen vnto this present day they followe the aunient custome, they feare not the Lorde, neither keepe his ceremonies, &c. 3.2.13
- 19.4 And make prayer for the rest that be found. 3.20.14
- 35 It came to passe in that night, the Angell of the Lorde came & stroke in the campe of the Assyrians one hundreth fourescore & siue thousand. 1.14.6
- 20.1 Set thy house in an order, for thou shalt die and not lue. 1.17.12
- 2 Then *Ezechias* turned his face to the wall, and he prayed to the Lord. 3.4
- 3 I beseech thee Lord remeber I pray thee, howe I haue walked before thee in t ruth & in a perfect heart, and haue done the thing that thpu likest of. 3.14.19. & 3.20.10
- 5 Behold, I haue healed thee, the third day thou shalt go vp to the temple of the Lord. 1.17.12
- 9 Wilt thou that the shadow goe forwards 10. degrees, or that it go backward so many. 4.14.18
- 11 And *Jfaias* called vpon the Lorde and he brought backe the shadowe by the lines by the which it went downe into the clocke of *Achab*. 1.16.2
- 21.4 And he built altars in the house of the Lord, of the which the Lorde spake, I will put my name in *Jerusalem*. 4.10.23
- 16 Moreouer *Manasses* shedde innocent blood ouermuch, till he filled vp *Jerusalem* vnto the mouth, &c. 3.24.11
- 22.2 And he did the thing that pleased the Lorde, and he walked in all the wayes of his father *Dauid*, and declined not neither on the right hand, nor left. 4.10.23
- 8 And *Heclias* the high priest said vnto *Saphan* the scribe, I haue founde the booke of the lawe in the house of the Lorde, and *Heclias* gaue it to *Saphan* the scribe, and he read in it. 1.8.8

1. CHRONICLES.
- 28.2. **A**Nd the footstoole of the Lord  
our God. 4.1.5
2. CHRONICLES.
- 19 6 **S**Ee what you doe, said hee: you  
doe not execute the iudge-  
ment of man but of the Lord. 4.20.4  
& 4.20.6
- The 2. of *Esdras*, otherwise called  
NEHEMIAH.
14. **A**Nd after that I had heard these  
things, I sat downe and wept  
and I bewailed many daies, and did  
fast and pray before the face of the  
God of heauen. 4.12.16
- 5 I praye the Lorde God of heauen,  
mighty, great, and terrible, which  
keepest couenant and mercie with  
them that loue thee, &c. 3.17.5
- 7 We haue beene carried away by vā-  
nity, and haue nor kept thy com-  
mandements, ceremonies, & iudge-  
mentes, which thou commaundest  
vnto thy seruant *Moses*. 3.4.11
- 9.14 And declarest vnto them thy Sa-  
baoth to be sanctified. 2.8.29
- IOB.
- 1.6 **N**OW on a day when the childre  
of God came before the Lord,  
Sathan was also amongst them. 1.14.  
17. & 1.14.19. & 1.18.1. & 2.4.5
- 12 The Lord said therefore to Sathan,  
behold, all things that he hath be in  
thy handes, only stretch not out thy  
hand vpon him. 1.1.7
- 17 And he speaking, there came an  
other and said the Chaldees made  
three bāds & inuaded thy Camels,  
and caried them away, and killed  
the boyes with the sword, and I on-  
ly haue fled that I may tell it thee. 2.  
4.2
- 21 The Lorde hath giuen, the Lorde  
hath taken away, the name of the  
Lorde be blessed. 1.17.8. & 1.18.1. &  
1.18.3. & 2.4.2
- 2.1 And Sathan came amongst them

- that he might stande in the sight of  
the Lord. 1.14.17. & 1.14.19 & 1.18.1.
- 4.17 Whether shall a man be iustified  
in comparison of God, or shal a man  
be purer than his maker? 3.12.1
- 18 Beholde, they which serue him be  
not stedfast: And he found wicked-  
nes in his Angels. 3.12.1. & 3.17.9
- 19 Howe much more, they which  
dwell in houses of clay, which haue  
an earthly foundation, shalbe cōsu-  
med, euen as a moth. 1.15.1. & 1.15  
2. & 3.12.1
- 17 Blessed is the man that is corrected  
of the Lord: reprove not therefore  
the correction of the Lorde. 3.4.32
- 9.2 I knowe for a trueth that it is so:  
And that man shall not be iustified  
in comparison of God. 3.12.2
- 20 If I woulde iustifie my selfe, my  
mouth shal condemne me: If I would  
shewe my selfe innocent, he shoulde  
make mee manifest to be wicked. 3.  
12.5
- 10.15 And if I shalbe wicked, it is woe  
with mee: and if I be iust, I will not  
lift vp my head, being filled with af-  
fliction and miserie. 3.14.16
- 12.18 He looseth the coller of kinges,  
and he girdeth their raines with a  
corde. 4.20.28
- 20 He chāgeth the speech of the faith-  
full, and taketh away the learning  
of the auncient. 2.4.4
- 13.15 Although he shall kill me, I will  
trust in him. 2.10.19. & 3.2.21
- 14.4 Who can make cleane of vn-  
cleane? not thou onely which art  
alone. 2.1.5. & 3.12.5
- 5 Short be the daies of men, the num-  
ber of his months is with thee: thou  
hast ordained the limites thereof,  
which can not be passed. 1.16.9
17. Thou hast sealed vp my wicked-  
nes as in a bagge, & thou hast had  
care of my iniquitie. 3.4.29
- 15.15 Beholde amongst his Saintes,  
there

there is none immutable, and the  
heavens be not cleane in his sight.

3.12.1

16. How much more abominable &  
vnprofitable is man, which drin-  
keth iniquitie as water. 3.12.1.5

19.25. I know that my redeemer liueth  
and that I shall rise out of the earth  
in the latter day. 2.10.19. and 3.25.

4

26. And I shall be compassed about a-  
gainc with my skinne, & I shall see  
God againc in my flesh. 2.10.19

27. Whome I my selfe shall see, & my  
eyes shall beholde and none other,  
&c. 2.10.19

21.13. They lead their dayes in hap-  
pinesse, and in a moment they goe  
downe to the graue. 2.10.17

25. 5. Beholde the Moone doeth not  
shine in his sight, and the Sarres be  
not cleane. 3.21.1

26.14. Lo, these be part of his wayes:  
but howe little a portion heare wee  
of him? and who can vnderstande  
his fearefull power? 1.17.2

28.12. Where is wisdom founde, &  
what place is there of vnderstan-  
ding? 1.17.2

21. It is hid from the eyes of all liuing,  
from the foules of the aire it is also  
kept close. Ibidem.

23. But God vnderstandeth the way  
thereof, and hee knoweth the way  
thereof. Ibidem.

28. And hee saide vnto man, beholde,  
the feare of the Lorde is wisdom,  
& to depart from euill is vnderstan-  
ding. 1.17.2. & 3.2.26

34.30. Who causeth an hypocrite to  
raigne for the sinnes of the people.  
4.20.25

36.27. Who restraineth the drops of  
raine, and poureth downe showers  
in manner of streames. 1.5.5

41. 2. And who gaue mee first that I  
shoulde giue him againe? all that is

vnder the heauen be mine. 3.14.8

P S A L M E S.

1.1. THe man is blest that hath not  
led his life according to the  
counsell of the wicked, neither that  
hath abidden in the way of sinners.

3.17.10

2. But his wil is in the Law of God, and  
in his lawe will hee meditate day &  
night. 2.7.13

2.2. The kinges of the earth stood to-  
gether, and the princes assembled  
in one, against the Lord, & against  
his annointed. 2.16.3

3. Let vs breake the bandes a sunder  
and let vs throw from vs their yoke,  
Ibidem.

4. Hee that dwelleth in heauen shall  
laugh them to scorne, the Lord shal  
haue them in derision. 1.5.1. and 2.

16.3

8. Aske of me and I will giue thee the  
Gentiles for an inheritance, & for  
thy possessions y ends of the earth.

2.11.11

9. Thou shalt rule them with an yron  
rod, and thou shalt breake them as  
an earthen vessell. 2.15.5. and 4.1.

19

12. Lay holde of discipline, least that  
the Lorde be angrie, and you perish  
from the right way. 2.6.2. & 4.20.5.

& 4.20.29

3.5. I slept & slumbred, and rose vp a-  
gainc, because the Lord tooke vpon  
him to keepe mee. 3.2.37

4.7. The light of thy countenance  
hath bene sealed vpon vs. 1.11.14

5.4. I wil be early present before thee  
& I will waite: for thou art a God y  
loueth not iniquitie. 3.20.12

8. I wil enter into thy house in y mul-  
titude of thy mercie, & I will wor-  
ship at thy holy temple in thy feare.

3.2.23. & 3.20.11



# The Table.

- 6.1. O Lorde reprooue me not in thy  
furie, and correct mee not in thine  
anger. 3.3.32
- 7.6. Arise O Lorde in thy anger, and  
bee thou exalted in the quarters of  
my enemies, &c. 3.20.15
9. Iudge me O Lord according to my  
righteousnes, & according to the  
innocencie of my cause. 3.17.14
- 8.3. Thou hast made perfect thy  
prayers by the mouth of infants &  
suckings. 1.16.8
5. What is man that thou art mind-  
full of him? or the sonne of man  
that thou doest visite him? 1.5.3. &  
2.13.2
- 9.10. And they may trust in thee, that  
haue knowen thy name. 3.2.31
10. 13. Hee saide in his heart, God  
hath forgotten, he hath turned a-  
way his face that he should not see  
at the end. 1.4.2
- 11.4. The Lorde in his holy temple.  
1.5.1
- 12.2. They haue spoken vaine things  
euery man to his neighbor: deceit-  
full lips, &c. 4.14.8
7. The wordes of the Lorde, are pure  
words: as siluer tried in a furnace of  
earth fined vii. folde. 3.2.15
- 14.1. The foolish man said in his heart,  
there is no God. 1.4.2
3. The Lorde looked from heauen v-  
pon the children of men, to see if  
there were any that vnderstood or  
sought after God. 3.14.1
4. There is not that doeth good, no  
not one. 2.3.2
- 15.1. Lord who shall dwell in thy ta-  
bernacle? or who shall rest in thy  
holy hill? 3.17.6, & 3.24.8
2. He that walketh without spot, and  
worketh righteousness, which spea-  
kerh the truth in his heart. 3.6.2
16. 2. Thou art my God and hast not  
need of my goods. 2.8.53
3. To thy saintes that be in earth: all  
my delight is in them. 1.11.14, & 2.  
8.53 & 3.7.5
5. The Lorde is the portion of my in-  
heritance & cup, thou art hee that  
doest restore vnto me my inheritance  
2.11.2, & 3.25.10
10. Thou shalt not leaue my soule  
in hell, neither shalt thou suffer  
thy holy one to see corruption. 3.  
25.3
- 17.1. Heare O Lord righteousness: giue  
care vnto my prayer. 1.17.14
3. Thou hast proued my heart & visi-  
ted it by night, thou hast tried mee  
by fire, and hast not founde in mee  
iniquitie. Ibidem.
15. I will appeare in righteousness be-  
fore thy presence, I shal be satisfied  
when thy glorie shal appeare. 2.10.  
17, & 3.25.10
- 18.1. I will loue thee O Lord my forti-  
tude. 3.20.28
20. And he brought me into largenes:  
he made me safe, because he would.  
3.17.5
21. And the Lord shal giue vnto me  
according to my righteousness, &  
according to y purenes of my hand  
shal he giue vnto me. 3.17.5. & 3.17.  
14
28. Because thou doest saue the hum-  
ble & thou shalt bring low the eies  
of the proud. 3.12.6
31. The worde of the Lord is tried by  
fire, he is a defender of al that trust  
in him. 3.2.15
- 19.1. The heauens shewe forth the  
glorie of God. 1.5.1. & 1.6.4
8. The lawe of the Lorde is pure  
conuerting soules: the testimonie  
of the Lorde is faithfull, giuing  
wisdom to the simple. 2.7.12. and  
4.8.6
13. Who vnderstandeth his faulces,  
cleansc me from my secrete finnes.  
3.4.16, & 3.4.18. & 3.17.2
- 20.3. Let him remember all thy offe-  
rings

# The Table.

- ringes, and let him make thy burnt offerings fatte. 3.20.18
10. Lorde saue the king, and heare vs when we call vpon thee. 2.6.2
- 22.1. O God my God, why hast thou forsaken me? 2.19.11
5. Our fathers trusted in thee: they trusted and thou didst deliuer them. 3.20.26
26. I will pay my vowes in the sight of them that feare him. 4.13.4
- 23.4. For although I shall walke in the midst of the shadowe of death, I will feare no euill because thou art with me. 1.17.11.&3.2.21.&3.2.28
6. And thy mercies shall follow me al the daies of my life 2.3.12
- 24.3 Who shall ascend into the hill of the Lorde? or who shall stande in his holy place? 3.6.2
- 4 Who hath innocent handes and a cleane heart, who hath not lift vp his mind vnto vanitie, nor hath not sworne to the deceite of his neighbour. 3.6.2
6. This is the generation of them that seek him. 3.24.8
- 25.1. Vnto thee, O Lorde, haue I lift vp my soule. 3.20.5
6. Remember O Lorde thy tender mercies and louing kindnesse which be for euer. 3.20.9
7. Remember not the faults & ignorances of my youth, but according to thy kindnesse remember thou me. 3.3.18.&3.20.9
10. Al the waies of the Lorde are mercy and truth to them that seeke after his will, &c. 3.20.7.&3.17.2
- 11 For thy name sake, O Lorde, thou shalt be mercifull vnto my sin, for it is great. 3.17.2
- 18 Looke vpon my affliction & trauel, and forgiue all my sinnes. 3.20.9
- 26.1. Iudge me O Lorde, for I haue walked in my innocencie: & trusting in the Lorde, I shall not slide. 3.17.14
2. Proue me Lord, & trie me, examine my raines and heart. 3.21.46
5. I haue hated the congregation of the wicked, & I will not sit with the vngodly. 3.17.14
- 8 O Lord I haue loued the beautie of thy house, & the place of the habitation of thy glorie. 1.11.14
- 9 Destroy not my soule with the wicked, and with men of &c. 3.17.14
- 27.1. The Lorde is my light and my health whom shall I feare? 1.17.11
3. If camps shall stande against me, my heart shal not feare. 1.17.11
10. My father & mother hath forsake me but the Lorde hath taken me vp. 3.20.36
14. Hope in the Lorde & be strong & he will comfort thy heart, and trust in the Lorde. 3.1.17
- 28.8. The Lorde is the strength of his people, and the strength of the saluation of his annoynted. 2.6.2.&2.6.3
- 29.3. The voice of the Lorde is vpon the waters, the God of maiestie hath thundred, the Lorde (is) vpon great waters. 1.6.4
- 30.6. Weeping may abide at euening, but ioy commeth in the morning. 1.10.8
7. And in my prosperitie, I said, I shall neuer be moued:
8. For thou O Lorde of thy goodnesse didst giue strength vnto my beauty, thou turnedst thy face from me, & I was troubled. 3.8.2
- 31.1. I haue trusted in thee O Lorde, I shal not bee confounded for euer: deliuer me in thy righteousness. 3.11.12
6. I commend my spirite into thy hands, thou hast redeemed me, O Lord God of truth. 3.20.26

# The Table.

16. My lottes are in thy handes. 1. 17. 11
23. I said in the heate of my minde, I am cast out from the face of thine eyes. 3. 14
32. 1. Blessed are they whose iniquities be remitted, and whose sins are couered. 3. 4. 29. & 3. 11. 11. & 3. 14. 11. & 3. 17. 10
5. I haue made my fault known vnto thee, and I haue not hid mine vnrighteousnesse. I haue said, I will cōfesse against my selfe vnto the Lord mine iniquities, &c. 3. 4. 9
6. For this shal euery one that is holy in time conuenient, &c. 3. 20. 7. & 3. 20. 26
33. 6. The heauens were established by the word of the Lord, and by the spirite of his mouth all the powers of them. 1. 13. 15. & 1. 16. 1
12. Blessed is the people whose God is the Lorde, a people whom he hath chosen for an inheritance vnto himselfe. 2. 10. 8. and 3. 2. 28. and 3. 21. 5
13. The Lord looked from heauen & saw all the children of men. 1. 16. 1
18. Beholde, the eyes of the Lorde be vpon them that feare him, & vpon them that trust on his mercy. 3. 20. 40
12. O Lorde let thy mercie be vpon vs as wee trust in thee. 3. 20. 12
34. 7. This poore man cried, and the Lord heard him, and he saved him from all his tribulations. 3. 20. 26
8. The Angel of the Lorde pitcheth round about them that feare him, & he shall deliuer them. 1. 14. 6. & 1. 14. 8. & 3. 20. 23
15. Depart from euil & do good. 3. 3. 8
16. The eyes of the Lord be vpon the iust, & his eares to their prayers. 1. 16. 7. & 3. 20. 3. & 3. 20. 10
17. The countenance of the Lorde is vpon them that doe euill, that he maie root from the earth their memorie. 1. 16. 17
22. The death of the wicked is euill. 2. 10. 14. & 2. 10. 18
23. The Lorde redcemeth the soules of his seruants. 2. 10. 16
36. 1. The wicked man saide to himselfe that he might do euill: there is no feare of God before their eyes. 1. 4. 2
2. For he hath done deceitfully in his own sight, that his iniquitie may be found to hatred. 1. 4. 2
6. Thy mercie, O Lord, reacheth vnto the heauens, and thy trueth vnto the cloudes. 3. 2. 7
7. Thy iudgements are wonderous deepe. 1. 17. 2. & 3. 23. 5
10. With thee is the fountaine of life and in thy light we shall see light. 2. 2. 20
37. 7. Be subiect to the Lorde and entreate him. 3. 2. 37
22. For because those that bee blessed of him, shall possesse the earth: but they that be cursed of him, shall perish. 2. 1. 2
38. 1. O Lorde in thy wrath reprove me not, neither in thy anger correct me. 3. 4. 32
5. Mine iniquities haue gone ouer my head, and as a heauie burden they haue weighed vpon me. 3. 4. 16
39. 10. I was dumme and opened not my mouth, because thou diddest it. 1. 17. 8
13. I am a stranger and a pilgrime with thee, as all my fathers were. 2. 10. 15
14. Let me pause, that I may come to my selfe before I depart, and bee no more. 3. 20. 16
40. 4. And he put in my mouth a newe song, a verse to our God: many shall see & feare, & they shall trust in the Lord. 3. 20. 26. & 3. 20. 28
6. Many hast thou made, O Lord, thy mar-



# The Table.

- maruelous workes, & there is none  
that is like to thee in thoughts. 1.5  
9. & 1.17.1
- 7 Thou wouldest not sacrifice and of-  
fering, but thou madest vnto mee  
eares. 3.22.10
- 8 Then I saide, behold, I come: it is  
written of me in the chapter of the  
booke. 2.16.5
- 9 I desired to doe thy dood will, O my  
God, and thy lawe is in the midst  
of my heart. 2.16.5
- 11 I haue shewed forth thy truth &  
saluation. I haue not hid thy louing  
kindnesse and truth from the great  
congregation. 3.2.7
- 12 Thy louing kindnesse & truth haue  
alwaies preferred mee. 3.2.7
- 41.5 Heale my soule, for I haue sinned  
against thee. 3.10.12
- 42.3 My soule thirsted after the strong  
God, euen the living God: whe shall  
I come and appeare before the face  
of God? 4.17.21
- 5 I passed to the house of God with  
the voice of mirth and praise, &c. 3.  
4.9
- 6 Why art thou sadde my soule? and  
why doest thou trouble me? trust in  
the Lord. 3.2.16
- 43.5 Why art thou sadde, O my soule?  
& why doest thou trouble me? trust  
in the Lorde. 3.2.16
- 44.4 Neither did they possesse y<sup>e</sup> lande  
by their owne sword, and their own  
arme did not saue them, but thy  
right hande and thy arme, and the  
light of thy countenance: because  
thou diddest fauour them. 3.21.5
- 21 If we haue forgotte the name of  
our God, and haue stretched forth  
our hands vnto a strange God. 3.20.  
27
- 22 Shall not God search this out? For  
he knoweth the secrets of the hart.  
3.20.27
- 13 For thy sake be wee slaine: all the  
day long, we be esteemed as sheepe  
for the slaughter. 3.25.3
- 45.7 Thy seate, O God, endureth for  
euer, the rodde of thy kingdome is  
a rodde of direction. 1.13.9
- 8 Thou hast loued righteousnes and  
hated iniquitie, therefore God thy  
God hath annointed thee with the  
oyle of gladnesse about thy com-  
panions. 2.15.5. & 4. 19. 18. & 4. 20.  
10
- 18 And all the daughters of *Tyrus*  
with the rich of the people, shall doe  
homage before thy face with gifts.  
1.11.15.
- 46.2 God is our refuge and strength,  
our helper in time of tribulation. 3.  
2.37
- 3 For all that we will not feare, whi-  
lest the earth is troubled, and the  
mountains be caried into the hart  
of the sea. 3.2.37
- 6 God is in the midst thereof, it shall  
not be moued. 4.1.3
- 47.3 The Lord is high and terrible, a  
great king above all the earth. 1.13.  
24
- 5 He hath chosen vnto vs his inheri-  
tance, the beautie of *Jacob* whome  
he hath loued. 3.21.5
- 48.9 As wee haue heard, so wee haue  
seene in the citie of the Lorde of  
power, in the citie of our God: God  
hath built it for euer. 1.11.14
- 11 According to thy name O God,  
such is thy prayse through out the  
earth, thy right hand is full of righ-  
teousnesse. 3.20.41. & 4.16.32
- 49.7 They that trust in their owne  
strength, & glorie in the multitude  
of their riches. 2.10.17
- 8 He can by no meanes redeeme his  
brother, hee shall not pay his ran-  
some to God. 2.10.17
- 11 When he shall see wise men dy, &  
ignorant persons and fooles perish.  
2.10.17
12. The

# The Table.

- 12 The building of them from generations to generations, they called their names by their lades. 2.10.17
- 13 And man when he was in honor, knew not thereof: he was compared vnto foolish beastes, and hee was made like vnto them. 2.10.17
- 14 This way vnto them is the stumbling block of them, & afterwards they delight themselves in the honor thereof. 2.10.17
- 15 As thenpe they be put into hell: death feedeth vpon them: and the righteous shall rule ouer them in the morning. 2.10.17
- 50.15 And call vpon me in the day of trouble: and I will deliuer thee, and thou shalt honor me. 3.20.13. 28.& 4.17.37
- 23 He that offereth vp praises, hee doth glorifie me: & this is the waye by the which I will shewe him the saluation of God. 4.18.17
- 51.3 Haue mercy vpon me, O God, for thy goodnes sake, &c. 3.4.9
- 6 That thou maist be acknowledged pure, when thou hast iudged. 1.18.3. & 3.11.11. & 3.23.2
- 7 Behold, I was fashioned in iniquitie, & my mother conceiued mee in sinne. 2.1.5. & 3.3.18. & 3.20.9. & 4.16.17
- 12 Create in me O God, a cleane heart, and renue a right spirit within me. 2.2.25.27. & 2.3.9
- 17 Open thou my lippes, O Lord, & my mouth shall shewe forth thy praise. 3.20.28
- 19 The sacrifice to God is a broken spirite, a contrite & broken heart, O God, thou wilt not despise. 3. 20.16
- 21 Then thou shalt be delighted with offerings, with the sacrifice and burnt offering of righteousnesse, then they shal lay calues vpō thine altar. 4.18.17
- 52.10 But I wil bee like the greene Oliue tree in the house of the Lord 2.20.17
- 53.4 There is not one that doth that which is good. 2.3.2
- 55.23 Cast thy burden vpō the Lord, and he shall vpholde thee: hee will not suffer thee righteous to fall for euer. 1.17.6. & 2.10.17
- 24 Thou in the mean time O God, shal throwe downe these bloud thirstie & deceitful ones, into the pit of destruction. 2.10.17
- 56.5 I haue trusted in God, I feare nothing that fleshe may doe vnto me. 1.17.11
- 10 So often as I call vpon thee, mine enemies giue backe: in this I am assured, that thou art my God. 3. 20.11
- 13 I will make vowes vnto thee, O God: I will shewe forth thy praise. 4.13.4
- 59.11 Thy goodnes O Lorde maye preuent mee, bring it to passe O God, that I may see thy workes on my enemies. 2.3.12
- 60.14 In God we shall doe valiantly, and he shall tread downe our enemies. 3.20.46
- 62.9 Power out your heartes before him, for God is our refuge. 3.20.5
- 10 The sonnes of men be vaine, the sonnes of men be liars: if they were put in a paire of ballance, they woulde be lighter than vanitie it selfe. 2.3.1
- 63.4 Thy louing kindnesse is more to be wished for than life it selfe. 3. 2.28. & 3.17.14
- 65.1 Vnto thee, O God, is praise in Sion, vnto thee shall the vowe bee paid. 3.20.29
- 3 Thou hearest prayers, because of this shall all flesh come vnto thee 3.20.13
- 5 Blessed is he whom thou chooshest, hee

- he shall dwell in thy courtes,&c. 3. 21.5
- 68.19. Thou art gone vp on high, and  
hast led captiuitie,&c. 1.13.11
31. Vnto the Lord God belong the  
issues of death. 3.25.4
36. Thou art terrible O God out of  
the holy places: the God of *Israel*  
hee giueth strength to the people.  
1.11.14
- 69.3. I am sonke downe into a deepe  
mier, in the which there is no bot-  
tome,&c. 4.7.13
5. That I am constrained to repay  
that I tooke nor. 2.16.5
22. For they gaue mee in my meate  
gall:and when I thirsted they gaue  
me vineger to drinke. 4.17.15
29. Let them bee wiped out of the  
booke of the liuing, & let them not  
be written amongst the iust. 2.10  
18.& 3.24.9
- 71.2. For thy righteousnes sake res-  
cue me,& deliuer me. 3.11.12.
- 72.8. He shall rule from sea to sea,&  
from the fluddes vnto the ends of  
the earth. 2.11.1
11. And all kings shall worship him  
and all nations shall serue him. 4.  
5.17
- 73.2. It wanted but a litle but my  
feete were readie to fall, my steps  
had almoste slidden. 2.10.16.& 3.  
9.6
17. Vntill I entred the secrete places  
of God, and I vnderstoode what  
should become of them at the last.  
2.10.16.& 3.9.6
26. My flesh and heart is consumed,  
but God is the rocke of my heart,  
& my portion for euer. 2.11.2
- 74.2. Be mindfull of thy flocke which  
thou didst purchase long ago: &  
of thine allotted inheritance which  
thou hast redeemed: the mount  
Sion in which thou wast wont to  
dwell. 3.20.14
9. We see not our signes, there is not  
one prophet more,nor any with vs  
that knoweth how long. 2.15.1
- 75.7. For neither from the East, nor  
from the West,nor from the South  
doth preferment come. 1.16.6
- 77.10. Whether or not hath God  
forgotten to be mercifull? will hee  
shut vp his mercies in displeasure?  
3.2.17
11. At last I thought, this is my in-  
firmitie, the right hande will  
change the course of the most high  
3.2.31
- 78.8.And let them not be as their fa-  
thers,a disobedient and rebellious  
nation,a generation y<sup>e</sup> set not their  
hearts aight, and whose spirites  
neuer beleecued God truly. 2.5.11
36. They flattered him w<sup>th</sup> their coun-  
tenances, but they lyed vnto him  
with their tounge. 3.3.25
37. Their heart was not right to-  
ward him, neither were they faith-  
full in his couenant. 3.3.25
49. He cast vpon them the fiercenes  
of his anger,violece, indignation,  
and vexation, by the sending out  
of euill spirits. 1.14.7
60. That he might leaue the Taber-  
nacle Silo, the Tabernacle where  
he dwelt amongst men. 2.6.2
67. And hee put away the Taberna-  
cle of *Ioseph*, & chose not the tribe  
of *Ephraim*. 2.6.2.& 3.21.6
70. And he chose *Dauid* his seruau<sup>t</sup>,  
from the foldes of sheepe tooke he  
him. 2.6.2
- 79.9. Helpe vs, O God of our saluatiō,  
for the glorie of thy name, & deli-  
uer vs,& be mercifull vnto our sins,  
for thy names sake. 3.20.14
13. And we thy people and sheepe  
of thy pasture shall praise thee for  
euer: and from generation to ge-  
neration will set foorth thy prayse.  
3.7.10  
80.3



- 80.2. Thou which fitteſt betweene  
the Cherubins ſhewe thy bright-  
neſſe. 1.13.24.& 2.8.15.& 4.1.5
4. Turne vs againe O God, & cauſe  
thy face to ſhine that wee may be  
ſaued. 3.2.28
5. O Lord God of hoſtes, how long  
wilt thou be angrie againſt y<sup>e</sup> praiſe  
of the people? 3.20.16
18. Let thy hand be with the man of  
thy right hande, with the ſonne of  
man, whom thou haſt made ſtrong  
for thy ſelfe. 2.6.2
- 81.11. I am the Lord thy God which  
haue brought thee out of the land  
of *Aegypt*. 3.2.31
- 82.1. God ſtanderth in the aſſembly  
of Gods, he playeth y<sup>e</sup> iudge in the  
middeſt of gods. 4.20.4 & 4.20.6. &  
4.10.29
3. Reuenge the poore and fatherles,  
let looſe the miſerable & afflicted.  
4.20.9
4. Deliuer the feeble & needy from  
the hands of the wicked. 4.20.9
6. I haue ſaid, you are gods, and you  
are all ſonnes of the moſt high. 1.  
14.5.& 4.20.4
- 84.2. O Lord of hoſtes, how amiable  
are thy Tabernacles. 4.1.5
3. My ſoule longeth & fainteth for y<sup>e</sup>  
courts of the lord, my heart & fleſh  
crie vnto the liuing God. 2.11.2
8. They ſhall goc from ſtrength to  
ſtrength, ech of them ſhal appeare  
before God in Sion. 4.17.21
- 86.2. Keepe my life becauſe I am one  
that doeth good to other: O God  
keepe thou thy ſeruant. 3.20.10.
5. For thou O lord, art good and mer-  
cifull, of great kindnes vnto all that  
call vpon thee. 3.2.29
11. Direct me O Lorde in thy wayes,  
then ſhal I walke in thy truth: con-  
ſtraine my heart that it may feare  
thy name. 2.2.27.& 2.3.9
- 88.17. Thy furies hath paſſed ouer  
me, and thy terrors haue deſtroied  
me. 3.4.34
- 89.4. I haue made a couenant with  
my choſen, I haue ſworne to *Dauid*  
my ſeruant. 4.1.17
5. Thy ſeede I will eſtabliſh for euer,  
and will ſet vp thy throne from ge-  
neration to generation. 4.1.17
31. If his children forſake my lawe,  
and walke not in my iudgements.  
3.4.32.& 4.1.27
32. If they breake my ſtatutes, & kepe  
not my commaundements. 3.4.32
33. I will viſite their tranſgreſſions  
with the rodde, and their iniquities  
with whips. 3.4.32.& 4.1.27
34. And my louing kindneſſe will I not  
rake from him, neither will I falſi-  
fie my trueth. 3.4.32.& 4.1.27
36. I haue once ſworn by my holines,  
I will not faile *Dauid*. 2.15.3
37. His ſeede ſhal be for euer; and his  
throne ſhal be before me as y<sup>e</sup> ſunne  
2.15.3.
38. It ſhall abide ſure as the Moone,  
which is a ſure witneſſe in heauen.  
2.15.3
- 90.4. A thouſand yeres is before thee  
as yester day which is paſt, yea as a  
watch in the night. 3.2.42
7. For we are conſumed by thine an-  
ger, and by thy wrath are we trou-  
bled. 3.4.34
9. For all our dayes were ſpent, thou  
beeing angrie we ended our yeares  
ſooner than a thought. 3.25.12
11. Who knoweth the power of thine  
anger? as euery man feareth thee,  
ſo is the indignation of thy anger  
ſearce towards them. 3.25.12
- 91.1. The man ſitting in the ſecret of  
the moſt high, ſhal abide vnder the  
ſhadow of the almighty. 1.17.6. &  
2.8.42
3. For he will deliuer thee from the  
ſnare of the hunter, and from the  
noiſome peſtilence. 1.17.11  
11. For

- 11 For he will command his Angels  
for thy sake, that they kepe thee in  
all thy waies. 1.14.6. & 2.8.42. & 3.  
20.23
- 15 He will call vpon me, therefore  
I wil heare him, I will bee present  
with him in affliction, I will deliuer  
him, and will make him glorious. 3.  
20.14.
- 92.6 Howe great are thy workes O  
Lord, wonderfull profounde be thy  
counsell. 2.10.17
7. A duller doeth not knowe this,  
neither doth a foole vnderstand it.  
1.5.9
- 13 The iust shal florish as the Palme,  
& shall grow as a Ceder in *Libanus*.  
2.10.17
- 14 Those that be planted in the house  
of the Lorde, shall florish in the  
courtes of our God. 2.10.17
- 93.1 The Lord is king, and is clothed  
with maiestie, he hath, I say, put on  
strenght, & hath girded himself, the  
worlde also shall bee so established  
that it can not be moued. 1.6.3
- 5 Holinesse becommeth thy house  
O Lord, for euer. 1.6.4
- 94.11 The Lorde knoweth that the  
thoughtes of man are vaine. 2.2.25.  
& 3.14.1
- 12 Happie is the man O Lorde, whom  
thou hast chastened, & whom thou  
hast instructed in thy lawe. 3.4.34
- 19 In the passions of many thoughtes  
within me thy cōfortes recreated  
my soule. 3.20.7
- 95.7 If to daye you shall heare his  
voice. 3.2.6
8. Harden not your hearts as in *Me-  
ribah*, and in the day of *Massa* in the  
wildernes. 2.5.11
- 96.10 Say amongst the nations, the  
Lord reigneth, and the worlde shal  
be stablished that it shake not, &c.  
1.6.3
- 97.1 The Lord reigneth: let the earth  
reioyce: & let the multitude of the  
lles be glad. 1.6.3
- 7 Worshipp him all yee gods. 1.13.  
11
- 10 The Lorde keepeth the soules of  
his Sainctes, he will deliuer the out  
of the handes of the wicked. 2.10.  
16
- 11 Light is sowne for the righteous,  
and gladnes for them that be of an  
vpright heart. 2.10.16
- 99.1 The Lord raigneth, let the peo-  
ple tremble: he sitteth betwene the  
Cherubins, let the earth be moued.  
1.6.3. & 2.8.15
5. Exalt the Lord God and fall downe  
before his footstoole: for he is holy.  
1.11.15. & 4.1.5
9. Exalt the Lorde our God and fall  
downe before his holy mountaine:  
for our Lord God is holy. 1.11.15
- 100.3 Knowe ye that the Lord is God:  
he made vs and not wee our selues:  
we be his people and the sheepe of  
his pasture. 2.3.6. & 3.21.5
- 101.3 I will set no wicked thing before  
mine eyes, I hate them that fall a-  
way, they shal neuer cleue vnto me.  
4.20.9
- 8 Betime will I destroy all the wic-  
ked of the lande, that all wicked  
doers, may be cut off from the city.  
4.20.10
- 102.14 Thou wilt arise, y thou maist  
haue mercy on *Sion*. 1.13.11
- 16 And al nations shal feare the name  
of the Lord, and al the kings of the  
earth thy glory. 1.13.11
- 18 And he shall haue consideration  
of the prayer of the humble and not  
despise their prayer. 3.20.28
- 19 The which shalbe written for ge-  
nerations to come: and the people  
that shalbe created, shall praise the  
Lord. 3.20.28
- 22 That men may celebrate the name  
of the Lord in *Sion*, and his prayse  
in

- in *Jernsalem*. 3.20.28  
 26 For first, thou laiedst the founda-  
 tions of the earth: and the heauens  
 be the worke of thy handes. 1.13.11.  
 & 2.10.15  
 27 The which shall perish, but thou  
 doest abide, & all things shall waxe  
 olde as a garment, &c. 2.10.15  
 28 But thou art the same for euer, &  
 there shalbe no ende of thy yeares.  
 2.10.15  
 103.8 The Lord is ful of compassion  
 and mercy, slowe to anger, and of  
 much mercy. 3.2.29  
 17 But the louing kindnesse of the  
 Lorde, endureth for euer and euer,  
 towards them that feare him. 2.10  
 15  
 20 Shew soorth the Lorde, ye his An-  
 gels which excell in power, execute  
 his will in obeying the voyce of his  
 wordes. 1.14.5. & 3.20.43  
 104.2 He is clothed with light, as with  
 a garment. 1.5.1  
 4 Which maketh his spirites his em-  
 basadors, & his ministers a flame of  
 fier. 1.16.7  
 15 And wine that maketh the hart of  
 man glad, and oyle that maketh his  
 face shine. 3.10.2  
 27 All things depend vpon thee, that  
 thou maist giue them their meat in  
 due time. 1.16.1  
 28 And thou giuing, they do gather:  
 and thou opening thy hande, they  
 be filled with good things. 1.16.1  
 29 But if thou hide thy face, they are  
 troubled: & if thou take their spirit  
 from them, they dye, & they be tur-  
 ned into dust. 1.16.1  
 30 Againe, liuing things be created  
 if thou send soorth thy spirit, & thou  
 doest renewe the face of the earth:  
 1.16.1  
 105.4 Seeke alwaies his face. 4.1.5  
 6 O ye seede of *Abraham* which loue  
 him, ye sonnes of *Jacob* which bee  
 his elect. 3.21.5  
 25 Hee turned their heartes to hate  
 his people, that they might deale  
 craftily with his seruants. 1.18.2. &  
 2.4.4  
 106.3 O blessed which keepe iudge-  
 ment, and which doe alwaies that  
 which is right. 3.17.10  
 4 Remember me O Lorde, with the  
 fauour wherwith thou fauorest thy  
 people, & haue regarde of me, with  
 thy sauing helth, that I may see the  
 happinesse that is prepared for the  
 elect, & that I may reioice the ioye  
 of thy people. 4.1.4  
 13 But incontinent they forgot him,  
 neither followed they his counsell.  
 3.20.15  
 31 And it was imputed vnto him for  
 righteousness for euer. 3.17.7.8  
 37 For they killed their sonnes and  
 daughters for sacrifices to diuels. 4.  
 13.17  
 46 And made them be fauored of al  
 them that leade them captiues. 2.4.  
 6  
 47 Saue vs O Lorde our God, & ga-  
 ther vs fro among the nations, that  
 we may confesse thy holy name, &  
 celebrate thy prayers. 3.20.28  
 107.4 Which wandred in the deserts,  
 in the solitary place thorow pathes,  
 who founde not a citie to dwel in. 1.  
 5.7  
 6 They cried vnto the Lord in their  
 perils, who deliuered them out of  
 their anguishes. 3.20.15  
 13 Then they cried vnto the Lorde in  
 their trouble, and he deliuered the  
 from their distresse. 3.20.15  
 16 For hee hath broken the gates of  
 brasce, and burst the barres of iron.  
 2.16.9  
 19 And they cried vnto the Lorde,  
 &c. 3.20.15  
 25 Whoby his commaundement,  
 doth stirre vp the stormie windes,  
 which



# The Table.

- which doth lift vp on hie the waues thereof. 1.16.7.
29. And the storme being still, he maketh y sea calme, so that the waues cease,&c. 1.16.7.
40. For God poureth contempt vpon Princes,& maketh them to erre in desert places out of the way. 2.18.2. & 2.2.17.& 2.4.4.
43. Whosoever therefore is wise,will remember these things,and hee will consider the louing kindnes of the lord. 1.5.7.
- 110.1. The lord saide vnto my lorde, sit thou on my right hande,vntill I make thy enemies thy foote stoole. 2.15.3.& 2.16.16
4. The lord sware, neither repenteth it him, that thou art an euerlasting priest according to y order of Melchisedek.2.11.4. & 2.15.6. & 4.18.2. & 4.19.28
6. Messias shall iudge among the nations,and all shall be full of deade bodies,whē he shal smite the heads ouer many nations. 2.15.5
- 111.1. I will praise the lorde with my whole hearte,in the assemblie and congregation of the iust. 4.14.8
2. Great are the workes of the lord, which are inquired out of all them which bee delighted therewith. 1.18.3
10. The beginning of wisdom is the feare of the lord. 2.3.4.and 3.2.26
- 112.1. The man is blest that feareth y lorde,and is greatly delighted with his commaundements. 3.17.10
- 6.The memorie of the righteous shall remaine vntill. 2.10.16
9. His righteousness remaineth for euer,and his horne shall be exalted with glory. 2.10.16
10. The wicked shal not attaine that that they desire. 2.10.16
- 113.6. And he doth abase himselfe, to behold things in heauen & in earth 1.16.5
- 7.Who raiseth vp the feeble out of the dust,& lifteth the poore out of the durt. 1.5.7
9. Which maketh the barren woman to dwell with a familie, and a ioyful mother of children, 1.16.7
- 115.3. And our God is in heauen, who doeth what he will.1.16.3.& 1.18.1. & 1.18.3.& 3.24.15
4. Their Images be siluer and golde, a worke that was wrought out by the worke of man. 1.11.4
8. To whome they be like that make them,and so is hee, whosoever trusteth in them. 1.11.4
- 116.1. I loue the lord because he hath heard my prayer. 3.20.28.
7. Returne O my soule vnto thy quiet place, because the lorde hath bene beneficiall vnto thee. 3.2.17
- 12.What shall I repay the lorde for all his benefits bestowed on me: 3.20.28
- 13.The cup being taken, wherewithall thanks being giuen, I will call vp the name of the lorde, for receiued saluation, 3.20.28
14. And I will pay my vowes now vnto the lorde before al his people.4.13.4
15. For pretious in the sight of y lorde is the death of his saints.2.10.14. & 2.10.18
18. I will pay my vowes now before all the people. 4.13.4
- 117.2.For his louing kindnes doth excell toward vs,& the trueth of the lord shal continue for euer. 3.2.7
- 118.6. The Lord standing with mee,I wil not feare whatsoeuer man doth indeuor to bring against me.1.17.11
- 18.The lord hath chastened me sore, but he hath not suffered me that I shoulde die. 3.4.32
25. Ah lorde,saue I pray thee: Ah lord giue

- giue I pray thee prosperous successe  
2.6.2
16. We wish vnto him all good things  
that commeth in the name of the  
Lord, and we haue wished vnto you  
good things out of the house of the  
Lord. 2.6.2.
- 119.1. O blessed be they which in their  
life walking doe keepe the streight  
way, according to the lawe of the  
Lorde. 3.17.10.
10. When I doe seeke thee with all  
my heart, let me not stray from thy  
commaundementes. 2.2.25. and 4.  
14.8
14. I am delighted in the way of thy  
testimonies, more than in al riches  
3.2.15.
18. Pul the veile from my eyes, that  
I may see the wonderfull wisdom  
that is hid in thy law. 2.2.21.
34. Teach me that I may holde thy  
law, and that I may keepe it with all  
my heart. 2.2.25.
36. Incline my heart vnto thy testimo-  
nies, and not to couetousnesse. 2.3.9  
& 2.5.11.
41. And let thy louing kindnes come  
vnto me, and thy saluation, accord-  
ing to thy word. 3.2.31.
43. And take not altogether out of  
my mouth the worde of trueth, for  
I looke for thy iudgementes. 3.2.  
17
71. It was good vnto mee that thou  
didest humble me, y I might learne  
thy righteousnes. 3.4.32.
76. I pray thee that thy louing kind-  
nes may happen vnto mee, that it  
may comfort me according to thy  
worde, that hath giuen hope vnto  
thy seruant. 3.3.4. & 3.20.14
80. Let my heart bee holy in thy sta-  
tures, that I be not ashamed. 2.2.27.
89. Thy word, O lord, abideth euerla-  
sting in heauen. 4.8.6.
103. Howe sweete is thy worde vnto  
my tast, truly vnto my mouth it is  
more sweeter than honie. 3.2.15
105. Thy word is a lanterne vnto my  
feete, & a light vnto my wayes. 1.17.  
2. & 2.7.12. & 4.8.6.
111. Thy testimonies haue ben vnto  
mee as an euerlasting heritage for  
they be the joy of my heart. 3.2.15.
112. I haue set my minde vpon thy  
decrees that I might keepe them  
vnto the end, and that for euer. 2.5.  
11.
127. Wherefore I haue loued thy pre-  
cepts more than golde. 3.2.15
133. Frame my steps according to thy  
worde, and let no vanitie haue rule  
ouer me. 2.3.9.
- 121.4. Beholde hee neither slumbreth  
nor sleepeeth that keepeth Israel. 3.  
20.3.
- 130.1. From the depth of euilles I  
haue called vpon thee, O lorde  
3.20.4.
3. If thou O lorde wilt marke iniqui-  
ties, O lord who shall stand vnder  
it? 3.12.1. & 3.17.14.
4. But with thee is mercie, & there-  
fore thou art feared, 3. 3. 2. & 3.16.  
3.
- 131.2. It were euil with me, if I haue  
not compared and iudged my soule  
like vnto a waymed childe with his  
mother, and my soule in mee is like  
vnto a wained childe. 3.7.9.
- 132.2. Be thou mindfull, O lorde, of  
all thinges with the which *David*  
hath bin afflicted. 3.20.25
- 7 Let vs go vnto his tabernacle and  
worship before the footstool of his  
feete. 4.1.5.
11. Of the fruite of thy body will I  
set vp thy throne. 2.13.3.
13. The Lord hath chosen Sion, and  
hath taken it vnto him for a seate.  
4.1.17.
14. This is my rest for euer, here will I  
dwell because I haue chosen her. 4.  
1.5.

# The Table.

- 133.3. Because the Lorde hath com-  
maunded that there shall bee their  
blessing & life euerlasting. 2.11.2
- 135.15. The Idols of the Gentiles be  
silver & gold, a worke brought forth  
by the hands of men. 1.11.4
- 138.1. I will confesse thee with all my  
whole heart, and before the iudges  
will I praise thee. 4.14.8
2. I will confesse thy name for thy lo-  
uing kindnesse, and for thy trueth. 3.2.7
8. Forsake not the works of thy hands. 3.24.6
- 140.14. Surely the righteous wil praise  
thy name, & the vertuous wil abide  
in thy sight. 2.10.16
- 141.2. Let my prayer be esteemed as  
incense before thee, & the lifting  
vp of my handes, as the euening sa-  
crifices. 3.20.14. & 4.18.17
- 142.6. Therefore O Lorde I call vnto  
thee, & say: thou art my hope and  
portion in the lande of the living. 2.11.2
8. And I will bee vnto the iust as a  
crowne, because thou hast been be-  
neficial vnto me. 3.20.26
- 143.2. Deale not with thy seruant O  
lord according to the law, for there  
is none living iust before thee. 2.7.  
5. & 3.12.2. & 3.14.16. & 3.17.14. & 3.  
20.8
5. Yet I remember the times past, I  
meditate of all thy works. 3.2.31
- 144.15. Blessed be the people that liue  
so, yea blessed be the people whose  
God is the Lord. 2.10.8. & 3.2.28
- 145.3. Great is the Lord & most wor-  
thie to be praised, whose greatnes  
is vnsearcheable. 1.5.8
5. I will talke of the comelines of the  
maiestie of thy glorie, & of thy ad-  
mirable works. 1.5.8
8. The Lorde is gracious and mer-  
ciful, patient and of great goodnes.
9. The Lorde is good vnto all, and  
his mercie excelleth all his workes. 1.10.2. & 3.20.9.
13. Thy kingdome is an euerlasting  
kingdome, & thy dominion doeth  
raigne throughout al ages. 1.13.24
18. The Lord is neere to all that call  
vpon him, yea to all that call vpon  
him in trueth. 3.20.3. and 3.20.7. &  
3.20.14
19. He doth whatsoeuer they would  
that feare him, & he heareth their  
cries and saueth them. 3.20.5. & 3.  
20.13
- 147.9. Which giueth to beastes their  
foode, and to yong rauens that call  
vpon him. 1.16.5
10. He doth not allow of the strength  
of a horse, & is not delighted with  
the legges of man. 2.2.10
20. He hath not dealt thus with all  
nations, neither hath he declared  
vnto them his iudgements. 3.21.6

## PROVERBES.

- 1.7. THE feare of the Lorde is the  
beginning of knowledge. 3.2.26
- 2.21. The righteous shal inhabit the  
earth, & the vpright shall liue long  
therein. 2.11.2
22. But the wicked shal be cut fro the  
earth, and the transgressors shal be  
utterly taken therefrom. 2.11.2
- 3.11. Beware thou be not against the  
chastisement of the Lord, my son,  
neither doe thou loath at his cor-  
rections. 3.4.32. & 3.8.6
12. For whom the lord loueth, he doth  
chastice, & he is delighted with him  
as a father with his child. 3.8.6
- 8.15. By me Princes raigne, & kinges  
decree Iustice. 4.20.4.7
22. The Lord possessed me in the be-  
ginning of his wayes, I was then be-  
fore his workes. 1.13.7
- DDDd. 23.1



# The Table.

23. I was ordained from euerlasting,  
and from the beginning before the  
earth. 1.13.7
14. As yet the depthes was not when  
I was formed, as yet the fountaines  
did not abound with waters. 1.13.7.  
& 2.14.8
- 9.10. The beginning of wisdom is  
the feare of the Lord. 3.2.26
- 10.7. The memorie of the Iust is law-  
dable, but the memorie of the wic-  
ked is filthie. 2.10.18.& 3.17.15
12. Hatred doth breede occasion of  
contention, but loue couereth all  
trespasses. 3.4.31.& 3.4.36
- 12.14. It shal be giuen to euery man,  
according to his worke. 3.18.1
28. In the path of righteousness is life  
and the same doeth not leade vnto  
death. 3.17.15
- 13.13. He that feareth the comman-  
dement, shall bee rewarded. 3.  
18.1
- 14.21. He that contemneth his neigh-  
bour, sinneth: but hee that dealeth  
kindly with the afflicted, is blessed.  
3.17.10
26. In the feare of the Lord is an assu-  
red strength, & it shalbe a defence  
also for his children. 3.14.19
15. 3. In euery place the eyes of the  
Lorde doeth beholde the good and  
the euill. 4.17.23
8. The Lorde doth abhorre the sacri-  
fice of the wicked, but the prayer of  
the righteous is most acceptable  
vnto him. 3.14.8
- 16.1. Man may dispose his heart, but  
the answere of the tongue is of the  
Lord. 1.16.6
2. To man all his wayes doe seeme to  
be cleane in his owne eyes, but the  
Lorde doeth dispose the spirite. 3.  
12.5
4. The Lorde doth worke all things for  
his owne sake, yea the wicked also  
against the day of euil. 3.23.6
6. By mercie & trueth iniquitie shall  
be forgien, and by the feare of the  
Lord they depart from euil. 3.4.31.  
& 3.4.36
9. The heart of man doth deliberate  
of his way, but the Lord doth direct  
his steppes. 1.17.4
12. To commit wickednesse ought to  
be abhominable to kinges: for the  
throne ought to be established by  
iustice. 4.20.10
- 14 The anger of the king is the mes-  
senger of death, but the wise man can  
pacifie it. 4.20.32
- 33 The lots are cast into the lap, but  
the whole disposing of the is of the  
Lord 1.16.6
- 17.1 A seditious person seeketh onely  
strife, vnto this person a cruell mes-  
senger shalbe sent against him. 4.20.  
10
- 15 The Lorde doeth alike hate as well  
him that doth cleare the wicked, as  
him that doth condemne the inno-  
cent. 4.20.10
- 18.10 The name of the Lord is a strong  
tower, the righteous runneth thi-  
ther and is without the casting of  
earth. 1.13.13.& 3.20.14
- 19.17 He doth let out vnto the Lorde  
whosoever doeth good vnto the  
poore: and it shall be requited him,  
according to his good deede. 3.18.  
6
- 20.7 The iust doeth walke in his vp-  
rightnesse, his children bee blessed.  
after him. 2.8.21
- 8 A king sitting in the throne of iudg-  
ment doth chase away all euill with  
his eyes. 4.20.10
- 9 Who will saie, my heart is cleane, I  
am pure from sinne? 3.13.3
- 12 The hearing of the eare, and the  
sight of the eye, both these the Lord  
made. 2.4.7
- 20 Hee that curseth his father or  
mother, his light shall be put out in  
ob-

# The Table.

- obscure darknesse. 2.8.36
- 24 The steps of the mightie are ruled by the Lorde, how then can a man know his owne waies? 1.16.6
- 26 A wise king scattereth the wicked, and causeth the wheele to turneouer them. 4.20.10
- 21.1 The heart of the king is in the hād of the Lord, as the riuers of waters: whiche soeuer hee will hee turneth it. 1.18.2. & 2.4.7. & 4.20.9
- 2 Euerie mans waies seemeth right vnto himselfe. 3.12.5
- 24.21 Feare the Lord my sonne & the king. 4.20.22
- 24 Hee that saith vnto the wicked, thou art righteous: him the people will curse, and the nations shall detest him. 4.20.10
- 25.2 The glorie of the Lord is to conceale a thing secrete, but the kinges honor is to search out a thing. 3.21.3
- 4 Take the drosse from the siluer, and there shall proceede a vessell for the finer, let the wicked bee taken from the sight of the king, and then his throne shalbe sure through righteousness. 4.20.10
- 21 If he hunger that doeth hate thee, feed him: if he thirst, giue him drink. 2.8.56
- 27 As it is not good to eate muche hunnie, so he which dorin search out glorie shalbe oppressed therof. 3.21.2
- 26.10 The excellent that formed all things, both rewardeth the foole, & the transgressors. 3.23.4
- 28.2 For the transgressions of the that inhabite the lande, it commeth to passe oftentimes that others rule. 4.20.28
- 14 Blessed is the man that feareth alwaies, but he y hardeneth his heart shall fall into euil. 2.2.23
- 29.13 The poore and the vsurer meet together, and the Lorde lighteneth both their eies. 1.16.6
- 30.4 What is his name, & his sonnes name if thou do know? 2.14.7
- 5 Euerie worde of God is pure, and a shield vnto them y leane vnto him. 3.2.15
- 6 And not vnto his wordes, least hee reprove thee, and thou be founde a lyer. 4.10.17

## ECCLESIASTES.

- 2.11 **A**ND I turned my selfe vnto all the workes that my handes had wrought, & to the labour that I had done, & beholde all was vanitie and grieve of minde. 2.2.12
- 3.19 The selfe same things are wont to happen vnto men and beasts: and what manner of death one hath, the same hath the other, and the selfe same spirite is in all: neither hath man anie thing more excellent thā beastes: for why all thing is vanitie. 3.2.38
- 21 Who knoweth whether the spirite of man doe ascende vpward, or the spirite of beast descende downward into the earth? 3.25.5
- 7.30 God made man righteous: but they being made haue followed many vaine thoughtes. 2.1.10. & 2.5.18
- 9.1 No man knoweth other loue or hatred of all things that is before them. 3.2.38. & 3.13.4
- 2 All things come alike vnto all: both to the iust and wicked, &c. 1.16.9
- 4 A liue dogge is better than a dead Lion. 3.25.5
- 5 They which liue, knowe they shall die, but the dead knowe nothing at al. 3.20.24
- 6 Both their loue, hatred, and enuie, is nowe abolished, neither haue they longer portion in the worlde, of all that is vnder the sunne. 3.20.24
- 12.7 And the spirite doeth returne to God, which gaue it. 1.15.2. & 1.15.5

# The Table.

*The song of Salomon.*

1.14 **S**hew me thy countenance, speak vnto me, for thy voyce will bee vnto me sweete, & thy countenance louely. 1.11.14

5.3. I haue put off my coate and howe shal I put it on againe? and I haue washed my feete, how shal I defile them againe? 1.16.4

ESA I.

1.5 **T**O what purpose should you bee smitten any more? for ye shall way more and more, euery head is sicke, & euery heart is heauie. 3.4.33  
10 Heare the word of the Lord, ye tyrants of *Sodome* and thou people of *Gomorrah* heare the law of the Lord. 4.1.18

12 Who requireth that at your hands? 3.14.15

13 Bring no more oblations in vaine, incense is an abominatiō vnto me: I cannot suffer your new Moones or Sabaothes, &c. 2.8.34. & 3.14.8

14 My soule hateth your new moones and appointed feasts, they make me wearie. 4.2.10

15 And when you stretch forth your hands, I will hide my eyes from you, & although you multiply your prayer I will not heare, for your handes be full of bloud. 3.20.7

16 Take away all naughtines. 3.3.8

17 Learne to doe well, seeke iudgement, releue the oppressed, iudge the fatherles, & defend the widow. 2.8.5.2. & 3.3.8

18 If your sins were as crimson, they shall be made whiter than snow: and though they were as redde as scarlet, they should be made as wol. 2.4.29

19 If you consent and obey, you shall enjoy the good things of the earth. 2.5.10

20 But if you refuse and be rebellious: you shall bee deuoured with the

sword, because the mouth of the Lord hath spoken it. 2.5.10

2.8 Their land was full of idols, they worshipped the works of their owne hands, and that which their fingers made. 1.11.4

3.1 Behold the gouernour the Lord of hostes will take from *Jerusalem* and *Juda* the valiant and mightie: euen all the strength of bread and water. 1.16.7

3 And I will make children their princes, & effeminate persons shall rule them. 4.20.25

4.1 Only let vs be called by thy name and take away our reproch. 3.20.25

5.8 Woe be to them that ioyne house to house, & field to field, continuing till there be none left &c. 1.18.1. & 2.4.4

26 And he shall raise vp a signe to the people that be a farre off, & wil hisse vnto them from the endes of the earth, &c. 3.19.9

6.1 I sawe the Lord sittē vpon a high throne and lifted vp, and his lower partes did fill thee, &c. 1.13.11. & 1.13.23

2 The Seraphines stode vpon it, euery one had sixe winges. 1.11.3. & 1.14.8

5 Woe vnto me, for I am brought to silence, because I am a man hauing polluted lips. 4.8.3

6 Then flue one of the Seraphines to me, hauing in his hande a burning coale, taken from the altar with the tongues. 1.11.3

9 He said, goe and say vnto this people, in hearing ye shall heare & not vnderstand, &c. 1.13.15. & 3.23.13. & 3.24.13

10 Make the heart of this people far, and make their eares dull, and shut their eyes, least they see with their eyes, &c. 2.4.3

7.4 Take



# The Table.

- 7.4 Take heed, be still, feare not, neither be faint hearted, for the two tails of these smoking firebrands, &c. 1.17.11. & 3.2.17
- 24 Beholde, a virgine shall conceiue and beare a sonne, and thou shalt call him *Jmmanuel*. 2.6.3. and 2.12.1
- 18 It shall come to passe in that time that the Lorde shall hiss for the flies that bee at the vttermost parte of the riuer of *Egypt*, and for the Bee that is in the lande of the *Assirians*. 2.4.4
- 8.14 He shall be as a sanctuarie: but a stone of offence and a rock of ruine to the two houses of *Jffrael*. 1.13.11.23
- 16 Binde vp the testimonies: seale vp the lawe among my disciples. 3.22.10
- 17 I will looke for the Lorde who hath hid his face from the house of *Jacob*, and I will looke for him. 3.2.42
- 18 Beholde, I and the children whom the Lord hath giuen me, &c. 3.22.10
- 9.6 A boye is borne vnto vs, a sonne is giuen vnto vs, whose gouernment is vppon his shoulder, and his name shall bee called Wonderful, Counsellor, God, the mighty Lord, the euerlasting father, the prince of peace. 1.13.9. & 2.15.1. & 2.17.6. & 3.13.4
- 12 But his hande as yet is stretched out. 4.17.23
- 10.1 Woe vnto them that decree wicked decrees. 4.20.29
- 3 O the rodde of my furie, and the staffe in their hands is my indignation. 1.18.1. & 4.20.25
- 6 I will sende him to a dissembling nation, and against a people y<sup>e</sup> hath deserued my wrath will I command him, that he take the spoile & praye and to tread them vnder feete like the mire in the streete. 1.18.2
- 12 It will come to passe when the Lorde will make perfect his whole worke in *Sion* and in *Jerusalem*, &c. 1.18.1
- 15 Shall the axe boast himselfe against him that heweth therewith? or shall the sawe exalt it selfe against him that moueeth it? as if the rodde shoulde lift vp it selfe against him that carieth it, or the staffe shoulde exalt it selfe as though it were no wood? 2.4.4
- 11.2 And the spirite of the Lorde shall rest quietly vppon him, the spirite of wisdom and vnderstanding, the spirit of counsel & strength, the spirit of knowledge & godlines. 2.15.5. & 4.19.22
- 3 And he shall make him prudent in the feare of the Lord, for he shal not iudge after the sight of his eyes, neither reprove by the hearing of his eares. 2.3.4
- 4 With the spirite of his lips, shall he kil the wicked. 1.13.15
- 9 They shall not hurte nor waste through out all the holy hill, &c. 4.20.10
- 10 And at that day the roote of Iesse shal stande vp for a signe vnto the people, the nations shall seeke vnto it. 1.13.13
- 12.1. I will praise thee O Lord, because thou art angrie with me, thy wrath is turned away, and thou comfortest me. 3.4.32
- 14.1. The Lorde shal haue compassion on *Jacob*, and will yet chuse *Jffrael*. 3.21.5
27. The Lorde of host determining it who shal disanul it? & when he hath stretched out his hande, who shall turne it away? 1.17.14
- 19.18. In that day, there shall bee five Cities

# The Table.

- Cities in the countrie of Egypt, speaking the language of the Canaanites, and shall sweare by the Lorde of hostes, &c. 2.8.23
- 19 In that day, the alrar of the Lorde shalbe in the midst of the lande of Egypt. 4.18.4
- 21 The Lorde shalbe knowen of the Egyptians, and the Egyptians shall knowe the Lorde in that day and do sacrifice and oblations, & shalvowe vnto the Lord, & performe them. 4.18.4
- 25 Whom the Lord of host hath blessed, saying: blessed be my people of Egypt and Ashur, the workes of my hands. 1.18.1
- 25.1 Thou hast done wonderfull things, according to thy counsell of olde, with a stable trueth. 3.24.4
- 8 He wil destroy death for euer, & the Lorde will wipe teares from euery face, &c. 3.9.6
- 9 Loe this is our God, we haue waited for him, & he wil saue vs. 1.13.10. & 1.13.24
- 26.1 We haue a strong Citie, saluation shal God set for walles & bulwarkes. 1.17.6
- 19 The dead shall liue, and as my body shall they rise: awake, & sing ye that dwell in dust, &c. 2.10.21. & 3.25.4
- 21 Beholde, the Lord commeth out of his place, to visite the iniquities of the inhabitants of the earth, and the earth shal shewe forth her bloud, and shall no more hide her flaine. 3.25.8
- 28.16 He which beleeueth shall not make hast. 1.13.13
- 29.13 Because this people come nere mee with their mouth, and doe honour me with their lippes, but their hart is farre from mee, and their feare towardes mee was taught by the precepts of men, &c. 3.20.7.31.
- 8.4.10.15.16.23
- 14 Therefore beholde, I will also adde thereto that I may worke maruolously with this people, euen maruol & wonders, that is, the wisdom of their wise men shall perish, and the vnderstanding of their prudent men shal hide it selfe. 4.10.6
- 30.1 Woe vnto their rebellious childre, saith the Lord, which dare take counsel but not of me, &c. 3.20.28.
- 15 In being quiet and keeping silence shalbe your strength. 3.2.37
- 33 Topher is prepared moreover long ago: this is also prepared for the king: O howe deepe and wide he hath made it, his inwarde parte is fire and much woode, the breath of the Lord like a riuer of brimstone doth kindle it. 3.25.12
- 31.1. Woe vnto them that goe downe to Egypt for aide, and stay on horses, and haue trust in chariots, because they be many. 3.20.28
7. For in that day euery man shall caste away his images of silver, and his images of Gold, which your wicked hand did make vnto you. 1.11.4
- 33.14. The sinners in Sion shal bee afraide, feare shall possesse the hypocrites, they shall say, which of vs shall abide with the consuming fire? who amongst vs shall dwell with the euerlasting burning? 3.12.1. & 3.17.6
22. The Lorde is our iudge, the Lorde is our law giuer, the Lord is our king, he shall saue vs. 2.10.8. & 2.15.5
24. The people that dwell therein shall haue their iniquitie forgiven them. 4.1.20
- 35.8. And there shall be a path, and a way, and it shall bee called the holy way, and the polluted shall not passe thereby 2.6.2. & 4.1.17

- 37.4 Thou therefore shalt lift vp thy  
prayer for the remnant that are left. 3.20.5
- 16 O Lorde of hostes, God of *Jfraell*,  
which dwellest betweene the Che-  
rubins, thou art onely God ouer all  
the kingdomes of the earth. 2.8.15
- 32 Because a remnant shall goe forth  
of *Ierusalem*, and the saued out of  
mount *Sion*. 4.1.4
- 35 For I will defende this citie, that I  
may saue it for mine owne sake, and  
for my seruant *Dauids* sake. 2.17.
- 36 Wherefore the Angel of the Lord  
went out, and smote in the camp of  
the *Assyrians* one hundred foure  
score and fise thousand. 1.14.6
- 38.1 Thus saith the Lord, put thy house  
in a readinesse, for thou shalt die &  
not liue. 1.17.12. & 3.3.4
- 3 O my Lord, remember I pray thee  
that I walked before thee in faith, &  
with an vpright heart, & that I haue  
done those things that please thee. 3.20.10
- 5 Beholde, I doe adde vnto thy dayes  
15. yeares. 1.17.12
- 8 Beholde, I will bring againe the  
shadowe the degrees whereby it is  
gone downe in the diall of *Achaz*. 4. 14.18
- 20 The Lorde was ready to saue me,  
and we wil celebrate my song al the  
dayes of our life in the house of the  
Lorde. 3.20.28
- 39.6 Behold, the daies come that all  
that is in thy house, and which thy  
fathers haue laide vp in store vntill  
this day shalbe carried to *Babylon*,  
nothing shalbe left saith the Lord. 7. 8.7
- 7 And of thy sonnes that shall pro-  
ceede out of thee, and which thou  
shalt beget, shall bee carried away,  
and they shall bee Eunuches in the  
place of the king of *Babylon*. 2.8.19
- 40.3 The voyce of a crier in the wil-  
dernesse, prepare ye the way of the  
Lorde make straight in the desert a  
path for our God. 3.3.2
- 6 A voice did say, Cry: & I saide, what  
shal I crie, &c. 2.9.5. & 2.10.7
- 11 He shal feede his flock as a shepe-  
heard. 4.19.34
- 12 Who hath measured the waters  
with his fist, and counted heauen  
with his spanne, and comprehended  
the dust of the earth with his three  
fingers? 3.2.31
- 13 Who hath instructed the spirite of  
the Lord? or who was of his counsell  
and hath taught him? 4.18.19. & 4.19.2
- 17 All people before him bee as no-  
thing, and they are counted to him  
lesse than nothing and vanitie. 3.2. 25
- 18 To whom therefore will you make  
God like? or what image will you set  
vs like him? 1.11.2.12
- 21 Hath not this bin shewed you from  
the beginning of thinges? haue you  
not bin taught by the foundations  
of the earth? 1.11.4. & 1.14.1
- 22 Who sitteth vpon the circle of the  
earth, &c. 1.5.5
- 29 Hee giueth rather strength to the  
wearie, and vnto him that might  
faileth, he doth increase power. 2.2. 10
- 41.7 So the workman comforted the  
founder, and he that smote with the  
hammer him that smote by course  
saying, It is readie for the sodering:  
and hee fastened this image with  
nailes that it should not be moued  
out of his place. 1.11.2
- 9 I haue chosn thee and not cast thee  
away. 3.21.5
- 29 Beholde they are al vaine, & their  
works be nothing, their images are  
winde and confusion. 1.11.2
- 42.1 Beholde my seruant: I will staie  
DDD d 4 vpon



# The Table.

- vpon him,&c. 2.14.2
- 8 I will not giue my glory to an other  
nor my prayers to carued images. 1.  
13.9
- 9 Beholde, the former things haue  
come to passe, & I shew new things  
the which I declared vnto you be-  
fore they happened. 1.8.7
- 10 Sing vnto the Lorde a newe song,  
sing forth his praise euen vnto the  
outmost partes of the earth. 3.20.  
28
- 13 The Lord shall goe forth as a Gi-  
ant he shall stirre vp his courage like  
a man of warre. 4.19.34
- 43.1 Feare not, for I haue redeemed  
thee : I haue called thee by thy  
name, thou art mine. 3.2.31
- 10 You are my witnesses, saith the lord  
& my seruant, whom I haue chosen:  
therefore ye shall know & beleue  
mee, and ye shall vnderstand that I  
am: before mee there was no God  
formed, neither shal there bee after  
me. 1.7.5
- 11 I, I saie I am the Lord, and besides  
me there is no Sauour. 3.4.15
- 25 I, I my selfe am euen he which doe  
blot out thy transgressions, & that  
for mine owne sake, and I will not  
be mindful of thy sins. 1.13.12. & 3.4.  
15.25. & 3.20.45
- 44.3 I will poure out waters vpon the  
thirstie, and flouds vpon the drie  
ground, that is, I wil poure out my  
spirite vpon thy seede, and my blef-  
sing vpon thy budde. 2.2.10. & 3.1.  
3. & 3.2.39
- 6 I am the first & I am y last, & besides  
me there is no God. 1.13.23.24
- 12 The smith taketh an instrument &  
worketh in the coales, & fashioneth  
it with hammers, and worketh it  
with the strength of his arme: but  
he hungereth in the meane time, so  
that his strength faileth: neyther  
drinketh he water, so that he falleth
- downe wearie. 1.11.4
- 12 I haue put away thy transgressions  
as mistes, and thy sinnes as a cloud;  
returne therefore vnto mee, be-  
cause I haue redeemed thee. 3.4.  
29
- 45.1 Thus saith the Lord God vnto Cy-  
rus his anointed, whose right hand  
I haue holden, that I might subdue  
nations before him: Therefore will I  
weaken the loynes of kings, & open  
the dores before him, and the gates  
shal not be shut. 1.8.7
7. Making light and creating dark-  
nesse, making peace and creating  
euil: I the Lord do al these. 1.17.8. &  
1.18.3
9. Wo be to him that striueth with his  
maker, the potsherd with the pot-  
shards of the earth: shal the clay say  
vnto him that fashioneth it, what  
makest thou? or thy worke, it hath  
no hands? 1.11.2
23. Euery knee shall bowe vnto mee,  
& euery tongue shall sweare by my  
name. 1.13.11. & 1.13.23. & 3.5.8. and  
3.25.7
25. The whole seede of Iffrael shal be  
iustified and glorified in the Lorde:  
1.13.2. & 3.14.16
- 46.5. To whom will you make mee  
like or equall mee, or compare mee,  
that I shoulde bee like vnto him? 1.  
11.2
- 47.6. I truly was angry with my peo-  
ple, that I did prophane my inheri-  
tance. 3.4.32
- 48.10. Beholde, I haue fined thee, but  
not as silver: I haue chosen thee ap-  
prooued in the fornace of afflicti-  
on. 3.4.32
26. The Lorde God & his spirite sent  
me. 1.13.14
- 49.15. Doeth the mother forget her  
infant, that shee shoulde not haue  
compassion on the sonne of her  
wombe? &c. 1.17.6. & 3.20.36  
23. And

23 And kinges shal be thy nurse father, and Queenes thy nurses, &c.

4.20.5

51.6 The heauens shall vanishe away like smoke, and the earth shal waxe old like a garment, & they y dwell therein shall in like maner perishe, but my saluation shal continue for euer, and my righteousnes shal not faile.

2.10.15

52.1 Arise: arise: put on thy strength O *Sion*: put on the garment of comeliness O *Jerusalem*, the holy Citie: for henceforth there shal not come in to thee the vncircumcised & vncleane.

4.1.17. & 4.5.17

3 You were solde for nought, & therefore you shal be redeemed without money.

3.4.25

7 O howe beautifull vpon the mountaines be the feete of them that declare and publish peace.

4.3.3

53.1 Who hath beleued our preaching? & the arme of the Lord vnto whom hath it beene reueiled.

1.7.5. & 3.22.10

4 Where as notwithstanding he bore our infirmities, & caried our griefs but we esteemed him plagued with the striking of God, and afflicted.

2.12.4. & 3.4.27. & 4.17.17

5 But he was wounded for our transgressions, and was broken for our iniquities, the paine of our correction was put vpon him, and by his woundes health is vnto vs.

2.12.4. & 2.16.5. and 2.16.9. & 2.17.4. & 3.4.30

6 All we like sheepe haue straied, euerie one hath followed his owne waies, and the Lorde hath layde vpon him the iniquitie of vs all.

2.16.6. and 3.4.27. & 3.12.5. & 3.24.11.

7 He was punished and afflicted, yet he opened not his mouth, hee was led as a sheepe vnto the slaughter, and he was still as a Lambe before

the sheerers, and opened not his mouth.

2.16.5

8 Without delay and without iudgement was hee taken, and who shall shewe his generation? for hee was cut out of the land of the liuing, &c.

2.15.3

10 Yet the Lorde woulde breake him in weakening him, that when hee shoulde make his soule an offering for sinne, he might see his seede, &c.

2.7.2

11 For he shal beare their iniquities,

2.16.5. & 3.11.8

12 And he was reckened among the transgressors.

2.16.5

54.13 And all thy children shall be taught of y Lord, and much peace shal be to thy children.

1.7.5. & 2.2.20. & 3.20.10. & 3.24.14

55.1 O, all you that thirst, come to the waters, and you y haue no money come, bye meate and eate, &c.

2.2.10. & 3.1.3. & 3.15.4

2 Wherefore do you lay out your money, & not for that which is meate and your labour for that that doth not satisfie?

3.14.15. & 4.10.15

3 Encline your eares & come vnto me, harken & your soule shall liue, and I will strike an euerlasting covenant with you, euē the sure mercies of *Dauid*.

2.6.3. & 3.2.6

4 Beholde, I gaue him for a witnesse to the people, for a prince & master vnto the people.

2.6.3. & 2.15.1

6 Seeke the Lord whilest he may be found, cal ye vpon him whilest hee is neere.

3.3.20

56.1 Keepe iudgement and do iustice, for my saluatio is at hand to come & my righteousnes to be reueiled.

3.3.20

2 Blessed is the man that doeth this and the sonne of man that layeth holde of it, that is to saye, keeping the Sabaoth y he pollute it not, &c.

# The Table.

- &c. 2.8.29
- 7 Those will I bring to my holyc mountaine, and make the ioyful in my house of prayer, their sacrifice & burnt offerings shall be acceptable on my altar, because my house shalbe called the house of praier for all people. 3.10.29
- 10 Their watchmen are all blinde, they haue no knowledge, they be dumme dogges, &c. 4.9.3
- 57.15 Thus saith the high & excellēt he that inhabiteth the eternitie, & whose name is holy, &c. 3.12.6
- 58.5 It is such a fast that I haue chosen, y<sup>a</sup> man should afflict his soule for a day, or that he should bow his head? &c. 4.12.19
- 6 And doe not I chose rather this fast, to lose the bandes of iniquitie, &c. 3.3.6
- 7 And hide not thy selfe from thine owne flesh. 3.7.6
- 9 Then thou shalt cal, and the Lorde shall heare: thou shalt crie, and hee shall say, here I am, 3.20.14
- 13 If thou turne away thy foote from the Sabbath, so that thou do not thy own will on my holy day, &c. 2. 8.31. & 2.8.34
- 59.1 Beholde, the Lordes hand is not shortned, that he can not saue, neither is his care heauie that it can not heare. 3.11.21
- 2 But your iniquities haue separated betweene you & your God, & your sinnes hath hid his face frō you that he will not heare. 2.12.1. & 3.11.21
- 7 Their feete doe runne to euil, and they make hast to shedde innocent blood: the thoughtes of them are vayne thoughtes, desolation and destruction is in their pathes, 2.3.2
- 36 And when the Lord did see (and that being abashed and wondred) that there was none, that there was none I say, that woulde offer himselfe, he made his arme y<sup>e</sup> safegarde thereof, and his righteousnesse did susteine it. 3.14.5
- 17 He put on righteousnes for a breastplate, and the helmet of saluatiō on his head, &c. 1.11.12
- 20 And the redemptor shall come to Sion, and vnto them that turne from their wickednes in Jacob. 3.3.20.21
- 21 My spirit which is vpon thee, and my worde which I haue put in thy mouth, shall neuer departe out of thy mouth, neither out of y<sup>e</sup> mouth of thy seede, &c. 1.7.4. & 1.9.1. & 4.1.5
- 60.2 Behold, darkenesse shall couer the earth and a mist the people, but the Lorde shall rise vpon thee, and his glorie shall appeare vpon thee. 2.3.1
- 6 Al they of Saba shall come, bringing golde and incense, and they shall shew forth y<sup>e</sup> prayse of God. 4.5.17
- 7 Al the sheepe of Ceder shalbe gathered vnto thee. 4.5.17
- 19 The Sun shall serue thee no more for day light, and the brightnesse of the Moone shal not shewe to thee, &c. 2.2.10
- 61.1 The spirit of the Lorde God is vpon me, for because the Lord anointed me, & set me that I should shew glad thinges vnto the weake, &c. 2.15.2. & 3.3.20. & 3.4.3. & 3.12.7
- 3 And they shal bee called trees of righteousnesse, and the planting of the Lord that he might be glorified. 3.14.16
- 63.10 But they did rebell & vexed his holy spirite. 1.13.15
- 16 For thou art our father, though Abraham be ignorant of vs, and Israhell knoweth vs not, thou Lorde art



# The Table.

art our father, our redeemer. 3.20.25.

36

7. O Lorde, why hast thou made vs to erre from thy wayes? why hast thou hardened our hearts that wee shoulde not feare thee? 2.4.1.& 3.

3.21

64.5. Beholde thou art angrie because wee haue sinned. 3.20.8

6. We haue bene all as an vncleane thing, and all our righteousnesse is as a filthy cloth, and we all do fade like a leafe, &c. 3.2.25

65.1. I haue bene sought of them that asked not: I was founde of them that sought me not, &c. 3.24.2

2. I haue stretched out my handes all the day to a rebellious people which go not in a good way. 3.24.

16

36. He that will blesse himselfe in the earth, shall blesse himselfe in the true God: and hee that will sweare, shall sweare by the true God, &c. 2.

8.23

24. It shall come to passe, that before they call, I will answer: and as yet they speaking, I will heare. 3.20.

14

25. They shall no more hurt nor destroy in my holy mountaine, &c. 4.

10.10

66.1. Heauen is my throne, and the earth is my footstool: where is that house therefore y<sup>e</sup> you buyld for me? & where is that place of my rest? 3.

20.30.& 4.17.24

2. But to whome shall I haue regard, but vnto him that is humble & of a broken spirite, & who doeth tremble at my word? 3.12.6

22. For as the newe heauen and the new earth that I will make shall remaine before me, saith the Lorde, so shall your seede and name continue. 2.10.22

23. And there shalbe continuall newe

Moones and continuall Sabaoths, and all flesh shal come that it may worship before me. 2.8.30

24. Their wormes shall not die, and their fire shall not be put out, and they shalbe lothsome vnto all flesh. 3.25.32

## IEREMIE.

1.6. O Lord God, beholde, I cannot speake, for I am a childe. 4.8.3

9. Behold, I haue put my worde into thy mouth. 4.8.3

10. Behold this day haue I set thee ouer the nations & ouer kingdomes, to plucke vp & to roote out, and to destroy & scatter, that thou maist build and plant. 4.8.3

2.13. For my people haue committed two euils, they haue forsaken mee the fountaine of liuing waters, to digge them pittes, euen broken pittes that can holde no waters. 3.

20.14

3.1. They say, if a man put away his wife, and shee go from him, and become an other mans, &c. 2.8.18.& 4.

1.25

2. Lift vp thy eyes vnto y<sup>e</sup> high places, & beholde where thou hast not played the harlot, &c. 2.8.18

12. Go & crie these wordes towardes the North, & say: thou disobedient *Israel*, returne saith the Lorde, and I will not let my wrath fall vpon you for I am mercifull, &c. 4.1.25

4.1. O *Israel*, if thou returne, returne vnto me, saith the lord: and if thou put away thine abominations out of my sight, then shalt thou not remoue. 2.5.10.& 3.3.6

4. Breake vp your fallow ground, and sowe not among the thornes: bee circumcised to the Lorde, and take away y<sup>e</sup> foreskinnes of your hearts, ye men of *Judah*, and inhabitantes of *Ierusalem*, &c. 2.5.8. and 3.3.6.7.

& 4.

# The Table.

9. And in that day, saith the Lord, the heart of the king shall perish, and the heart of the princes, & y<sup>e</sup> priest shalbe astonished, & the prophetes shal wonder. 4.9.6
11. At that time shall it be said to this people, & to *Ierusalem*, a drie winde in the high places of the wildernes, commeth toward the daughter of my people, &c. 1.16.7
14. O *Ierusalem*, wash thine heart from wickednesse, &c. 2.5.8
53. O Lord, are not thy eyes vpon the truch? thou hast stricken them but they haue not sorrowed: thou hast consumed them, but they haue refused to receiue correction: they haue made their faces harder than a stone, & haue refused to turne. 3. 4.35. & 3.14.8
7. Howe should I spare thee for this? thy children haue forsaken mee, & sworne by them that are no gods, &c. 2.8.23
14. Because ye spake such words, behold, I will put my worde into thy mouth, like a fire, and this people shalbe as wood, and it shal deuoure them. 3.24.13
- 6.13. For from the least of them, euen to the greatest of them, euery one is giuen to couetousnes: & from the Prophet euen to the Priest, they shal deale falsely. 4.9.3
- 7.4. Trust not in lying words, saying, the Temple of the Lord, the Temple of the Lord: this is the Temple of the Lord. 4.2.3
5. For if you amend & redresse your wayes, & your workes, if you execute iudgement betwene a man and his neighbour, &c. 3.17.1
13. Therefore now, because ye haue done all these works, saith the lord, & I rose vp early & spake vnto you: but when I spake you woulde not heare mee, neither when I called woulde ye answere. 2.5.11
14. I will doe vnto this house, whereupon my name is called, &c. as I haue done vnto *Shilo*. 2.5.11
22. For I spake not vnto your fathers, nor commaunded them, when I brought them out of the land of *Egypt*, concerning burnt offerings & sacrifices. 4.10.15
23. But this thing commaunded I them, saying, obey my voyce, so I wil be your God, &c. 4.10.15.17
27. Therefore shalt thou speake all these wordes vnto them, but they will not heare thee: thou shalt also crie vnto them, but they will not answere thee. 2.5.11
28. This is a nation that heareth not the voice of the Lord their god, nor receiueth discipline. 2.5.11
- 9.23. Let not y<sup>e</sup> wise man glory in his wisdom, nor the strong man glory in his strenghe, neither the rich mā glorie in his riches. 3.13.1
24. But let him that glorieth, glory in this, that he vnderstandeth & knoweth mee, for I am the Lord which sheweth mercie, and iudgement, & righteousnesse in the earth, &c. 1. 10.2
- 10.2. Be not afraide for the signes of heauen, though the heathen be afraide of such. 2.16.3
8. But altogether they dore and are foolish, for the stocke is a doctrine of vanitie. 1.11.5
11. The gods that haue not made the heauens and the earth, shall perish from the earth, & from vnder these heauens. 1.13.23
23. O Lorde, I know that the way of man is not in himselfe, neither is it in man to walk and to direct his steps. 2.16.6
24. O Lorde correcte mee, but with iudgement, not in thine anger, least thou

# The Table.

- thou bring me to nothing. 3.4.32.
- 11.7 For I haue protested vnto your fathers, when I brought them vp out of the lande of *Aegypt*, vnto this daye, rising earlye, and protesting, saying: obey my voice. 3.20.7. & 4.10.17.
- 8 Neuerthelesse they would not obey, nor encline their eares, &c. therefore I will bring vpon them all the wordes of this couenant, which I commaunde them to doe, &c. 3.20.7
- 11 Beholde I will bring a plague among them, which they shall not be able to escape, and though they crye vnto me, I wil not heare them. 3.20.7
- 19 Let vs destroy the tree with the frute thereof, & cut him out of the land of the liuing, &c. 4.17.15
- 12.16. And if they wil learne the waies of my people, to sweare by my name, the Lorde lieth, as they taught my people to sweare by *Baal*, &c. 2.8.13
- 14.7 O Lord, though our iniquities testifie against vs, deale with vs according to thy name: for our rebellions are many: we sinned against thee. 3.20.8
- 14 The Prophets propheticke lyes in my name, I haue not sent them, neither did I commaunde them. &c. 4.9.3
- 15.1 Through *Moses* & *Samuel* stood before me, yet mine affectio could not be toward this people: cast the out of my sight, & let them depart. 3.20.23
- 17.1 The sinne of *Judah* is written with a pen of iron, & with the point of a Diamond, & grauen vpon the table of your heart, and vpon the hornes of your altars. 3.4.29
- 5 Thus saith the Lord, cursed be the man y trusteth in man, & maketh
- flesh his arme, & withdraweth his heart from the Lord. 2.2.10
- 9 The heart is deceitful and wicked about all things, who can knowe it 2.3.2
- 21 Take heede to your soules, and beare no burden on the Sabbath day, nor bring it in by the gates of *Ierusalem*. 2.8.29
- 22 Neither cary fourth burdens out of your houses on the Sabbath daye, neither do you anie worke, but sanctifie the Sabbath, &c. 2.8.29
- 27 But if you will not heare mee to sanctifie the Sabbath daye, & not to beare a burden, nor to goe through the gates, &c. 2.8.29
- 18.8 But if this nation, against whome I haue pronounced, turne fro their wickednesse, I will repent of the plague that I thought to bring vpon them. 1.17.12
- 18 Come and let vs imagine some devise against *Jeremias*: for the lawe shal not perish from the Priest, nor counsell fro the wise, nor the worde from the prophet. 4.9.5
- 20.2 Then *Passur* smote *Jeremias* the Prophet, & put him in the stocks: y were in the high gate of *Beniamin*. which was by the house of y Lorde. 4.9.6
- 21.12. Execute iudgement in the morning, and deliuer the oppressed out of the hand of the oppressour, &c. 4.20.9
- 22.3 Execute ye iudgement & righteousness, and deliuer the oppressed from the hande of the oppressour, &c. 4.20.9
- 23.1 Woe bee vnto the pastors that destroy & scatter the sheepe of my pasture, saith the Lord. 4.9.3
- 5 Beholde, the daies come, saith the Lord, that I wil raise vnto *Dauid* a righteous braunch, and a king shall raigne and prosper, and shall execute



- entire iudgement and iustice in the earth. 2.6.3
- 6 And this is the name whereby they shal call him, the Lord our righteousness. 1.13.9.& 3.11.8
- 16 Heare not the wordes of the prophetes that prophecy vnto you and teach you vanitie,&c. 4.9.2
- 14 Do not I fill heauen & earth, saith the Lord? 4.1.5
- 28 The prophet that hath a dreame, let him tell a dreame, & hee y hath my worde, let him speake my word faithfully. 4.8.3
- 24.7. And I will giue them an heart to knowe me, that I am the Lord, and they shall bee my people, and I will be their God, for they shall returne vnto me with their whole heart. 2.2.20
- 25.11 And this whole land shalbe desolate, and astonished, & these nations shal serue the king of Babel seventy yeares. 1.8.7
- 12 And when the seventy yeares are accomplished, I will visite the king of Babel, and that nation, sayth the Lord, for their iniquitie,&c. 1.8.7
- 29 For loe, I beginne to plague the city, where my name is called vpon, and should you go free? &c. 3.4.34
- 27.5 I haue made the earth, the man and the beast that are vpon the ground,&c. 4.20.27
6. But now I haue giuen al these landes vnto the hande of *Nabuchadonozor* the king of *Babylon* my seruant,&c. 4.20.27.28
- 7 And all nations shal serue him, and his sonne and his sons sonne vntill the verie time of his lād come also. 4.20.27 &c.
- 3 And the nation & kingdome which will not serue the same *Nabuchadonozor* king of *Babell*, and that wyll not put their necke vnder the yoke of the king of Babel,&c. 4.20.27
9. Therefore heare not your prophetes, nor your southsaiers, nor your dreamers, nor your inchaunters, nor your sorcerers which say vnto you thus, ye shall not serue the king of *Babel*,&c. 4.9.3
- 14 Therefore heare not the wordes of the prophetes that spake vnto you, saying, yee shall not serue the king of *Babel*,&c. 4.9.3
- 17 Heare them not, but serue the king of *Babel*, that ye may liue,&c. 4.20.28
- 29.7 And seeke the prosperitie of the Citie, whither I haue caused you to be caried away captiues,& pray vnto the Lord for it, for,&c. 4.20.28
- 31.18 I haue heard *Ephraim* lamēting thus, thou hast corrected me, and I was chastised as an vntamed calfe: conuert thou me and I shalbe conuerted: for thou art the Lorde my God. 2.3.5. and 2.5.8. and 3.24.15
- 19 Surely after that I conuerted, I repented, and after that I was instructed, I smote vpon my thigh,&c. 2.5.8.
- 31 Behold, the daies come, saith the Lorde, that I will make a newe couenant with the house of *Israel*, & with the house of *Judah*. 2.11.7.& 3.4.29
- 32 Not according to the couenant that I made with their fathers, whē I tooke them by the hand, to bring them out of the lande of *Egypt*, the which my couenant they brake,&c. 2.5.9.& 2.11.7
- 33 After those daies saith the Lord, I will put my lawe in their inwarde partes,& write it in their hearts,& will be their God,& they shalbe my people. 2.8.14.& 3.20.45
- 34 For I will forgieue their iniquitie,& wil remēber their sinnes no more. 3.4.29.

# The Table.

3.4.29.& 3.20.45  
35 Thus saith the Lord, which giueth  
the Sunne for a light to the day, and  
the courses of the Moone & of the  
Starres, for a light to the night, &c.

4.17.17

32.16. Now when I had deliuered the  
booke of the professiō vnto *Baruch*,  
the sonne of *Neria*, I prayed vnto  
the Lorde, saying.

3.20.15

18 Thou shewest mercy vnto thou-  
sandēs, and recompensēst the ini-  
quitie of the fathers into the bosom  
of their children after them, &c. 2.8

19

23 But they obeyed not thy voyce,  
neither walked in thy lawes: all that  
thou commandest them to do, they  
haue not done, therefore thou hast  
caused this whole plague to come  
vpon them, &c.

2.5.11

39 And I will giue them one heart  
and one way, that they may feare  
me for euer, for the wealth of thee,  
and of their children after them,  
&c.

2.3.8

33.8. And I will cōse them from al  
their iniquities, whereby they haue  
sinned against me: yea I wil pardon  
all their iniquities, whereby they  
haue sinned against me, &c. 3.20.45

& 4.1.20

16 And in those dayes shall *Juda* be  
saued, & *Ierusalem* shall dwell safely,  
and he that shal call her is the lord  
our righteousnesse, &c.

1.13.9

42.2. Heare our prayer, we beseech  
thee, and pray for vs vnto the lord  
thy God, &c.

3.20.14

9 Thus sayth the Lord God of *Israel*  
vnto whom yee sent me to present  
your prayers before him, &c.

3.20

48.10 Cursed be hee that doeth the  
worke of the Lord negligently, &c.

4.20.6

50.20. In those daies, and at that time,

saith the Lord, the iniquitie of *Jfra-*  
*ell*, shalbe sought for, and there shal-  
be none: and the sinnes of *Juda*, and  
they shal not be found, &c.

3.4.29

23 Howe is the hammer of the whole  
world, destroyed and broken? howe  
is *Babel* become desolate among  
the nations, &c.

2.4.4

25 The Lord hath opened his treasure  
and hath brought the weapons of  
his wrath, for this is the work of the  
Lord God of hostes, in the lande of  
the Chaldeans, &c.

1.18.1

## LAMENTATIONS.

3.8. **A**lso when I cry and shout, he  
shuteth out my prayer, &c.

3.20.16

38 Out of the mouth of the most high  
proceedeth not euil and good: 1.17

8

4.20. The breath of our nostrils, the  
Anointed of the Lord was taken in  
their nets, of whom we said, vnder  
his shadowe we shalbe preserued a-  
liue among the heathen, &c.

1.6.2

## EZECHIEL.

1.20 **W**hither their spirit led them  
they went, and thither did  
the spirit of the wheelēs lead them,  
and the wheelēs were lifted vp be-  
sides them, for the spirit of the  
beastes, &c.

4.19.22

23 Sonne of man, I sende thee to the  
children of *Jfraell* to a rebellious na-  
tion that hath rebelled against me:  
for they and their fathers haue re-  
belled against me: euen vnto this  
very day.

3.24.13

4 They are impudent children, and  
stiffe hearted: I doe send thee vnto  
them, &c.

3.24.13

3.17 Sonne of man, I haue made thee  
a watchman vnto the house of *Jfra-*  
*ell*: therefore heare the word at my  
mouth, and giue them warning frō  
me, &c.

4.8.3

18 The same wicked man shall die in  
his

- his iniquity: but his blood will I require at thine hand, &c. 4.2.5. & 4.3.6
- 7 26. Calamitie, shall come vpon calamitie, and rumor shall be vpon rumor: then shall they seek a vision of the prophete: but the lawe shall perish from the priest, and counsell from the auncient &c. 1.18.2. & 4.9. 6
- 10.4. Then the glory of the Lord went vp from the Cherub, & stode ouer the dore of the house; &c. 4.2.3
- 5 And the sounde of the Cherubins wings was hearde into the outer court, &c. 1.14.8
- 11.19. And I will giue them one heart and I will put a newe spirite within their bowels: & I will take the stony heart out of their bodies, and will giue them an heart of fleshe, &c. 1.13.10. and 2.3.8. & 2.5.5. & 3.24. 1
- 20 That they may walke in my statutes and keepe my iudgements, & execute them; and they shalbe my people, and I will be their God, &c. 2.5.5
- 12.2. They are a rebellions house, &c. 3.24.13
- 13 My net also will I spread vpon him, and he shalbe taken in my net and I will bring him to *Babel*, to the lande of the Chaldeans, yet shal he not see it, though he shall dy there, &c. 2.4.4
- 13.9 They shall not be in the assembly of my people, neither shall they bee written in the writing of the house of *Jffrael*, &c. 2.24.9. and 4.1.4
- 14.9. And if the prophet be deceived when he hath spoken a thing, I the Lord haue deceiued that prophet, &c. 1.18.2
- 14 Though these three men *Noah*, *Daniel*, and *Job*, were among them they should deliuer but their owne soules by their rightcousnesse, &c. 3.20.23
- 16.20 Moreouer thou hast taken thy sonnes and thy daughters, whome thou hast borne vnto me, and these hast thou sacrificed vnto them to be deuoured, &c. 2.2.11. & 4.16.24
- 17.20. And I will spread my net vpon him, & he shalbe taken in my net & I will bring him to *Babel*, and will enter into iudgement with him, therefore his trespass, that he hath committed against me, &c. 2.4.4
- 18.4 The soule that sinneth shall die, &c. 2.8.4. & 3.4.18
- 9 He that hath walked in my statutes, and hath kept my iudgements to deale truly, he is iust, he shal surely liue, saith the Lorde God, &c. 3.17. 15
- 20 The same soule which sinneth shall dy: the son shall not beare the iniquity of the father, neither shall the father beare the iniquitie of the sonne, &c. 2.8.9. & 2.8.19. & 2.8.20. & 2.8.59 & 3.3.24
- 21 But if the wicked will returne from all his sinnes, y he hath committed, and keepe all my statutes & do that which is lawefull and right, he shall surely liue and not die. 3.3.24. & 3.4.18 & 3.17.15
- 23 Haue I any desire that the wicked should die, saith the Lorde God? or shall he not liue, if he returne from his wayes? 4.1.25
- 24 But if the righteous returne from his rightcousnesse, & commit iniquity, and do according to all the abominations that the wicked man doeth, &c. 3.4.29. & 3.14.10.
- 27 Againe, when the wicked turneth away from his wickednesse that he hath committed, & doth that which is lawfull and right, he shal saue his soule alieue, &c. 3.4.29
- 31 Cast



# The Table.

- 31 Cast away from you all your transgressions, whereby you haue transgressed, & make you a new hearte, and a newe spirite, &c. 3.3.6
- 31 For I desire not the death of him that dieth,saith the Lord god:cause therefore one an other to returne, and liue ye. 4.1.25
- 19.12 And the caste winde dried vp her fruite,&c. 1.16.7
- 20.11 And I gaue them my statutes, and declared my iudgementes vnto them,which if a man do,he shall liue in them,&c. 3.17.3
- 12 Moreouer I gaue them also my sabbathes,to be a signe betwene me and them, that they might knowe y I am the Lorde that sanctifieth them &c. 2.8.29
- 41 And yee shall knowe that I am the Lorde, when I shall bring you into the lande of *Jffraell*, into the lande, &c. 3.13.1
- 43 And there shall you remember your waies, & al your workes wherein ye haue been defiled,&c. 3.13.1
- 22.8 Thou hast despised my holie thinges, and hast polluted my Sabbathes. 2.8.29
25. There is a conspiracie of her prophets in the midst thereof like a roaring lion,rauening the pray:they haue deuoured soules,&c. 4.9.3
- 25 Her priestes haue broken my law: and haue defiled my holy thinges, they haue put no difference between the holy, and prophane, &c. 4.9.3
- 23.37 And haue also caused their sons, whome they bare vnto me, to passe by the fire to be their meate. 4.16.24
- 38 They haue defiled my sanctuarie in the same day, and haue prophaned my sabbathes, 2.8.29
- 28.10 Thou shalt die the death of the vncircumcised, by the handes of strangers:for I haue spoken it saith the Lord God. 2.10.18
- 29.4 But I will put hookes in thy chawes, and I will cause the fishe of thy riuers to sticke vnto thy scales, &c. 1.17.11
- 19 Beholde, I will giue the lande of *Egypt* vnto *Nabuchadnezer* the king of *Babell*, and hee shall take her multitude, and spoyle her spoyle, and take her pray, & it shall be the wages of his armie. 4.20.26
- 20 I haue giuen him the lande of *Egypt* for his labor, that hee serued against it, because they wrought for me. 4.20.26
- 31.18 Thou shalt sleepe in the midst of the vncircumcised, with them that bee slaine by the sworde: this is *Pharao*, and all his multitude,&c. 2.10.18
- 33.8 He shall die for his iniquitie. but his bloud will I require at thy hande &c. 4.12.5
- 11 I desire not the death of the wicked, but that the wicked turne from his way and liue,&c. 3.24.15
- 14 If he returne from his sin, and doe that which is lawfull and right, &c. 3.17.15
- 34.4 But with crueltie and with rigour, haue ye ruled them, &c. 4.11.14
- 23 And I will set vp a shepherde ouer them, and he shall feede them, euen my seruant *Dauid*, hee shall feede them, and hee shall be their Shepheard. 2.6.3
- 36.21 But I fauoured mine holy name which the house of *Jffraell* had polluted among the heathen whither they went,&c. 3.4.30
- 22 I doe not this for your sakes, O house of *Jffraell*, but for mine holie names sake, which yee polluted among the heathen, &c. 3.12.3. and 3.15.2
- 25 Then will I poure cleane water vpon you, and yee shall bee cleane, EEEc. yea,

# The Table.

- yea from all your filthinesse, & from  
all your idols will I cleanse you, &c. 3.1.3
- 26 A newe heart will I giue you, and  
a newe spirite will I put within you,  
and I will take away the stonie hart  
out of your bodie, and will giue you  
a heart of flesh. 2.3.6. & 2.5.8. & 3.24.  
1. & 3.24.15
- 27 And I will put my spirite with in  
yours, and cause you to walk in my  
statutes, & ye shalkeepe my iudge-  
mentes and doe them. 1.3.10. and 2.  
3.6
- 32 Be it knowen vnto you, that I doe  
not this for your sakes, sayth the  
Lord God: therefore O ye house of  
*ffrael*, bee ashamed and confound-  
ed for your owne waies. 3.4.3. & 3.  
12.3. & 3.15.2
- 37.4 Againe he saide vnto mee, pro-  
pheticke vpon these bones and saye  
vnto them, O ye drie bones, heare  
the worde of the Lord. 2.10.21
- 25 And my seruauant *Dauid* shal bee  
their prince for euer. 2.6.3
- 26 Moreouer, I will make a couen-  
ant of peace with them: it shall bee  
an euerlasting couenant with them,  
&c. 2.6.3
- 48.21 And the residue shall be for the  
prince on the one side and on the o-  
ther of the oblatiō of the sanctuary  
& of the possession of the citie, &c.  
4.2.13
- 35 And the name of the Citie from  
that daye shall bee, The Lorde is  
there. 1.13.4

## DANIEL.

- 2.21 **H**E taketh awaye Kinges: and  
setteth vp kings, &c. 4.20.  
26
- 37 Thou art a king of all kinges: the  
God of heauen hath giuen thee  
kingdome, power, and strength,  
and glorie. 4.20.26
- 44 And in the daies of these kinges  
shall the God of heauen sette vp a  
kingdome, which shall neuer be de-  
stroyed: and this kingdome shall  
not be giuen to any other people, but  
shall breake and destroy all these  
kingdomes, and it shall stande for e-  
uer, &c. 2.15.3
- 4.24 Wherefore, O king, let my coun-  
sell be acceptable vnto thee, & break  
of thy sinnes by righteousnesse, and  
thine iniquities by mercye towards  
the poore, &c. 3.4.31. & 3.4.36
- 5.18 The most high God gaue vnto  
*Nebuchadnezar* thy Father a king-  
dome, and maiestie, and honor, and  
glorie, &c. 4.20.26
- 6.22 And vnto thee O king, I haue  
done no hurt, &c. 4.20.32
- 7.4 The first was as a Lion, and had  
eagles wings: I behelde, till the  
wings thereof were plucked off, &c.  
1.8.7
- 10 And ten thousand thousands stood  
before him: the iudgement was set  
and the bookes opened. 1.14.5. & 1.  
14.8. & 3.2.41
- 25 And shall speake wordes againste  
the most high, & shall consume the  
saintes of the most high, & thinke  
that hee may chaunge times, and  
Lawes, &c. 4.7.25
- 9.5 We haue sinned, and haue com-  
mitted iniquitie, and haue done  
wickedly, yea wee haue rebelled, &  
haue departed from thy preceptes,  
and from thy iudgementes. 3.4.9
- 7 O Lorde righteousnesse belongeth  
vnto thee, and vnto vs open shame,  
&c. 4.20.29
- 10 For we haue not obeyed the voice  
of the Lord our God, to walke in his  
waies, which he had layed before  
vs, by the ministerie of his seruants  
the Prophets. 2.5.11
- 18 For we do not present our supplica-  
tions.

tions before thee for our own righteousness, but for thy great tender mercies. 3.20.8. & 3.20.14

14 Seuentie weekes are determined vpon thy people, and vpon thy holy ciuie, to finish thy wickednesse, and to seale vp thy sinnes, and to reconcile thy iniquitie, and to bring in euerlasting righteousness, &c. 2.7.2 & 2.15.1. & 2.15.6

17 And he shall confirme the covenant with many for one weeke: and in the middes of the weeke, he shall cause the oblation and sacrifice to cease: and for the ouerspreading of the abominations, hee shall leaue it desolate, &c. 4.2.12

10.13 But the prince of the kingdom of *Persia* withstood mee, &c. 1.14.7

20 But nowe I will returne to fight with the Prince of *Persia*, &c. 1.14.7

12.1 And at that time shall *Michael* stande vp, the great prince, which standeth for the childre of the people, & there shall be a time of trouble, &c. 1.14.7 and 1.14.8. and 2.10.11

2 And manie of them that sleepe in the dust of the earth, shall awake, some to euerlasting life, and some to shame and perpetuall contempt. 3.25.7

3 And they that be wise, shall shine as the brightness of the firmament: and they that turne manie to righteousness, shall shine as the starres, for euer and euer. 3.25.10

OSEA.

1.11 Then shall the children of *Judah*, and the children of *Israel* be gathered together, & appoint themselves one head, and they shall come vp out of the lande, &c. 2.6.3

2.5 For their mother hath plaide the harlot, she that conceiued them, hath done shamefully: for she saide I will go after my louers, &c. 2.8.18

18 And in that day I will make a covenant for them, with the wilde beastes, and with the foules of the heauen, and with them that creepe vpon the earth, &c. 4.1.20

19 And I will marrie thee vnto mee for euer: yea I will marrie thee vnto me in righteousness, and in iudgement, and in mercy, and in compassion. 3.14.6. & 4.1.20

23 And I will haue mercie vpon her that was not pitied, and I will say to them which were not my people, thou art my people: and they shall say, thou art my God. 3.14.6

8.5 Afterwarde shall the children of *Israel* conuert, and seeke the Lorde their God, and *David* their king, and shall feare the Lord & his goodnes in the latter daies. 2.5.3. and 3.2.23

5.11 *Ephraim* is oppressed, and broken in iudgement, because hee willingly walked after the commaundement. 4.20.32

15 I wil goe, and returne to my place, till they acknowledge their fault, and seeke me. &c. 2.5.13

6.1 Come, and let vs returne to the Lord for he hath spoiled, & hee will heale vs: he hath wounded vs and he will binde vs vp. 3.3.2

7.8 *Ephraim* is as a cake on the hearth not turned. 3.4.5

8.4 They haue set vp a king, but not by me, &c. 1.8.4

9.8 The watchman of *Ephraim*, should be in with my god: but that prophet is the snare of a fouler in all his waies, and hatred in the house of his God. 4.9.3

12.5 Yea the Lord God of hostes, the Lord



- Lorde himselfe is his memoriall. 1. 13.10.  
 13.11 I gaue thee a king in mine anger, and I tooke him away in my wrath. 1.18.4.& 4.20.25.  
 12 The iniquitie of *Ephraim* is bound vp, and his sinne is hid. 3.4.29  
 14 I will redeeme the from the power of the graue: I will deliuer them from death: O death I will bee thy death: O graue, I will bee thy destruction, &c. 3.25.10  
 14.2 Take away all iniquitie, and receiue vs graciously: so wil we render the calues of our lippes. 3.4.30.& 3.20.28.& 4.18.17  
 3 *Asshur* shall not saue vs, neyther will wee ride vpon horses: neither will we say any more to the worke of our handes, ye are our Gods: for in thee, the fatherlesse findeth mercie. 1.11.4  
 4 I wil heale their rebellion: I will loue them freely: for mine anger is turned away from them. 3.14.6

JOEL.

- 2.12 T Vrne you vnto mee, with all your hearte, & with fasting and with weeping, and with mourning. 2.5.8.& 3.3.17  
 13 And rent your hart, and not your clothes, &c. 3.3.16.& 4.12.19  
 15 Blowe the trumpet in *Sion*, sanctifie a feast, call a solemne assembly 4.12.14.& 4.12.17  
 28 And afterwarde will I poure out my spirit vpon all fleshe and your sonnes, & your daughters shall prophesie: your olde men shall dreame dreames, and your young men shall see visions. 2.15.2. and 3.1.2. and 4.18.4  
 32 But whosoever shall call vpon the name of the Lord, shall be saved, for in mount *Zion*, and in *Ierusalem* shall be deliuerance. &c. 1.13.13. & 1.13.20. & 3.20.2. & 3.20.14. & 4.1.3. & 4.1.4  
 3.17 Then shall *Ierusalem* be holie, and there shall no straungers goe through her any more. 4.1.7  
 AMOS.  
 1.2 T He Lorde shall roare from *Zion*, and utter his voyce from *Ierusalem*, &c. 2.8.15  
 3.6 Or shall there bee euill in a citie and the Lord hath not done it? 1.17.8. & 1.18.3  
 4.7 And also I haue withholden the raine from you, when there were yet three monethes to the harvest, and I caused it to raine vpon one citie, and haue not caused it to raine vpon an other, &c. 3.22.10  
 5.14 Seeke good and not euill, that ye may liue, &c. 2.5.10  
 6.1 Woe to them that are at ease in *Zion*, &c. 3.19.9  
 4 They lie vpon beddes of yuorie, and stretch themselves vpon their beddes, &c. 3.19.9  
 8.11 Beholde, the dayes come, saith the Lord God, that I will send a famine in the lande, and not a famine of bread, nor thirst for water, but of hearing of the worde of the Lorde. 3.12.10  
 9.11. In that day will I raise vp the tabernacle of *Dauid*, y<sup>e</sup> is fallen downe and close vp the breaches thereof, and I will raise vp his ruines, and I will builde it as in the daies of olde. 2.6.3  
 ABDJAS.  
 B Vt vpon mount *Zion*, shall bee deliuerance, &c. 4.1.13  
 JONAS.  
 1.4 B Vt the Lorde sent out a great winde into the sea, and there was

# The Table.

was a mightie tempest in the sea,  
&c. 1.16.7

29 But I wil sacrifice vnto thee, with  
the voice of thanks giuing, and will  
pay that I haue vowed: saluation is  
of the Lord. 3.20.28

34 Yet fortie daies, and Ninineeth  
shal be ouerthrowen. 1.17.12

5 So the people of Ninineeth belueed  
God, and proclaimed a fast, and put  
on sackcloth, from the greatest of  
them, euen to the least of them. 3.3.

4 & 4.12.17

10 And God sawe their workes that  
they turned from their euill waies:  
and God repented of the euill that  
he had saide, that he would doe vn-  
to them, and he did it not. 1.17.14

## MJCHEAS.

2.13 The breaker vp shall come vp  
before them: they shal breake  
out and passe by the gate, and goe  
out by it, and the Lord shall be vpon  
their heades. 2.6.3

3.6 Therefore night shal be vnto you  
for a vision, and darkenesse shal bee  
vnto you for a diuination, and the  
sunne shal goe downe ouer the pro-  
phets, and the day shall be darke o-  
uer them. 4.9.6

5.2 And thou Beshlem, Ephratah, arte  
litle to be among so many thousands  
of Iudah, yet out of thee shall hee  
come forth vnto mee, that shal bee  
the ruler in Israel: whose goinges,  
&c. 2.14.7

13 Thine Idolles also will I cut off,  
& thy images out of the middes of  
thee: and thou shalt no more wor-  
shippe the worke of thine handes.  
1.11.4

7.9 I will beare the wrath of the Lord,  
because I haue sinned against him,  
vntill hee pleade my cause, &c. 3.

4.32

19 He will subdue our iniquities, and

cast all their finnes into the bottom  
of the sea. 3.4.29

## HABACVC.

1.12 ART not thou of olde, O Lord  
my God mine holic one?

we shall not die, O Lord, &c. 2.10.8

2.3 Though it carrie, waite, for it  
shall surely come, and shal not stay. 3  
2.42

4 But the iust shall liue by his faith.  
3.14.11. & 3.18.5

18 What profiteth the images, for  
the maker thereof hath made it an  
image: and a teacher of lies, though  
hee y made it, truste therein, when  
hee that maketh dumme idoles. 1.5.

12. & 1.11.5

20 But the Lord is in his holy Temple:  
let al the earth keepe silence before  
him 1.5.12. & 1.10.3. & 2.8.15

3.2 In wrath remember mercie. 3.4.

32

3 God commeth from Teman, &c. 1.  
13.27

23 Thou wentest forth for the sal-  
uation of thy people, euen for salua-  
tion with thine annointed, &c. 2.6.3.

## SOPHONIAS.

1.5 AND them that worshippe the  
hoast of heauen vpon the  
house toppes, and them that wor-  
ship and weare by the Lorde, and  
by Malcham, &c. 2.8.23

3.11. For then I will take away out of  
the middes of thee, them y reioyce  
of thy pride, and thou shalt no more  
be proud of mine holy mountaine.  
3.12.6

## HAGGEVS.

2.12 ASkenowe the Priestes concer-  
ning the lawe, and say: if one  
beare holic flesh in the skirt of his  
garment, &c. 3.14.7

EEEc.3. ZACHA.

ZACHARJAS.

- 1.3 T Vrne yee vnto mee, saith the Lord of hostes, and I wil turne vnto you, &c. 2.5.9. & 3.24.15
- 2.4 And an other angell went out to meete him, and saide vnto him, run speake to this young man, and saye *Ierusalem* shall be inhabited without wales, for the multitude of men and cattell that are therein. 1.13. 10
- 3 For he that toucheth you, toucheth the apple of my eye. 1.13.10. & 1.17.6
- 11 And many nations shall be ioyned to the Lorde in that daye, and shall be my people: and I will dwell in the midst of thee, & thou shalt know that the Lorde of hostes hath sent mee vnto thee. 1.13.10
- 12 And the Lord shal inherite *Judah* his portion in the holic lande, and shall chose *Ierusalem* againe. 3. 21.5
- 3.10 In that day, sayeth the Lord of hostes, shall ye call euerie man his neighbour vnder the vine, and vnder the figge tree. 3.13.4
- 7.13 Therefore it is come to passe, that as he cried and they could not heare, so they cried, and I would not heare, saith the Lord of hosts. 3.3. 24
- 9.9 Reioyce greatly, O daughter *Sion*, shout for ioy, O daughter *Ierusalem*: beholds, thy king commeth vnto thee, he is iust & saued, poore, &c. 2.6.3. & 2.17.6
- 11 Thou also shalt be saued, through the bloude of the conenant I haue loosed thy prisoners, out of the pit wherein was no water. 2.16.9
- 12.4 In that day I will smite, saith the Lord, euerie house with stonishment, and his rider with madnesse, &c. 49.5

- 13.9 They shall call on my name, & I wil heare them: I will say, it is my people, and they shall say, the Lorde is my God. 3.20.13
- 14.9 And the Lorde shall bee king ouer all the earth: in that day shall be one Lord, and his name shall be one. 1.12.3

MALACHJAS.

- 1.1 WAS not *Esaú Jacobs* brother? saith the Lorde, &c. 3.21 6
- 3 Yet I loued *Jacob*, and I hated *Esaú*, &c. 3.21.6
- 6 A sonne honoureth his Father, & a seruauant his maister. If then I bee a father, where is mine honor, and if I bee a maister, where is my feare, &c. 2.8.14 & 3.2.16. & 3.6.3
- 11 For from the rising of the Sunne vnto the going downe of the same, my name is great among the Gentiles. And in euerie place incense shal be offered vnto my name: and a pure offering, &c. 4.18.4. and 4.18. 16
- 2.4 And ye shall knowe, that I haue sent this commandement vnto you that my couenant, which I made with *Leuie*, might stande, saith the Lorde of hostes. 4.2.3. and 4.8. 2
- 5 My couenant was with him of life and peace, and I gaue him feare, & he feared me, and was a fraide before my name. 4.2.3.
- 6 The law of truth was in his mouth and there was no iniquitie found in his lips. 4.2.3. & 4.8.2
- 7 For the Priestes lips shoulde keepe knowledge, and they shoulde seeke the lawe at his mouth, for he is the messenger of the lord of hostes. 4.8. 2. & 4.8.6. & 4.9.2
- 8 But yee are gone out of the waye: yee haue caused many to fall by the lawe.



lawe: ye haue broken the covenant  
of *Leui*, &c. 4.7.30

3.1 And the Lord whom ye seke, shall  
speedily come to his Temple: euen  
the messenger of the covenant who  
ye desire, &c. 1.13.10. & 1.14.9

17 I will spare them, as a man spi-  
reth his owne sonne: y serueth him.  
3.19.5

4.1 For, behold the day cometh that  
shall burne as an oven: and all the  
proude, yea and all that do wickedly,  
shall be as stubble, and the day that  
commeth shall burne them vp, &c.  
3.24.12

3 But vnto you that feare my name,  
shall the sunne of righteousness,  
&c. 2.6.1. & 3.24.12

4 Remember the lawe of *Moses* my  
seruaunt, which I commaunded vn-  
to him in *Horeb* for all *Israel*, &c. 4.8.  
6

5 Behold, I will sende you *Eliab* the  
prophet before the comming of the  
great and fearefull day of the Lord.  
2.9.5

6 And he shall turne the heart of the  
fathers to their childre, & the heart  
of the children of their fathers, &c.  
4.1.6

*TOBIAS.*

3.25 And *Raphaell* was sent to  
heale them both, &c. 1.  
14.8

*SAPIENTIA.*

14.16 Thus by proces of time this  
wicked custome preuailed,  
and was kept as a law, & idols were  
worshipped by the commandement  
of tyrants. 1.11.8

*ECCLESIASTICVS.*

15.14 GOD made man from the be-  
ginning, and left him in  
the hand of his counsel, and gaue  
him his commaundements and pre-  
cepts. 2.15.18

35 If thou wilt, thou shalt obserue

the commaundements, and reffice  
thy good will. 2.15.18

16 He hath set water and fire before  
thee, stretche out thy hande vnto  
which thou wilt. 2.15.18

17 Before man is life & death: good  
and euill: what him liketh shall be gi-  
uen him. 2.15.8

16.14 He will giue place to all good  
deeds, & euerie one shall find accord-  
ing to his works, & after y vnder-  
standing of his pilgrimage. 3.15.4  
*BARUCH.*

2.18 But the soule that is vexed for  
the greatnes of sinne, and he  
that goeth crookedly, and weake, &  
the cies that faile, and the hungrie  
soule will giue thee praise and righ-  
teousnes, &c. 3.20.8

19 For we do not require mercie in  
thy sight. O Lord our God, for the  
righteousnesse of our fathers, or of  
our kings. 3.20.8

20 But because thou hast sent out thy  
wrath and indignation vpon vs, as  
thou hast spoken by thy seruantes  
the Prophets, &c. 3.20.8

*I. MACABEES.*

1.59 And the Bookes of the lawe,  
which they founde, they  
burnt in the fire, and cut in peeces.  
1.8.9

*II. MACABEES.*

12.43. And hauing made a gathe-  
ring through the company  
sent to *Ierusalem* about two thou-  
sande drachmes of siluer, to offer a  
sinne offering, &c. 3.5.8

15.39 If I haue done well, and as the  
storie required, it is the thing that  
I desired: but if I haue spoken stin-  
derly and barely, it is that I could.  
3.5.8

*MATTHEWE.*

1.5 And *Salomon* begat *Booz* of  
*Rachab*, and *Booz* begatte  
*Obed* of *Ruth*, and *Obed* begatte  
*Elee* 4. *Iesse*,

- lesse. 2.13.3
- 16 And *Iacob* begate *Ioseph* the husbande of *Marie*, of whom was borne *Iesus* which is called *Christ*. 2.13.
- 3.
- 21 And she shal bring forth a sonne, and thou shalt call his name *Iesus*: for he shall saue his people fro their sinnes. 2.6.1
- 23 Beholde, a virgine shalbe with childe, and shall beare a sonne, and they shall call his name *Emanuel*, which is by interpretation, *God with vs*. 2.12.1.
- 2.5 And thou *Bethlem* in the lande of *Juda*, art not the least among the Princes of *Juda*: for out of thee shall come the gouernor that shall feede my people *Israell*. 2.14.7
- 3.2 *Iohn* saide, repent: for the kingdome of heauen is at hande. 3.3.2. & 3.3.5. & 3.3.19
- 6 And they were baptized of him in *Jordan*, confessing their sinnes. 3.4.6. & 4.15.6. & 4.16.24
- 11 In deede I baptize you with water to amendment of life, &c. 4.11. 6. & 4.15.8. & 4.16.25
- 12 Which hath his fanne in his hande and will make cleane his floore, and gather his wheate into his garner, but will burne vp the chaffe with vnquenched fire. 3.25.12. & 4.1.13. & 4.1.19
- 13 Then came *Iesus* from *Galilee* to *Jordan* vnto *Iohn*, to be baptized of him. 4.15.6. & 4.16.27
- 15 Let be now: for thus it becometh vs to fulfill all righteousnes. So hee suffred him. 2.16.5
- 16 And *Iohn* sawe the spirite of God descending like a doue, & lighting vpon him. 1.11.3. & 4.17.21. & 4.19.20
- 17 And loe, a voice came from heauē saying: this is my beloued sonne, in whome I am well pleased. 2.16.11. & 3.2.32. & 3.8.1. & 3.24.3
- 4.2 And when he had tasted fourtie daies & fortie nights, he was afterward hungrie. 4.12.20
- 3 Then came to him the tempter, & saide, if thou be the sonne of God, commaunde that these stones bee made bread. 3.20.46
- 4 Man shall not liue by bread onely, but by euerie worde that proceedeth out of the mouth of God. 3.20.
- 10 Then saide *Iesus* vnto him, a- uoide *Satan*: for it is written, thou shalt worship the Lorde thy God, and him onely shalt thou serue. 1. 12.3
- 11 Then the diuel left him: and beholde, the angels came, and ministered vnto him. 1.14.6
- 17 From that time *Iesus* beganne to preach, and to saye, Amende your liues: for the kingdome of heauen is at hande. 2.9.2. & 3.3.2. & 3.3.19
- 19 Followe mee and I will make you fishers of men. 4.16.31
- 5.3 Blessed are the poore in spirit, for theirs is the kingdome of heauen. 3. 17.10
- 4 Blessed are they that mourne, for they shalbe comforted. 3.8.9
- 8 Blessed are the pure in heart: for they shall see God. 3.25.6
- 10 Blessed are they which suffer persecution for righteousness sake: for theirs is the kingdome of heauen. 3.8.7
- 12 Reioyce and be glad, for great is your rewarde in heauen, &c. 3.18.
- 13 Ye are the salt of the earth, &c. 4. 3.3. & 4.5.14. & 4.8.4
- 14 Ye are the light of the worlde, &c. 4.3.3. & 4.5.14. & 4.8.4
- 15 Neither doe men light a candell and put it vnder a bushell, but on a can-

candlestick, and it giueth light vnto all that are in the house. 1.11.14

16 Let your light so shine before me that they may see your good workes and glorifie your father which is in heauen. 3.16.3

17 Thinke not that I am come to destroy the law, or the prophets. I am not come to destroy them, but to fulfill them. 2.7.14

19 Whosoever therefore shall breake one of these least commaundements: and teach men so, hee shalbe called the least in the kingdom of heauen: but whosoever shal obserue, &c. 2.8. 59

21 Ye haue heard, that it was said vnto them of the olde time, thou shalt not kill: for who so euer killeth, shall be culpable of iudgement. 4.20. 10

22 But I say vnto you, whosoever is angry with his brother vnadvisedly shalbe culpable of iudgement, &c. 2. 8.7. & 2.8.39

25 Agree with thine aduersary quickly, whiles thou art in the way with him least, &c. 3.5.7

26 Verily I say vnto thee, thou shalt not come out thence, till thou hast payed the vttermost farthing. 3.5.7. & 3.25.6

28 Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his hart. 2.8.7

34 Swear not at all neither by heauen &c. 2.8.26. & 4.13.12

39 But I say vnto you, resist not euill: but whosoever shall smite thee on the right cheeke, turne to him the other also. 4.20.19. & 4.20.20

44 Loue your enemies: blesse the that curse you, &c. 2.8.57. & 3.7.6. & 4.13. 12

45 That yee may bee the children of your father which is in heauen: for

he maketh his sunne to arise on the euill, and on the good, &c. 3.20.15. & 3.24.16. & 3.25.9

46 For if you loue them which loue you, what reward shall you haue? do not the publicanes eue the same? 2.8.58

6.2 Therefore when thou giuest thine almes, thou shalt not make a trumpet to be blown before thee, as the hypocrits do in the synagogues, & in the streets, to be prayesed of men. Verily I say vnto you, they haue their reward. 3.7.2

6 But when thou prayest, enter into thy chamber: and when thou hast shutte the doore, pray to thy father which is in secret, &c. 3.20. 29

7 Also when you pray, vse no vaine repetitions as the heathen, for they thinke to be heard, for their much babbling. 3.20.29

9 After this maner therefore pray ye, Our father which art in heauen, halowed by thy name, &c. 3.20.6. & 3.20.34

11 Giue vs this day our daillie bread. 2.5.14.

12 And forgie vs our detts, as we also forgie our detters. 3.4.38. & 4.1. 23

21 For where your treasure is, there wil your heart be also. 3.2.25. & 3.18. 6. & 3.25.1

23 But if thine eie be wicked, then all thy body shalbe darke. Wherefore if the light which is in thee be darkenes, how great is y darkenes? 3.2.25

7.7 Aske, & it shalbe giuen you: seeke, and ye shal finde: knocke, and it shal be opened vnto you. 3.20.13

11 If ye then which are euill, can giue to your children good giftes, howe much more shall your father which is in heauen, giue good thinges



- things to them that aske him. 3.20.
- 12 Therefore, whatsoeuer ye woulde that men should doe vnto you, euen so do ye to them: For this is the law and the prophetes. 2.8.53
- 15 Beware of false prophetes, which come to you in sheeps clothing, but inwardly they are rauening wolfes. 4.9.4
- 8.4 Then Iesus said vnto him, see thou tell no man: but goe, and shewe thy selfe vnto the priest, & offer the gift that Moses comanded, for a witnesse to them. 3.4.4
- 10 And when Iesus hearde this, hee marvelled, and saide to them which followed him: verily I say vnto you I haue not found so great faith euen in *Israell*. 3.2.13
- 11 Many shall come from the East & from the West, and shall sit downe with *Abraham*, and *Isaac* and *Jacob*, in the kingdome of heauen. 2.10.23. & 4.16.13
- 12 And the children of the kingdom shalbe cast out into viter darkenes: there shalbe weeping and gnashing of teeth. 3.25.12
- 13 Then Iesus saide vnto the Centurion go thy waies, and as thou haste beleueed, so be it vnto thee. And his seruant was healed the same houre. 3.20.11
- 25 Then his disciples came, & awoke him, saying: maister, saue vs we perish. 3.2.21
- 29 Iesus the sonne of God, what haue we to do with thee? art thou come hither to torment vs before the time? 1.14.19
- 9.2 And hee, they brought to him a man sick of the palse lying on a bed and Iesus seeing their faith, saide to the sicke of the palse, sonne, bee of good comfort: thy sinnes are forgiven thee. 3.2.13. & 3.4.35. & 3.20
- 31 Certaine of the scribes sayde with in theselues, this man blasphemeth. 1.13.12
- 4 But when Iesus saw their thoughtes, &c. 1.13.12
- 5 For whether is it easier to say, Thy sinnes are forgiven thee, or to say, Arise and walke? 4.19.29
- 6 And that yee may knowe that the sonne of man hath authoritie to forgive sinnes in earth, (then saide hee to the sicke of the palse,) arise, take vp thy bed and go to thy house. 1.13.12
- 12 The whole neede not a phisicion, but they that are sicke. 2.12.4
- 13 For I am not come to cal the righteous, but the sinners to repentance. 3.3.27. & 3.12.7. & 3.14.5
- 15 Can the children of the marriage chamber mourne, as long as the bridegrome, &c. 3.3.17. and 4.12. 17
- 29 Then touched he their eies, saying according to your faith, bee it vnto you. 3.2.43. & 3.4.22. & 3.20.11. & 4.19.18
- 34 But the Pharisees said, he casteth out diuels, through the prince of diuels. 3.3.22
- 35 And Iesus went about all cities, and towns, preaching in their synagogues, & preaching the Gospell of the kingdome, &c. 2.9.2
- 10.1 And hee called his twelue disciples vnto him, and gaue them power against vncleane spirites, &c. 4.3.5
- 5 Go not into the way of the gentils and into the cities of the samaritans enter ye not. 2.11.12
- 8 Heale the sicke: cleanse the lepers, raise vp the dead, cast out diuels, &c. 1.13.13
- 18 And ye shalbe brought to the gouernours and kinges for my sake, in wit-

- witneſſing to them and to the Gentiles. 3.4.4
- 20 For it is not yee that ſpeake, but the ſpirite of your father that ſpeaketh in you. 4.19.8
- 28 And feare ye not them which kill the body, but are not able to kill the ſoule: but rather feare him which is able to deſtroy both ſoule and body in hell. 1.15.2. & 3.25.7
- 29 Are not two ſparowes ſolde for a farthing, and one of them ſhall not fall on the ground without your father? 1.16.1. & 1.16.5. & 1.17.6
- 30 Yea, & all the haire of your head are numbred. 1.16.2
- 31 Feare ye not therefore, yee are of more value than manie ſparowes. 1.17.6
- 33 But whoſoeuer ſhall deny me before men, him will I alſo denie before my father which is in heauen. 4.1.26
- 11.10 For this is hee of whome it is written: beholde, I ſende my meſſenger before thy face, which ſhall prepare thy way before thee. 3.3.19
- 31 Among them which are begotten of women, aroſe there not a greater than *John Baptiſt*: notwithſtanding he that is leaſt in the kingdom of heauen, is greater than hee. 2.9.5
- 23 For all the Prophets & the lawe propheciéd vnto *John*. 2.11.5.10
- 23 And thou *Capernaum*, which art liſted vp vnto heauen, ſhalt bee brought downe to hell: for if thy great workes which haue ben don in thee had bene done among them of *Sodom* they had remained to this day. 3.24.15
- 25 At that time Ieſus answered, and ſaide: I giue thee thanks, O father, Lord of heauen and earth, becauſe thou haſt hid theſe thinges from the wiſe, and men of vnderſtanding, and haſt opened them vnto babes. 3.2.34
- 27 Neither knoweth anie man the father, but the ſonne, and hee to whome the ſonne will reueale him. 4.8.5
- 28 Come vnto mee all yee that bee wearie and laden, and I will eaſe you. 3.3.20. & 3.4.3. & 3.12.7. & 3.18.9
- 29 Take my yoke on you, & learne of mee that I am meeke and lowly in heart & yee ſhall find reſt vnto your ſoules. 3.18.9
- 30 For my yoke is eaſie, and my burden light. 4.19.3
- 12.24 But when the phariſeers heard it, they ſaide, This man caſteth the diuels no otherwiſe out, but through *Beelzebub* the prince of diuels. 3.3.22
- 31 Euerie ſinne and blaſphemie ſhall be forgiuen vnto me: but the blaſphemie againſt the holy ghoſt ſhall not be forgiuen vnto men. 1.13.15. & 3.3.21. & 3.3.22
- 32 And whoſoeuer ſhall ſpeake a worde againſt the ſonne of man, it ſhal be forgiuen him: but whoſoeuer ſhall ſpeake againſt the holy Ghoſt it ſhall not be forgiuen him, neither in this worlde, nor in the worlde to come. 3.5.7
- 41 The men of *Ninive* ſhall riſe in iudgement, with this generation, and ſhall condemne it: for they repented at the preaching of *Ionaſ* &c. 3.24.15
- 43 Nowe when the vncleane ſpirite is gone out of the man, hee walketh throughout drye places, ſeeking reſt, and findeth none. 1.14.14 & 14.19.
- 13.4 And as he ſowed, ſome ſeedes fell by the way ſide, and the foules came and deuoured them vp. 3.22.10. & 4

# The Table.

- & 4.14.11. & 4.17.33  
 5 And some fell vpon stonie ground where they had not much earth, & anon they sprong vp, because they had no depth of earth. 4.17.33  
 7 And some fell among thornes, and the thornes sprong vp, & choked them. 4.17.33  
 9 Hee that hath eares to heare, let him heare. 3.23.13  
 11 Because it is giuen vnto you, to knowe the secretes of the kingdom of heauen, but to them it is not giuen. 1.7.5. & 3.24.13  
 16 But blessed are your eies, for they see: & your eares, for they heare. 2. 9.1  
 17 For verily I say vnto you, that many prophetes and righteous men haue desired to see those thinges which yee see, and haue not seene them, &c. 2.11.6  
 24 The kingdome of heauen is like vnto a man, which soweth good seed in his feelde. 4.1.13  
 29 But he said, nay: least while ye goe about to gather the tares, ye plucke vp also with them the wheate. 4.12. 11  
 31 The kingdome of heauen is like vnto a graine of mustard seed, which a man taketh & soweth in his feelde 4.19.34  
 33 Another parable spake hee vnto them, saying: the kingdome of heauen is like vnto leuen, which a woman taketh & hideth in three pecks of meale, till it be all leauened. 4.19. 34  
 39 And the enimie which soweth them, is the diuel, &c. 1.14.15  
 47 The kingdome of heauen is like vnto a net, y was cast into the sea, & gathered of all kinde. 4.1.13. & 4.16.31  
 14 25 And in the fourth watch of the night, Iesus went vnto them, walking on the sea. 4.17.29  
 15.3 Why do yee also transgresse the commaundement of God by your tradition? 4.10.10  
 4 For God hath commaunded, saying honour thy father and mother, and he that curseth father and mother, let him die the death. 2.8.36  
 8 This people draweth neere vnto mee with their mouth, and honoureth mee with their lippes, but their heart is farre off from mee. 3.20. 31  
 9 But in vaine they worshippe mee, teaching for doctrines, mens precepts. 4.10.15. & 4.10.23  
 13 Euerie plant which mine heauenly father hath not planted, shall bee rooted vp. 2.3.9. & 3.2.12. & 3.23.1. & 3.24.6  
 14 Let them alone: they be the blind leaders of the blinde, & if the blind leade the blind, both shall fall in the ditch. 3.19.11. & 4.9.12  
 24 I am not sent, but vnto the losse sheepe of the house of Israel. 2.11.12  
 16.6 Take heede and beware of the leauen of the Pharisees, & Saducees. 4.10.26  
 12 Then vnderstood they that he had not said that they should beware of the leuen of breade, but of the doctrine of the Pharisees, & Saducees. 4.10.26  
 16 Thou art Christ the sonne of the liuing God. 4.6.6  
 17 Blessed art thou Simon the sonne of Jonas, for flesh & bloud hath not reuealed it vnto thee, but my father which is in heauen. 2.2.19. & 3. 14. & 3.2.34  
 18 And I say also vnto thee that thou art Peter, & vpon this rocke I will build my church. 4.6.3. & 4.6.5  
 19 And I will giue vnto thee the keyes of the kingdome of heauen: & what soeuer thou shalt binde vpon earth, shalbe



# The Table.

- shalbe bound in heauen: and whatsoever thou shalt loose, on the earth shalbe loosed in heauen. 3.4.12.& 4.1.22.& 4.2.10.& 4.6.4.& 4.11.1.& 4.12.4.
- 23 Get thee behinde mee, Satan: thou art an offence vnto mee, &c. 4.7.28
- 24 If anie man will followe mee, let him forsake himselfe, and take vp his crosse, and follow mee. 3.7.2. & 3.8.1
- 27 For the sonne of man shall come in the glorie of his father, with his angels: and then shall he giue to euerie man according to his deedes. 3.18.1
- 17.2 And was transfigured before them: and his face did shine as the sunne, and his clothes were as white as the light. 4.17.17
- 5 While hee yet spake, beholde, a bright cloude shadowed them: and beholde, there came a voice out of the cloude, saying: this is my welbeloued sonne in whome I am well pleased, heare him. 2.15.2.& 3.2.32.& 3.8.1.& 3.20.48. & 4.8.1.& 4.8.7
- 18.10 For I say vnto you, that in heauen their Angels alwaies beholde the face of my father which is in heauen. 1.14.7.& 1.14.9
- 11 For the sonne of man is come to saue that which was lost. 2.12.4
- 15 If thy brother trespassse against thee, goe, and tell him his fault betweene thee and him alone: if hee heare thee, thou hast wonne thy brother. 4.11.3
- 17 And if hee will not vouchsafe to heare them, tell it vnto the church: and if he refuse to heare the church also, let him be vnto thee as an heathen man, and as a publicane. 4.8.15.& 4.11.2.& 4.12.3
- 18 Verily I say vnto you, whatsoever ye binde on earth, shalbe bound in heauen, and whatsoever ye loose on earth shalbe loosed in heauen. 3.4.12. & 3.4.20. & 4.1.22. & 4.2.10. & 4.8.4. & 4.12.4. & 4.12.9
- 19 Againe, verilie I say vnto you, that if two of you shall agree in earth vpon any thing, whatsoever they shall desire, it shalbe giuen them of my father which is in heauen. 3.20.30
- 20 For where two or three are gathered together in my name, there am I in the middes among them. 4.1.9. & 4.6.4. & 4.9.2
- 22 I say not to thee, vnto seue times: but vnto seuentie times seue times. 4.1.23
- 29 And his fellow therefore fel down and besought him, saying, haue patience with me, & I wil pay thee all. 4.1.23
- 19.6 Wherefore they are no more twaine, but one fleshe: let not man therefore put a sunder that which God hath coupled together. 4.15.22
- 11 All men cannot receiue this saying, saue them to whom it is giuen. 2.8.42. & 4.13.17
- 12 For there are some chaste, which were so borne of their mothers belly: and there be some chaste which be made chaste by men: and there be some chaste, which haue made themselves chaste for the kingdome of heauen, &c. 2.8.42
- 13 Then were brought vnto him litle children, that he shoulde put his hande vpon them, and praye: and the disciples rebuked them. 4.16.7
- 14 Suffer litle children to come vnto me, and forbid them not: for of such is the kingdome of heauen. 4.16.7. & 4.16.17. & 4.16.26
- 15 And when he had put his handes on

- on the, he departed thence. 4.3.16
- 17 There is none good but one, euen God: but if thou wilt enter into life, keepe the commaundements. 1.13. 13.24.&3.18.9
- 18 Thou shalt not kill: thou shalt not commit adulterie: thou shalt not steale, &c. 2.8.35 36.37.38.39.&c. to the ende of the Chapter.
- 19 Honor thy father and thy mother, &c. 2.8.12.35
- 21 If thou wilt be perfecte, goe, sell that thou hast, & giue to the poore, and thou shalt haue treasure in heauen, &c. 4.13.13.
- 25 And when his disciples heard it, they were exceedingly amazed, saying, who then can bee saued? 2.7.5
- 26 And Iesus beheld them and said vnto them: with men this is vnpossible, but with God all thinges are possible. 2.7.5
- 28 And Iesus said vnto them, verilye I say to you: that when the sonne of man shall sit in the throne of his maiestic, yee which followed me in the regeneration, shall sit also vpon twelue thrones, and iudge the twelue tribes of *ffracl*. 2.16.18.& 3.25.10
- 29 And whosoever shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, he shall receiue an hundred folde more, & shall inherite life euerlasting. 3.25.
- 10
- 20.1 For the kingdome of heauen is like vnto a certaine houtholder, which went out at the dawning of the day, to hier labourers into his vineyard. 3.18.3
- 25 Yeknowe that the lordes of the Gentils haue dominatiō ouer the, and they that are great, exercise authoritie ouer them. 4.11.8
- 26 But it shall not be so among you: but whosoever will be great among you, let him be your seruant. 4.11.8
- 28 Euen as the sonne of man came not to be serued, but to serue, and to giue his life for the raunfome of many. 2.16.5
- 21.9 Moreouer, the people that went before, and they also that followed cried, saying: *Hosanna* the sonne of *Dauid*: blessed be hee that cometh in the name of the Lorde, &c. 2.6.
- 4
- 22 Whatsoeuer yee shall aske in prayer if ye beleue, ye shall receiue it. 3.20.11
- 25 The baptisme of *John* whence was it? frō heauen, or of men? then they reasoned among themselues saying, if we shal say from heauen, he will say vnto vs, why did yee not then beleeue him. 4.19.5
- 31 Whether of them twayne did the will of the father? they sayde vnto him, the first. Iesus saide vnto the, verily I say vnto you, that the Publicans and the harlots shall goe before you into the kingdome of God. 2.8.14.&3.7.2
- 22.3 The kingdome of heauen is like vnto a certaine king, which married hys sonne. 3.24.8
- 12 Frind how camest thou in hither, & hast not on a wedding garment? 4.17.45
- 13 Bind him hand & foote, take him away, and cast him into viter darkness: there shall be weeping & gnashing of teeth. 3.25.12
- 14 For manie are called, but few are chosen. 3.24.6
- 23 The same day the Sadduces came to him, which say that there is no resurrection. 2.10.23
- 30 For in the resurrection, they neyther

neither marrie wiues, nor wiues are bestowed in mariage, but are as the Angels of God in heauen. 1. 14. 9. & 1. 15. 3. & 2. 12. 6. & 3. 25. 11. & 4. 1.

32 I am the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*: God is not the God of the dead, but of the liuing. 2. 10. 6. & 4. 16. 3

37 Thou shalt loue the Lord thy God with all thy heart, with all thy soule and with all thy minde. 2. 8. 11. & 2. 8. 51. & 3. 3. 11

39 And the second is like vnto this, thou shalt loue thy neighbour as thy selfe. 2. 8. 11

23. 4 For they binde heauie burdens, and greuous to be borne, and laye them on mens shoulders, but they theselues wil not moue them with one of their fingers. 4. 10. 1. & 4. 10. 26

8 But be not ye called, *Rabbi*: for one is your doctor to wit, *Christ*, and all ye are brethren. 4. 8. 8

9 And call not man your father vpon the earth: for there is but one, your father which is in heauen. 3. 20. 38

23 And ye leaue the weightier matters of the law, as iudgement, and mercie, and fidelitie, these ought ye haue done, and not to haue left the other. 2. 8. 52

25 Woe vnto you scribes and Pharisees, hypocrites, for ye make cleane the outter side of the cup, and of the platter, but within they are full of briberie and exccesse. 3. 4. 36

37 *Jerusalem, Jerusalem*, which killest the prophets, & stonest them which are sent to thee: howe often would I haue gathered thy children together, &c. 3. 2. 4. 16

24. 11 And many false Prophets shall arise and shall deceiue manie, 4. 9.

14 And this Gospel of the kingdome shall be preached through the whole world, for a witnesse vnto all nations: and then shall the ende come 3. 4. 4

24 For there shall arise false Christs, and false Prophets, and shall shewe great signes and wonders: so that if it were possible, they shoulde deceiue the euerie elect. 4. 9. 4

30 And then shall appeare the signe of the sonne of man in heauen, and then shall all the kindred of the earth mourne, and they shall see the sonne of man come in the cloudes of heauen with power & great glorie. 2. 16. 17

36 But of that day and houre knoweth no man, no not the Angels of heauen, but my Father onlie. 1. 14. 9

45 Whothien is a faithfull seruant, and wise, whome his maister hath made ruler ouer his householde, to giue them meate in season? 4. 16. 38

25. 3 The foolish tooke their lampes, but tooke no oyle with them. 3. 5. 7

21 Then his maister said vnto him, it is well done good seruant and faithfull: thou hast beene faithfull in litle, I wil make thee ruler ouer much: enter into thy maisters ioy. 2. 3. 11

23 It is well done good seruant and faithfull, thou hast beene faithfull in litle, &c. 2. 3. 11

29 For vnto euerie man that hath, it shall be giuen, and hee shall haue abundance: and from him that hath not, euen that he hath, shall be taken away. 2. 3. 11. & 3. 15. 4

31 And when the sonne of man cometh in his glorie, and all the holy Angels with him, then shall he sitte vpon the throne of his glorie. 2. 16. 17



# The Table.

- 32 And before him shal be gathered  
all nations, & hee shal separate one  
from an other, as a shepheard se-  
parateth the sheepe from the goats.  
2.16.17. & 3.25.9
- 34 Come ye blessed of my father, in-  
herite the kingdome prepared for  
you fro the foundations of the world  
3.18.1. & 3. 18.2. & 3. 18.3. & 3.24.  
16
- 35 For I was an hungred, & ye gaue  
me meate: I thirsted, & ye gaue me  
drinke, &c. 3.18.1
- 40 Verily I say vnto you, in as much  
as ye haue done it vnto one of the  
least of these my brethren, ye haue  
done it to me. 3.18.6
- 41 Depart from me ye cursed, into  
euerlasting fire, which is prepared  
for the deuill and his angels. 1.14.14  
& 1.14.19 & 3.25.5
- 46 And these shall go into euerlasting  
paine, and the righteous into life e-  
ternall. 3.25.5
- 26.10 Why trouble yee the woman?  
for she hath wrought a good worke  
vpon me. 3.25.8
- 11 For yee haue the poore alwaies  
with you, but me shall ye not haue  
with you alwaies. 4.3.1 & 4.17.26. &  
4.17.28
- 12 For in that she powred this oint-  
ment vpon my bodie, shee did it to  
burie me. 3.25.8
- 15 And he saide to them, what wil ye  
giue mee, and I will deliuer him  
vnto you? and they appointed vnto  
him thyrty peeces of siluer. 4.18.  
14
- 26 And as they did eate, Iesus tooke  
the bread: and when hee had giuen  
thanks he brake it, and gaue it to  
the disciples, and saide, take, eate:  
this is my body. 4.14.20. and 4.16.30.  
and 4. 17.1. and . 4.17.20. and 4.19.  
23
- 27 Also he toke the cup, and when he  
had giuen thanks he gaue it to the,  
saying, drinke ye all of it. 4.9.14
- 38 Then said Iesus vnto the my soule  
is verie heauie euen vnto the death:  
tarie ye here, and watch with me. 3.  
16.12. & 3.8.9
- 39 So he went a litle further, and fel  
on his face, & praied, saying: O my  
Father, if it be possible let this cup  
passe from me, neuertheless not as  
I will, but as thou wilt. 2.16.12
- 53 Thinkest thou that I can not now  
pray to my Father, and he will giue  
me more thā twelue legions of An-  
gels. 1.14.8
- 74 Then began he to curse himselfe  
and to sweare, saying, I knowe not  
the man. 4.1.26
- 75 Then Peter remembred the words  
of Iesus, which saide vnto him, Be-  
fore the cocke crowe thou shalt de-  
ny me thrise. So hee went out, and  
wept bitterly. 3.3.4
- 27.4 I haue sinned betraying the inno-  
cent blood, but they saide, what is  
that to vs? see thou to it. 3.3.4
- 12 And when he was accused of the  
chiefe Priests and elders, he answe-  
red nothing. 2.16.5
- 14 But he answered him not to one  
word, in so much that the gouernor  
maruailed greatly 2.16.5
- 23 Then said the gouernour, but what  
euill hath he done? then they cryed  
the more saying, let him be crucifi-  
ed. 2.16.5
- 24 When Pilate saw that he auailed  
nothing, but that more tumult was  
made, he rooke water and washed  
his handes before the multitude,  
saying, I am innocent of the bloude  
of this iust man: looke you to it. 2.  
16.5
- 46 And about the ninth houre Iesus  
cried with a loude voyce, saying,  
Eli, Eli, Lama sabac thani? that is,  
my

my God, my God, why hast thou forsaken me? 2.16.11

50 Then Iesus cried againe with a loude voice, & yeclded vp the ghost. 4.19.23

51 And the graues did open themselves, and many bodies of y<sup>e</sup> saintes which slept, arose, 2.10.23. and. 3.25. 7

53 And came out of the graues after his resurrection, and went into the holy citie, and appeared to many. 2.10.23

66 And they went and made the sepulchre sure with the warch & sealed the stone. 3.25.3

28.5 But the Angell aunswered and saide to the women, feare yee not, &c. 1.14.6

6 He is not here, for he is risen, as he saide, &c. 4.17.29

7 Tell his disciples, that hee is risen from the dead, &c. 1.14.6

11 Nowe when they were gone, behold, some of the watch came into the citie, and shewed vnto the hie priestes all the things that were done. 3.25.3

12 And they gathered themselves together with the elders, & toke counsell, & gaue large monie to the souldiers. 3.25.3

13 Saying, Say, his disciples came by night and stole him away while wee slept. 3.25.5

18 All power is giuen vnto mee in heauen and in earth. 3.15.5

19 Go therefore and teach all nations, baptizing them in the name of the Father, and the Sonne, and the holy ghost. 1.13.16. & 4.3.6. & 4.8.4. & 4.14.20. & 4.15.6. 18.20.22. & 4.16.27. & 4.19.28

20 I am with you alwaies, vntill the ende of the world. 1.16.14. & 4.3.8. & 4.8.11. & 4.17.26. & 4.17.28. and 4.17. 30

MARKE.

1. The beginning of the Gospell of Iesus Christ the sonne of God. 2. 9.2

4 John did baptise in the wilderness, and preached the baptisme of amendment of life for remission of sins. 3.3.19. & 4.19.17

15 And saying the time is fulfilled, & the kingdome of God is at hand, repent & beleue the gospell. 3.3.19

3.15 And that they might haue power to heale sickeneses, and to cast out diuels. 1.13.13

28 Verily, I saye vnto you, all sins shall bee forgiven vnto the children of men, and blasphemies, wherewith they blaspheme. 3.5.7

29 But he that blasphemeth against the holy Ghost, shall neuer bee forgiven, but is culpable of eternal damnation. 1.13.15. & 3.3.22

6.7 And gaue them power ouer vncleane spirites. 1.13.13

13 And they cast out many diuels, & they annointed many that were sick with oyle, and healed them. 4.19.18. & 4.19.21

7.33 Then he tooke him aside from the multitude, & put his fingers in his eares, & did spit, and touched his tongue. 4.19.23

8.38 For whosoever shall be ashamed of mee, and of my wordes among this adukerous and sinfull generation, of him shall the sonne of man be ashamed also, &c. 4.1.26

9.14 Lord, I beleue: helpe my vnbeliefe. 4.14.7

43 To goe into hel, into the fire that neuer shall be quenched. 3.25.12

44 Where their worme dieth not, & the fire neuer goeth out. 3.25.12

10.9 Therefore, what God hath coupled together, let no man separate. 4.1.1. 30 But

30 But he shal receiue a hundred fold  
nowe at this present : houses, and  
brethren, and sisters, and mothers,  
and children, and landes with per-  
secutions: and in the world to come  
eternall life. 3.18.3

11.24 Whatsoeuer ye desire when ye  
pray, beleue that ye shall haue it  
and it shalbe done vnto you. 3.20.11

12.18 Then came the Saduces vnto  
him (which say, that there is no re-  
surrection) and they asked him,  
saying. 3.25.5

13.32 But of that day & houre know-  
eth no mā, no nor the Angels which  
are in heauen, neyther the sonne  
himselfe, saue onely the Father. 2.  
14.2

14.22 And as they did eate, Iesus toke  
the breade, and when he had giuen  
thankes, hee brake it and gaue it to  
them, and saide, take, eate: this my  
body. 4.17.1. & 4.17.20

33 And hee tooke with him *Peter*, &  
*James* and *John*, & he began to bee  
afraide, and in great heauinesse 3.8.  
9

34 And saide vnto them, my soule is  
verie heauie, euen vnto the death:  
tarie here and watch. 2.16.12

15.28 Thus the scripture was fulfil-  
led, which saith. And he was coun-  
ted among the wicked. 2.16.5

16.9 He appeared first to *Marie Mag-  
dalene*, out of whome hee had caste  
seuen diuels. 1.14.14

15 Goe ye into all the worlde, and  
preach the Gospel to euerie crea-  
ture. 4.3.4 & 4.3.12. & 4.16.27. & 4.  
19.28

16 He that shall beleue and be bap-  
tised, shall bee saued. 4.15.1. & 4.16.  
27

39 So after the Lord had spoken vnto  
them, he was receiued into heauen  
and sat at the right hand of God. 2.  
14.3. & 4.17.27

1.6 Both were iustified before God  
and walked in all the coman-  
dementes and ordinaunces of  
the Lorde, without reproofe. 3.17.7

15 And hee shall be filled with the  
holy ghost, euen from his mothers  
wombe. 4.16.17

17 For hee shall goe before him in  
the spirite and power of *Elias*: to  
turne the heartes of the fathers to  
their children, and the disobedient  
to the wisdom of the iust men, to  
make readie a people prepared for  
the Lord. 4.1.6

31 For loe, thou shalt conceiue in  
thy wombe, and beare a sonne, and  
shalt call his name Iesus. 2.16.1

32 He shall be great, and shall bee  
called the sonne of the moste high,  
& the Lorde shall giue vnto him the  
throne of his father *Dauid*. 2.14.4.7

33 And he shall raigne ouer the house  
of *Jacob* for euer, and of his king-  
dome shall bee none ende. 2.14.3. &  
2.15.3

34 Then saide *Marie* vnto the An-  
gell, how shall this be, seeing I know  
no man? 4.17.25

35 And the Angel answered, & saide  
vnto her, the holy Ghost shall come  
vpon thee, & the power of the most  
high shall ouersadow thee: there-  
fore also, that holy thing which shall  
be borne of thee, shall be called the  
sonne of God. 2.14.5

43 And whence commeth this to me  
that the mo her of my Lord should  
come to me? 2.14.4

54 Hee hath vpholden *Issrael* his ser-  
uant, being mindfull of his mercie.  
2.10.4

73 That he would shewe mercie to-  
wardes our fathers, and remember  
his holy couenant. 2.10.4

73 And



73 And the oth which hee sware to  
our father *Abraham*. 2.10.4

74 That we being deliuered out of  
the handes of our enemies, shoulde  
serue him without feare. 3.16.2

77 And to giue knowledge of saluati-  
on vnto his people, by the remission  
of their sinnes. 3.11.22

79 To giue light to them that sit in  
darkenesse, and in the shadowe of  
death, and to guide our feete into  
the way of peace. 2.12.4

2.11 That is, that vnto you is borne  
this day in the Citie of *Dauid* a Sa-  
uiour, which is Christ the Lorde. 2.  
15.5

13 And streight way there was with  
the Angell a multitude of heauenly  
soldiers, praying God, &c. 1.14.5

37 And shee was a widowe about  
fourescore and foure yeeres, and  
went not out of the temple, & ser-  
ued God with fastings, and prayers,  
night and day. 4.12.16

51 And Iesus increased in wisdom,  
and stature, and in fauor with God  
and men. 2.14.2

33 And he came into al the coastes  
about *Jordan*, preaching the bap-  
tisme of repentance for the remis-  
sion of sinnes. 3.3.19. & 4.15.7. & 4.  
19.17

8 Bring forth therefore fruites wor-  
thy amendement of life, and begin  
not to say with your selues, we haue  
*Abraham* to our father: for I say vnto  
you, that God is able of these stones  
to raise vp children vnto *Abraham*.  
3.3.5

14 The souldiers likewise demanded  
of him, saying, and what shall wee  
doe? and he saide vnto them, do vi-  
olence to no man, neither accuse any  
falsely, and be content with your  
wages. 4.20.12

16 *John* answered, and said to them  
al, in deed I baptize you with water,

but one stronger than I, commeth,  
whose shooes latchet I am not wor-  
thy to vnloose: hee will baptise you  
with the holy Ghost, and with fire.  
3.1.3.4. & 4.15.6.7

22 And the holy Ghost came downe  
in a bodily shape like a Dove, vpon  
him, and there was a voyce from  
heauē, saying, thou art my beloued  
sonne: in thee I am well pleased. 4.  
17.21

23 And Iesus himselfe began to be a-  
bout thirtie yeares of age, being as  
men supposed the sonne of *Ioseph*,  
which was the sonne of *Elie*. 4.25.27.  
29

38 Which was the sonne of *Enos*,  
which was the sonne of *Seih*, which  
was the sonne of *Adam*, which  
was the sonne of God. 2.12.7. &  
2.13.3

4.17 And there was deliuered vnto  
him the booke of the prophet *Esaia*:  
and when he had opened the booke  
hee founde the place where it was  
written. 4.19.23

18 The spirite of the Lord is vpon me  
because he hath annointed me, that  
I should preach the Gospell to the  
poore: he hath sent me, that I should  
heale the broken in heart. 2.15.2. & 3.  
3.20. & 3.4.3

5.13 And touched him, saying, I will,  
be thou clean. And immediatly the  
leprosie departed from him,

14 And he commanded him that he  
shoulde tell it to no man: but goe,  
saith hee, and shewe thy selfe to the  
priest, and offer for thy cleansing, as  
*Moses* hath commanded, for a wit-  
nesse vnto them. 3.4.4

34 Can ye make the children of the  
wedding chamber faste, as long as  
the bridegrome is with them? 4.12.  
17

6.13 And when it was day, he called  
his disciples, and of them he chose

- twelue, which also he called Apostles. 4.3.5
- 23 Reioyce ye in that day, and be glad, for behold, your reward is great in heaven, &c. 3.18.1
- 24 But woe be to you that are riche, for you haue receiued your consolation. 3.19.9
- 32 Be ye merciful therefore, as your father also is mercifull. 3.7.6
- 7.29 Then all the people that heard, and the publicanes iustified God, being baptised with the baptisme of Iohn. 3.11.3
- 35 But wisdom is iustified of all her children. 3.11.3
- 36 And one of the pharisees desired him that he would eate with him: and hee went into the Pharisees house, and sat downe at the table. 3.4.37
- 47 Wherefore I say vnto thee, many sinnes are forgiven her: for she loued much. To whom a litle is forgiven, he doth loue a litle. 3.4.31
- 8.2 And certaine women, which were healed of euill spirites, and infirmities, as *Marie* which was called *Magdalene*, out of whome went seue diuels. 1.14.14
- 7 And some fell among thornes, and the thornes sprung vp with it, and choked it. 3.2.10
- 13 But they that are on the stones, are they which when they haue heard, receiue the word with ioy, but they haue no rootes, which for a while beleue, but in the time of tentation goe away. 3.2.10
- 15 But that which sel on good ground, are they which with an honest, and good hart heare the worde, & keepe it, & bring forth fruit with patience. 4.14.11
- 9.13 If any man will come after me, let him deny himselfe, and take vp his crosse daily and followe me. 3.15.8,
- 26 For whosoever shall bee ashamed of me, and of my words, of him shall the sonne of man be ashamed when he shall come in his glorie, & in the glorie of the father, and of the holy Angels. 1.14.9
- 35 But Iesus turned about, and rebuked them, and said, ye knowe not of what spirite ye are. 3.20.15
- 10.1 After these things the Lord appointed other 70. also, & sent them two and two before him, &c. 4.3.4
- 6 And if the sonne of peace be there your peace shall rest vpon him: if not, it shall returne to you againe. 3.23.14
- 16 He that heareth you, heareth me: and he that despiseth you, despiseth me. 4.3.3. & 4.8.4
- 18 I sawe Sathan, like lightning, fall downe from heauen. 1.14.18
- 20 Neuerthelesse, in this reioyce not, that the spirites are subdued vnto you: but rather reioice, because your names are written in heauen. 3.24.9
- 21 The same houre reioyced Iesus in the spirite and saide, I confesse vnto thee father, Lorde of heauen and earth, that thou hast hidde these things from the wise and learned, and hast reuealed them to babes, euen so, father, because it so pleased thee. 3.2.34
- 22 All things are giuen me of my father: and no man knoweth who the sonne is, but the father: neither who the father is, saue the sonne: and hee to whom the son will reueale him. 3.21.8 & 4.8.20
- 23 Blessed are the eies, which see that yee see. 2.9.1
- 24 For I tell you, that many prophets and kinges haue desired to see these things, which ye see, and haue not seene them, &c. 2.9.1. & 2.11.6
- 25 Maister, what shall I doe, to inherit

- rite eternall life? 4.13.13
27. And hee answered, and saide, thou shalt loue thy Lord God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy thought, and thy neighbour as thy selfe. 2.8.11
30. And a certaine man went downe from Ierusalem to Iericho, and fell among theeues. 1.5.19
36. Which now of these three, thinkest thou, was neighbour to him that fell among the theeues? 2.8.55
- 11.2. And he saide vnto them when ye pray, say, Our father which art in Heauen. 3.20.6.& 3.20.34.
- 3 Our dayly breade giue vs for the day. 2.5.14
21. When a strong man armed, keepeth his place, the thinges that hee possesseth are in a peace. 1.14.13.& 1.14.18.
22. But when a stronger than he cometh vpon him, and ouercommeth him, he taketh from him, all his armour wherein he trusted, and deuiderh his spoiles. 1.14.18.
39. And the Lorde sayde vnto him, in deed ye Pharisees make cleane the out side of the cup, & of the platter, but the inwarde part is full of raue-ning and wickednesse. 3.4.36.
- 12 5. Feare him which after hee hath killed, hath power to cast into hell, &c. 1.15.2.
10. And whosoever shall speake a word against the sonne of man, it shall be forgiven him: but vnto him that shall blaspheme the holy Ghoste, it shall neuer be forgiven. 1.13.15.& 3.3.21, 22.& 3.5.7.
14. Man, who made me a iudge, or a di- uider ouer you? 4.11.9.& 4.11.11
- 14.21. Go out quickly into the places and streetes of the Citie, and bring in hither the poore & the maimed, and the halt, and the blinde. 4.16.
- 15.7. I say vnto you, that likewise ioy shall bee in heauen for one sinner y conuerteth, more than for nintie & nine iust men, which neede no a- mendment of life. 1.14.7
20. And when he was yet a great way off, his father sawe him, and had com- passion, and ran & fell on his necke and kissed him. 3.20.37
- 16.2. And he called him, and said vnto him, howe is it that I heare this of thee? giue an accompt of thy stew- ardship, for thou maist be no longer steward. 3.10.5.
9. And I say vnto you, make you frends with the riches of iniquitie, y when you shall want, they may receiue you into euerlasting habitations. 3. 18.6
15. Yee are they which iustifie your selues before men, but God know- eth your harts, &c. 3.11.3.& 3.12.2
16. The lawe and the prophets en- dured vntill Iohn, & since that time the kingdome of God is preached, and euerie man presseth into it. 2.7. 16.
22. And it was so, that the begger died, and was caried by the Angels into Abrahams bosome, &c. 1.14.7.& 1.15. 2.& 3.25.6
- 17.3. If thy brother trespass against thee, rebuke him: and if he repent, forgive him. 3.7.6
4. And the Apostles saide vnto the Lord, increase our faith. 4.14.7
7. Who is it also of you, that hauing a seruauent plowing or feeding cattel, would say vnto him by and by, when he were come from the field, &c. 3. 14.15.
10. So likewise ye, when ye haue done all these things which are comman- ded you, say, we are vnprofitable ser- uants, we haue done that which was our duetie to doe. 3.14.14. & 3.15



- 3.15.3.  
14 And when he saw them, he sayd vnto them, go, shew your selues to the Priestes. And it came to passe, that as they went, they were cleansed.  
3.4.4  
20 And when hee was demanded of the Pharisees, when the kingdome of God should come, he answered them and said: the kingdom of God commeth not with obseruation. 2.  
15.4  
18.1. And he spake also a parable vnto them to this ende, that they ought alwayes to pray, and not to waxe faint.  
3.20.7  
13 But the Publicane standing a far off, would not lift vp so much as his eyes to heauen, but smote his brest, saying: O God, be mercifull to mee a sinner.  
3.4.18. & 3.12.7.  
14 I tell you, this man departed to his house iustified, rather than the other: for euery man that exalteth himselfe, shall be brought low, & he that humbleth himselfe, shall be exalted.  
3.4.35. & 3.11.3  
42 And Iesus saide vnto him: receiue thy sight, thy faith hath saued thee,  
4.19.12  
19.17 And hee saide vnto him, well, good seruauant because thou hast bene faithfull in a very little thing, take thou authority ouer ten cities.  
2.3.11. & 3.15.4  
26 Vnto all them that haue, it shall be giuen, & from him that hath not euen that he hath shall be taken fro him.  
2.3.11. & 3.15.4  
20.27 Then came to him certaine of the Sadduces, which deny that there is any resurrection, &c. 12.10.  
23. & 3.25.5  
37 And that the dead shall rise again, euen Moses shewed it besides the Bush, when he saide, the Lord is the God of Abraham, and the God of J-  
saac, and the God of Jacob. 2.10.9  
38 For he is not the God of the dead, but of them which liue. 4.16.3  
21.15. For I wil giue you a mouth and wisdom, where against, all your aduersaries shal not be able to speke or resist. 4.3.12  
28 And when these things begin to come to passe, then looke vp, & lift vp your heades, for your redemption draweth nere. 3.9.5  
22.17 And he tooke the cup, & gaue thanks, and said, take this, and part it among you. 4.17.20. & 4.17.43. & 4.18.8  
19 And he tooke bread, and when he had giuen thanks, he brake it, and gaue to them, saying, this is my bodie, which is giuen for you: doe this in the remembrance of me. 4.3.6. & 4.15.20. & 4.16.30. & 4.17.1.20.37  
20 Likewise also after supper hee tooke the cup, saying, this cup is the newe Testament in my blood, which is shed for you. 2.11.4. & 2.17.4. & 4.17.6.20.  
25 The kings of the Gentiles reigne ouer them, and they that beare rule ouer them: are called gracious lords.  
4.11.8.9. & 4.20.7  
26 But ye shall not bee so: but let the greatest among you, be as the least: and the chiefest, as he that serueth.  
4.11.8  
32 But I haue prayed for thee, that thy faith faile not, &c. 3.24.6. & 4.7.27.28  
43 And there appeared an Angel vnto him from heauen, comforting him. 1.14.6. & 2.16.12  
44 And his sweat was like droppes of blood, trickling downe to the ground. 2.16.12. & 3.8.9.  
61 Then the Lord turned backe, and looked vpon Peter: and Peter remembered the worde of the Lorde, howe hee had saide vnto him, Before

# The Table.

- fore the cocke crowe, thou shalt de-  
die me thrise. 3.4.35
- 62 And *Peter* went forth, and wept  
bitterly. 3.3.4
- 23.12 And he saide vnto Iesus Lorde  
remember mee, when thou com-  
mest into thy kingdome. 3.24.1.8.4.  
16.31
- 43 Then Iesus said vnto him, verily I  
say vnto thee, to day shalt thou bee  
with mee in Paradise. 3.25.6
- 46 And Iesus cried with a loud voice,  
and saide, Father, into thy handes I  
commend my spirit, &c. 1.15.2.8.3.  
25.6
- 24.5 They said vnto them, why seeke  
ye him that liueth amog the deade?  
1.14.6
- 6 He is not here, but is risen: remem-  
ber howe he spake vnto you, when  
he was yet in Galilee. 3.25.3
- 11 But their words seemed vnto the  
a fained thing, neither beleueed  
they them. 3.2.4
- 12 Then arose *Peter*, and ranne vnto  
the sepulchre, and looked in, and  
sawe the linen clothes laide by the-  
selues: and departed wondring in  
himselfe at that which was come to  
passe. 3.2.4
- 16 But their eies were holden, that  
they coulden not knowe him, 4.17.  
29
- 26 Ought not Christ to haue suffe-  
red these things, & to enter into his  
glorie? 2.17.6. & 3.18.7. & 4.17.32
- 27 And hee began at *Moses*, and at  
all the Prophets, & interpreted vn-  
to the in al the scriptures y things  
that were written of him. 1.9.3. &  
3.2.34
- 31 But hee was taken out of their  
sight. 4.17.29
- 39 Behold mine handes & my feete:  
for it is my selfe: handle me and see:  
for a spirite hath not fleshe & bones,  
as ye see me haue. 2.14.2. & 3.25.
3. & 4.17.29
- 44 All must bee fulfilled which are  
written of me in the law of *Moses*, &  
in the Prophets, & in the Psalmes.  
3.5.8
- 45 Then opened he their vnderstan-  
ding, that they might vnderstande  
the Scriptures, 3.2.34
- 46 Thus it is written, & thus it be-  
houed Christ to suffer, and to rise a-  
gaine from the dead the third day.  
2.12.4. & 3.3.19
- 47 And that repentance, & remission  
of sinnes should bee preached in his  
name among all nations, beginning  
at *Ierusalem*. 2.12.4. & 3.3.1. & 3.3.  
19
- 49 But tarrye in the citie of *Ierusa-  
lem*, vntill yee bee endued with po-  
wer from on high. 4.3.12
- 51 And it came to passe, that as hee  
blest them, hee departed from  
them, and was caried vp into hea-  
uen. 4.17.27

## JOHN.

- 1.1 IN the beginning was the worde,  
& the worde was with God, &  
that word was God. 1.13.6. & 1.13.  
11. & 1.13.22
- 3 All things were made by it, &c. 1.  
13.7. & 1.13.17
- 4 In it was life, and the life was the  
light of men. 1.13.13. & 1.15.4. & 2.2.  
19. & 2.6.1. & 4.17.8
- 5 And the light shineth in the dark-  
nes, & the darkenes comprehended  
it not. 2.2.12
- 9 That was the true light which  
lighteneth euerie man that cometh  
into the world. 1.9.1. & 1.12.4
- 10 He was in the worlde, and the  
worlde was made by him, and the  
world knew him nor. 2.12.4
- 12 But as many as receiue him, to  
them hee gaue power to be the sons  
of God, euen to them that beleuee  
in his name, 2.6.1. & 3.14. & 3.20.

# The Table.

- 36.& 3.22.10. 42. And he brought him to Iesus. &c. 4.6.5
- 13 Which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God. 2. 2. 19.& 2.13.2. & 3.1.4
14. And the worde was made flesh, and dwelt among vs, & we saw the glory thereof, as the glorie of the onely begotten sonne of the father, full of grace and truth. 1.13.11.& 2.12.4. & 2.14.1.& 2.14.8
16. And of his fulnesse haue all we receiued, and grace for grace. 2.13.1. & 2.15.5.& 3.11.9.& 3. 20.1
17. For the law was giuen by *Moses*, but Grace and truth came by Iesus Christ. 2.7.16
18. No man hath seene God at any time: the onely begotten sonne, which is in the bosom of the father, he hath declared him. 1.13.17.& 2. 2.20.& 2.9.1.& 4.17.30
23. I am the voice of him that crieth in the wilderness, make straight the way of the Lorde, as saide the Prophet *Esaías*. 2.9.5
29. Behold the lamb of God, which taketh away the finnes of the world. 2.14.3.& 2.16.5. & 2.17.4. & 3.4.26.& 4.15.7
32. So *John* bare witnesse, saying, I sawe the spirite come down from heauen like a doue, and it abode vpon him. 2.15.5.& 4.19.20.
33. And I knewe him not: but he that sent me to baptize with water, hee saide vnto mee, vpon whome thou shalt see the spirite come down, and tarrie still on him, that is he which baptizeth with the holy Ghoste. 2. 15.5
36. Beholde the Lambe of God. 2. 9.5
40. *Andrew*, *Simon Peters* brother, was one of the two which had hard it of *John*, and that followed him. 4.6.5
51. Hereafter shall ye see Heauen open, & the angels of God ascending and descending vpon the sonne of man. 1.14.12.& 2.9.2
- 2.2. And Iesus was called also, and his disciples vnto the marriage. 4. 13.3
9. Nowe when the gouernour of the feast had tasted the water that was made wine, &c. 4.13.3
15. Then hee made a scourge of small cordes, and draue them all out of the temple, with the sheepe and oxen, and powred out the changers money, and ouerthrew the Tables. 4.19.23
19. Iesus answered and said vnto them, destroy this temple, and in three dayes I will raise it vp againe. 2.14. 4.& 3.25.7
21. But he spake of the Temple of his body. 2.14.4.& 3.25.7
23. Nowe when hee was at *Jerusalem*, at the Passouer in the feast, many beleueed in his name, when they sawe his miracles which hee did. 4.2.5
24. But Iesus did not commit himselfe vnto them, because he knewe them all. 3.2.12
33. Verily, verily, I say vnto thee, except a man be borne againe, he can not see the kingdome of God. 2.3 1.& 4.16.17
5. Except that a man be borne of water and of the spirite, hee cannot enter into the kingdome of God. 4. 16.25
6. That which is borne of the fleshe, is fleshe: and that which is borne of the spirite, is spirit. 2.1.6.& 2.3.1
13. For no man ascendeth vp to Heauen, but hee that hath descended from heauen, euen the sonne of man which is in heauen. 2.14.2.& 4.17.30.
14. And



14. And as *Moser* lifted vp the serpent in the wildernes, so must the sonne of man bee list vp. 2.12.4.& 4.18.  
20
16. For God so loued the worlde, that he gaue his onely begotten sonne; that whosoever beleeueth in him, should not perishe, but haue life euerlasting. 2.12.4.& 2.16.4.& 2.17.2. & 3.14.17. & 3.24.5. & 3.24.  
7.
23. And *John* also baptized in *Enow* besides *Salem*, &c. 4.15.6
27. Man can receiue nothing, except it bee giuen him from heauen. 2.2.20
33. He that hath receiued his testimony, hath sealed that God is true. 3.2.3
34. For hee whome God hath sent, speaketh the word of God: for God giueth him not the spirite by measure. 2.15.1.& 2.15.5
36. Hee that beleueth in the Sonne, hath euerlasting life: and he that obeyeth not the sonne, shall not see life, but the wrath of God abideth on him. 4.16.31
- 4.1. Nowe when the Lorde knewe, that the Pharisees had heard, that Iesus made and baptized more disciples than *John*. 4.15.6
14. But whosoever drinketh of the water that I shall giue him, shall neuer be more a thirst: but the water that I shall giue him, shall be in him a well of water, springing out into euerlasting life. 3.1.3
22. Yee worship that which yee knowe not: wee worship that which wee know: for saluation is of the Iewes. 1.5.12.& 1.6.4.& 2.6.1
23. But the howre commeth, and nowe is, when the true worshippers shall worship the father in spirit & truth, &c. 3.20.30.& 4.10.14
24. God is a spirit, &c. 1.13.24
25. I know well that *Mesias* shall come which is called Christ: when hee is come, he will tell vs all things. 2.15.1.& 4.8.7
35. Beholde, I say vnto you, lift vp your eyes, and looke on the regions, for they are white already vnto harvest. 4.16.31
42. And they saide vnto the woman, nowe we beleue not because of thy saying: for we haue heard him our selues, & know that this is in deede the Christ, that sauour of the world. 3.2.5
53. Then the father knewe that it was the same houre in the which Iesus had said vnto him, thy sonne liueth. And he beleued and all his household. 3.2.5
58. Iesus said vnto him, rise: take vp thy bed, and walke. 4.19.29
17. My father worketh hitherto, and I worke. 1.13.7. & 1.13.12. & 1.16.4.& 2.14.2
38. Therefore the Iewes sought the more to kill him: not onely because he had broken the Sabbooth: but said also that God was his father, and made himselfe equall with God. 1.13.12
21. For like as the father raiseth vp the dead, and quickeneth them, so the sonne quickeneth whome hee will. 2.14.3
22. For the father iudgeth no man, but hath committed all iudgement vnto the sonne: 2.14.3.& 2.16.18
23. Because that al men should honour the sonne, as they honor the father: he that honoureth not the sonne, the same honoureth not the father, which hath sent him. 2.6.2.& 2.14.3
34. He that heareth my worde, & beleueth in him that sent mee, hath euerlasting life, and shall not come into

# The Table.

- spat on the grounde, and made clay of the spittle, and annointed the eyes of the blinde with the clay. 4. 19.18
7. And saide unto him, go wash thee in the poole of *Siloam* (which is by interpretation, sent) hee went his way therefore, and washed, and came againe seeing. 4.19.19
24. And said vnto him: giue glory vnto God, &c. 2.8.24
31. Nowe we knowe that God heareth not sinners: but if any man be a worshipper of God, and doth his will him heareth he. 3.10.7. & 3.20. 10
- 10.3. To him the porter openeth, and the sheepe heare his voice, and hee calleth his owne sheepe by name, and leadeth them out. 3.24.6
4. And when hee hath sent forth his owne sheepe, he goeth before them and the sheepe follow him: for they know his voice. 3.22.10. & 4. 24
5. And they will not followe a stranger but they flee from him: for they knowe not the voice of strangers. 3.22.10
7. Then said Iesus vnto them againe, verily, verily I say vnto you, I am the doore of the sheepe. 4. 19.13
9. I am the dore: by me if any man enter in, he shall be saued, and shall go in and go out, and finde pasture. 2 14.3
11. I am the good shepheard, the good shepheard giueth his life for his sheepe. 2.14.3. & 4.19.14
14. I am the good shepheard, and knowe mine, &c. 4.24
15. As the father knoweth me, so know I the father, and I lay downe my life for my sheepe. 2.16.5
16. Other sheepe I haue also, which are not of this fold: them also must I bring, &c. 3.24.6
17. Therefore doth my father loue me, because I lay downe my life, that I might take it againe. 2.12.4.
18. No man taketh it from mee, but I lay it downe of my selfe: I haue power to lay it downe, and I haue power to take it againe: this commandement haue I receiued of my father. 2.12.4. & 2.16.5
26. But ye beleue not: for ye are not of my sheepe, &c. 3.22.10
27. My sheepe heare my voice, and I know them, &c. 3.24.6.
28. And I giue vnto them eternall life and they shall neuer perishe, neither shall any plucke them out of my hande. 3.15.5. & 3.21.1. & 3.22.7. & 3.24.6
29. My Father which gaue them me is greater than all, and none is able to take them out of my fathers hand. 3.22.10
30. I and my father are one. 2.8.26
34. It is not written in your lawe, I said, ye are Gods? *THE TABLE* 4.26.31
35. If he called them Gods, vnto whom the vword of God vvas giuen, and the Scripture cannot be broken. 4. 20.4
37. If I do not the vworkes of my father beleue me not. 1.13.13
- 11.25. I am the resurrection, and the life: he that beleueth in me, though he were dead, yet shall hee liue. 1. 13. 13. & 2.12.4. & 3.25.9. & 4.16. 17
41. Father, I thanke thee, because thou hast heard me. 1.13.13
43. As he had spoke these thinges, hee cried vwith a loude voice: *Lazarus* come forth. 4.19.29.
44. Then hee that vvas deade, came forth bound hand and foote vwith bandes, and his face vvas bounde with a napkin. Iesus said vnto them loofe him, and let him go.
47. Then

47 Then gathered the high priests, & the pharisees a councell, and sayde: what shal we do: &c. 4.9.7  
 12.27 Father, saue me frō this houre: but therfore came I vnto this houre. 2.12.4. & 2.16.12  
 28 Father glorifie thy name, &c. 2.12. 4  
 31 Nowe is the iudgement of this worlde: now shall the prince of this world be cast out. 1.14.13  
 32 And I, if I were lift vp from the earth, will drawe all mine vnto me. 3.25.6  
 39 Therefore could they not belecue because that *Esaia*s saith againe. 3.24 13  
 41 These things saide *Esaia*s, when he sawe his glorie and spake of him. 1.13.11. & 1.13.23  
 43 For they loued the praise of men, more than the praise of God. 3.11. 9  
 49 For I haue not spoken of my selfe. &c. 4.8.13  
 13.4 He riseth from supper, and laicth aside his vpper garments, and toke a towell, and girde himselfe. 4.19. 23  
 15 For I haue giuen you an example that ye shoulde doe, euen as I haue done to you. 3.16.2  
 18 I speake not of you all: I knowe whom I haue chosen, &c. 3.22.7. & 3. 24.9  
 34 A newe commandement giue I vnto you, that ye loue one another. as I haue loued you, that euen so ye loue one another. 3.16.2  
 14.1 Ye belecue in God, beleue also in me, 1.13.13. & 2.6.4  
 5 *Thomas* saide vnto him: Lorde wee knowe not whither thou goest: how can we then know the way? 4.17. 23  
 6 I am the way, and the trueth, and the life, &c. 1.13.17. & 2.6.1. & 3.20.21

& 4.16.17  
 8 And *Philip* saide vnto him: Lorde, shewe vs the father, and it sufficeth vs. 4.17.23  
 10 Belieuest thou not, that I am in the father, and the father in mee? the wordes which I spake vnto you, I spake not of my selfe: but the father that dwelleth in mee, he doeth the workes. 2.14.2. & 4.8.13  
 11 Beleue me, that I am in the father and the father in me: at the least beleue me, for the verie workes sake. 13.13  
 13 And whatsoeuer yee aske in my name, that will I do, that the father may be glorified in the sonne. 3.20. 17  
 16 And I will pray the father, and he shall giue you an other comforter, &c. 1.13.17. & 4.8.11  
 17 Euen the spirite of trueth, whome the world can not receiue, because it seeth him not, neyther knoweth him: but ye knowe him, for he dwelleth with you, and shalbe in you. 3.1. 4.8.3.2.39  
 26 But the comforter, which is the holie Ghost whome the father will sende in my name, hee shall teache you all thinges, and bring all thinges to your remembrance, which I haue told you. 2.2.1. & 3.14.4. & 4.8.8. & 4.8. 13  
 28 For my father is greater than I. 13.26  
 30 Here after will I not speake many thinges vnto you: for the prince of this worlde commeth, and he hath nought in me. 1.14.18  
 15.1 I am the true vine, and my father is an husbandman: euerie branche that beareth not fruite in mee, hee taketh away: and euerie one that beareth fruite, he purgeth it, that it may bring forth more. 2.3.9. & 2.14. 3. & 4.19.34  
 3 Nowe



- 3 Nowe are yee cleane through the word, which I haue spoken vnto you  
3.6.3
- 5 I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit. for without me, &c. 2.2.8.&2.3.9.&2.5.4.&4.19.34
- 10 If ye shall keepe my commaundements ye shall abide in my loue, euen as I haue kept my fathers commaundements and abide in his loue.  
3.16.2
- 16 But I haue chosen you, and ordained you, that ye go and bring forth fruite, & that your fruite remaine, &c. 3.22.3.&3.22.8.&4.1.6
- 19 If ye were of the world, the world would loue his owne: but because ye are not of the world, but I haue chosen you out of the world, therefore the worlde hateth you.  
3.22.7
- 26 Euen the spirite of trueth, which proceedeth of the father, &c. 1.13.17
- 16.2 They shal excommunicate you, &c. 4.2.6
- 7 It is expedient for you, that I goe away, &c. 1.13.26.&2.16.14.&3.25.3.&4.17.26
- 11 Of iudgement, because the prince of the world is iudged. 1.14.13
- 12 I haue yet many thinges to saye vnto you, but ye cannot beare them away.  
3.21.2.&4.8.14
- 13 When hee is come which is the spirit of truth, he will leade you into all trueth: for he shall not speake of him selfe, but whatsoeuer hee shall heare, that shall he speake, &c. 1.9.1&3.2.34.&4.8.8.&4.8.13
- 20 Verily, verily, I say vnto you, that ye shall weepe and lament, and the worlde shall reioyce: and yee shall sorrowe, but your sorrowe shall be turned to ioye.  
3.8.9
- 24 Hitherto haue ye asked nothing in my name: aske and yee shall receiue, that your ioye may be full.  
20.17.3.20.18
- 26 In that day shall ye aske in my name, &c.
- 28 I am come out from my father, & came into the world: againe, I leaue the worlde, and goe to my father.  
17.26
- 17 3 And this is life eternal, that they knowe thee to bee the onely verie God, and whome thou hast sent Iesus Christ. 1.13.26.&2.6.1.&3.2.3
- 5 And now glorifie mee, thou father with thine owne selfe, with the glory which I had with thee, before the world was. 1.13.8.&1.13.22.&2.14.2
- 6 I haue declared thy name vnto the men which thou gauest mee out of the worlde: then they were, and thou gauest them me. 3.24.1.&3.24.6
- 9 I pray for them: I pray not for the worlde but for them whiche thou hast giuen me, for they are thine. 3.22.7
- 12 While I was with them in the worlde, I kept them in thine name: those that thou gauest mee, I kept, and none of them is loste, but the childe of perdition, that the scripture might be fulfilled. 3.22.7.&3.24.6.7.9
- 15 I pray not that thou shouldest take them out of the worlde: but that thou keepe them from euill. 2.5.11
- 19 And for their sakes sanctifie I my selfe, that they also may be sanctified through thy truth. 2.13.14.&2.15.6.&2.17.6.&3.11.12
- 21 That they also may be one, as thou father art in me, and I in thee, euen that they may be also one in vs: that the world may beleue, that thou hast

# The Table.

- hast sent mee. 3.2.24
- 34.4 Then Iesus knowing al thinges  
that shoulde come vnto him : went  
foorth, and saide vnto them: whom  
seeke ye? 2.16.5
- 36 Iesus answered: my kingdome is  
not of this worlde, if my kingdome  
were of this worlde, my seruantes  
would surely fight, that I should not  
be deliuered to the Iewes: but nowe  
is my kingdome not from hence. 2.15.
- 3
- 37 Euerie one that is of trueth, hea-  
reth my voice. 4.2.4
- 38 Pilate said vnto him, what is truth?  
and when hee had saide that, hee  
went out againe vnto the Iewes, &  
saide vnto them, I finde in him no  
cause at all. 2.16.5
- 19.30 Now when Iesus had receiued  
of the viniger, he said, it is finished,  
&c. 4.18.3.13
- 34 But one of the souldiers, with a  
speare, pearced his side, and foorth-  
with came there out bloud and wa-  
ter. 4.14.22
- 36 Not a bone of him shalbe broken.  
1.16.9
- 20.8 Then went in also the other dis-  
ciple, which came first to the sepul-  
cre, and hee sawe it and beleueed.  
3.2.4
- 17 Touch me not, for I am not yet as-  
cended to my father, &c. 2.12.2. & 4.  
17.29
- 19 The same daye then at night,  
which was the first day of the weke,  
and when the doores were shutte  
where the disciples were assembled  
for feare of the Iewes, came Iesus &  
stoode in the middes, &c. 4.17.29
- 22 And when he had sayde that, he  
breathed on them, and saide vnto  
them: receiue the holy Ghost. 4.19.  
7.29
- 23 Whoso euer sinnes ye remit, they  
are remitted vnto them: and who-
- soeuer sinnes ye retaine, they are  
retained. 3.4.10. & 4.1.22 & 4.2.19.  
& 4.6.3. & 4.6.4. & 4.8.4. & 4.11.1. & 4.  
12.4
- 28 Thou art my Lord, and my God.  
1.13.11
- 31 But these things are written, that  
ye might beleue, that Iesus is Christ  
the sonne of God, and that in be-  
leeuing, ye might haue life, &c. 3.  
2.6
- 21.15 Simon sonne of Joanna, louest  
thou mee more than these? he saide  
vnto him, yea Lord, thou knowest  
I loue thee: he saide vnto him, feede  
my lambs. 4.6.3. & 4.11.1. & 4.19  
28
- 8 When thou wast young, thou gir-  
dedst thy seife, & walkedst whither  
thou wouldest, but when thou shalt  
be olde, &c. 3.8.19

## ACTES.

- 1.3 TO whome also hee presented  
himselfe alue after that hee  
had suffred by manye infallible to-  
kens being seene of the by the space  
offortie daies, & speaking of those  
thinges which appertained to the  
kingdome of God. 2.16.14. & 3.25.3.  
& 4.17.17
- 5 For Iohn in deede baptised with  
water, but ye shall bee baptised with  
the holy Ghost, within these fewe  
daies. 4.15.18
- 8 But ye shall receiue power of the  
holy Ghost, when he shall come on  
you: and yee shall be witnesses vnto  
me both in Ierusalem, and in all Ju-  
dea, and in Samaria, and vnto the  
vntermost part of the earth. 4.3.12. &  
4.19.28
- 9 And when hee had spoken these  
thinges while they behelde, he was  
taken vp, for a cloude tooke him out  
of their sight. 2.16.14 & 3.25.1. & 4.  
17.

# The Table.

- 17.17.& 4.17.27
- 10 Beholde two men stooede by them  
in whire apparel. 1.14.6
- 11 This Iesus which is taken vp from  
you into heauen, shall so come, as ye  
haue seene him go into heauen. 1.14  
6.& 2.16.17.& 4.17.24.27
- 15 And in those daies *Peter* stood vp  
in the middes of the disciples, and  
said (now the number of names that  
were in one place, were about an  
hundred and twentie) 4.3.15
- 23 And they presented two, *Ioseph*  
called *Barsabas*, whose surname was  
*Iustus*, and *Matthias*. 4.3.13.& 4.3.  
14
- 16 Then they gaue forth their lotts:  
and the lot fel on *Matthias*, and hee  
was by a common consent counted  
with the eleuen Apostles. 4.3.15
- 23 And there appeared vnto them  
clouen tongues, like fire, and it sate  
vpon ech of them. 4.15.8
- 4 And they were all filled with the  
holy Ghost, and beganne to speake  
with their tongues. 4.19.8
- 21 Who so euer shall call on the  
name of the Lorde, shalbe saued. 1.  
13.20
- 23 Him, I say, haue ye taken by the  
handes of the wicked, beeing deli-  
uered by the determinate counsell  
and foreknowledge of God, & haue  
crucified and slaine. 1.18.1.& 3.12.  
6
- 24 Whom God hath raised vp, & lo-  
sed the sorrowes of death, because it  
was vnpossible, that he shoulde bee  
holden of it. 2.26.11.& 2.16.12
- 33 Since then that hee by the right  
hand of God hath been exalted, &  
hath receiued of his father the pro-  
mise of the holy Ghoste, hee hath  
shed forth this which yee now see  
and heare. 2.16.15
- 37 Men, and brethren, what shall we  
doe? 3.3.4.& 4.16.23
- 38 Amende your liues, and be bap-  
tised euerie one of you in the name  
o: Iesus Christ, for the remission of  
sinnes: and yee shall receiue the gift  
of the holic Ghost. 4.15.7.& 4.16.23
- 39 For the promise is made vnto you,  
and your children, and to all y<sup>e</sup> are  
a farre off, euen as many as the Lord  
our God shall call. 4.16.15
- 41 Then they y<sup>e</sup> gladly receiued his  
worde, were baptised: and the same  
day, there were added to the church  
about three thousande soules. 4.15.  
7.& 4.17.6
- 42 And they continued in the Apo-  
stles doctrine, and fellowship, and  
breaking of bread, and prayers. 4.17.  
5.& 4.17.35.& 4.17.44
- 3.6 Then saide *Peter*: Silver & golde  
haue I none, but such as I haue, that  
giue I thee: in the name of Iesus  
christ of *Nazareth*, rise vp and walke.  
1.13.13 & 4.19.18
- 15 And yee killed the Lorde of life,  
whome God hath raised from the  
dead, whereof we are witnesses. 2.  
17.1
- 13 But those things which God be-  
fore had thewed by the mouth of al  
his prophets, that Christ should suf-  
fer, &c. 1.18.1
- 19 Amend your liues therefore, and  
turne, that your sinnes may bee put  
away, &c. 3.3.20
- 21 Whome the heauen must con-  
taine vntill the time that all thinges  
be restored, which God hath spokē  
by the mouth of all his Prophetes.  
since the worlde began. 2.16.15.& 4.  
17.29
- 25 Yee are the children of the pro-  
phets, and of the couenant, which  
God hath made vnto our fathers,  
&c. 2.10.23.& 4.16.15
- 26 First, vnto you God hath raised  
vp his sonne Iesus, and him hee  
hath sent to blesse you, in turning  
euerie



# The Table.

- enerie one of you from your iniquities. 3.3.20
- 4.12 Neither is there saluation in any other: for among men there is giuen none other name vnder heauen, whereby wee must be saued. 2. 16.1
- 28 To doe whatsoeuer thine hande and thy counsell had determined before to be done. 1.18.1.& 1.18. 3
- 32 And the multitude of them that beleueed, were of one hart & of one soule: &c. 4.1.3
- 5.4 Thou hast not lied vnto men, but vnto God. 1.13.15
- 16 There came also a multitude out of the cities rounde about vnto *Jerusalem*, bringing sicke folkes, and them which were vexed with vncleane spirittes, who were all healed. 4.19.18
- 29 Wee ought rather to obey God than men. 3.3.19
- 31 Him hath God lift vp with his right hande, to be a prince and a saviour, to giue repentance to *Israell*, and forgiveness of sinnes. 3.3.19
- 41 So they departed from the counsell, reioycing that they were counted worthie to suffer rebuke for his name. 3.8.7
- 6.1 And in those dayes, as the number of the Disciples grewe, there arose a murmuring of the Grecians towards the Hebrewes, because that their widowes were neglected in the daylie ministring. 3.2.6
- 2 Then the twelue called the multitude of the Disciples together, & saide: It is not meete that we should leaue the word of God to serue the tables. 3.2.6. and 4.3.15. and 4. 11.9
- 3 Wherefore brethren, looke you out among you seuen me of honest report, &c. 4.3.9
- 6 And they prayed, and laide their hands on them. 4.3.16
- 7 And the worde of God increased and the number of the disciples was multiplied in *Jerusalem* greatly, &c. 3.2.6
- 10 But they were not able to resist the wisdom, and the spirit by the which he spake. 3.3.22
- 7.5 And hee gaue him none inheritance in it, no, nor the breadth of a foote: &c. 2.10.1.3
- 28 Wilt thou kill mee, as thou didst the Egyptian yesterday? 4.20. 10
- 44 Our fathers had the tabernacle of witnesse in the wilderness, as he had appointed, speaking vnto *Mose*, that hee shoulde make it according to the fashion that hee had seene. 2.7.1
- 48 The most high dwelleth not in temples made with hands, &c. 3.20. 30. & 4.1.5
- 53 Which haue receiued the lawe by the ordinance of angels, and haue not kept it. 1.14.9
- 55 But he being ful of the holy ghost looked stedfastly into heauen, and saw the glorie of God, & Iesus standing at the right hande of God. 3. 25.3. & 4.17.17. & 4.17.29
- 56 And saide: behold, I see the heauens open, and the sonne of man standing at the right hand of God. 2. 16.15. & 4.17.29
- 59 And they stoned *Steeuen*, who called on God, and saide, Lorde Iesus receiue, &c. 1.13.13. & 1.15.2. & 3.25. 6
- 8.13 Then *Simon* himselfe beleueed also, and was baptised, and continued with *Philip*, and wounded when hee sawe the signes, &c. 3.2. 10
- 14 They sent vnto them *Peter* and *John*. 4.6.7. & 4.15.8

G G G g, 15 Which

- 15 Which when they were come  
downe, prayed for them, that they  
might receiue the holyc ghost. 4.  
19.6
- 16 For as yet he was come downe on  
none of them, but they were bap-  
tised onely in the name of the Lord  
Iesus. 4.15.6. & 4.19.8
- 17 Then laide they their handes on  
them, and they receiued the holyc  
Ghost. 4.15.8. & 4.19.31
- 18 And when *Simon* saue, y through  
laying on of the Apostles handes, the  
hol, Ghost was giuen, hee offered  
them money. 3.2.10
- 22 Repent therefore of this thy wic-  
kednesse, and pray God, that if it bee  
possible, the thought of thine harte  
may be forgiven thee. 4.1.16
- 27 And he arose, and went on: and  
behold, a certaine Eunuch of *Ethi-  
opia*, *Candaces* Queene of the *Ethi-  
opians* chiefe gouernour, who had  
the rule of all her treasure, & came  
to *Jerusalem* to worshipping. 3.2.32
- 31 And he saide howe can I, except I  
had a guide? &c. 3.2.32
- 37 And *Philip* said vnto him, if thou  
beluest with all thy hearte, thou  
maist, &c. 4.14.8. & 4.16.23
- 38 And they went downe both of  
them into the water, both *Philip*  
and the Eunuche, and he baptised  
him. 4.16.22. & 4.16.31
- 9.1 And *Saul* yet breathing out threat-  
ninges, and slaughter against the  
disciples of the Lorde, &c. 3.2.6
- 3 Now as he iourneyed, it came to  
passe, that as hee was come neere  
to *Damascus*, suddenlye there shi-  
ned rounde about him a light from  
heauen. 4.17.17
- 4 And he fel to the earth, and heard  
a voice, saying vnto him: *Saul, Saul*,  
why persecutest thou mee? 3.25.3. &c.  
4.17.29
- 6 Arise and goe into the citie, and it  
shall bee tolde thee what thou shalt  
doe 4.3.3
- 10 And there was a certaine disciple,  
at *Damascus* named *Ananias*, and to  
him saide the Lorde in a vision, *A-  
nanias*, and he saide, beholde, I am  
here, Lorde. 3.2.6
- 13 Lorde, I haue hearde by many of  
this man, howe much euil he hath  
done to thy saintes at *Jerusalem*. 1.  
13.13
- 14 Moreover here he hath authoritie  
of the high priestes, to bind all that  
call on thy name, 1.13.13
- 15 He is a chosen vessel vnto mee, &c.,  
4.3.5
- 17 Then *Ananias* went his way, and  
entered into the house, and put his  
handes on him, and saide, brother  
*Saul*, the Lorde hath sent me (cuen  
Iesus that appeared vnto thee in the  
way as thou camest) y thou migh-  
test receiue thy sight, &c. 4.19.10
- 19 So was *Saul* certaine dayes with  
the disciples which were at *Damaf-  
cus*. 3.2.6
- 25 Then the disciples tooke him by  
night, & put him through the wall,  
and let him downe in a basket. 3.2.  
6
- 36 There was also at *Joppa*, a cer-  
tayne woman, a Disciple named  
*Tabitha*, which by interpretation is  
called *Dorcas*: shee was full of good  
workes and almes which shee did.  
3.2.6
- 38 Nowe forasmuch as *Lidda* was  
neere to *Joppa*, & the disciples had  
heard that *Peter* was there, they  
sent vnto him two men, &c. 3.2.6
- 40 But *Peter* put them all forth, and  
kneeled downe, and prayed, &c. 4.  
19.2
- 10.2 A deuour man, & one that fea-  
red God with all his householde  
which gaue much almes to the peo-  
ple,

# The Table.

- ple, &c. 3.24.10
- 3 He saw in a vision evidently (about the ninth hour of the day) an Angel of God comming in to him, &c. 3.2.6
- 4.3.3
- 15 And it came to passe as *Peter* came in, that *Cornelius* mette him, and fell downe at his feete, and worshipped him. 1.12.3
- 31 And said, *Cornelius* thy prayer is heard, & thine almes are had in remembrance in the sight of God. 3.2.32
- 34 Of a truth I perceiue, that God is no acceptor of persons. 3.17.4 & 3.23.10
- 42 And he commanded vs to preach vnto the people, and to testifie, that it is hee that is ordained of God a iudge of quicke and dead. 2.16.17
- 43 To him also giue all the prophets witnesse, that through his name all that beleue in him shal receiue remission of sinnes. 3.4.25. & 3.5.2
- 44 While *Peter* yet spak these wordes, y<sup>e</sup> holy ghost fell on all them whiche heard the word. 4.16.31
- 48 So he commaunded them to be baptised in the name of the Lorde, &c. 4.15.15
- 11.3 Thou wentest in to men vncircumcised, & hast eaten with them. 4.6.7
- 4 Theu *Peter* begā, & expounded the thing in order to them. 4.6.7
- 16 Then I remembred the wordes of the Lord, how he said *John* baptised with water, but you shal be baptised with the holy Ghost. 4.15.18
- 18 When they heard these things, they held their peace, and glorified God, saying: Then hath God also to the Gentiles, graunted repentance vnto life. 3.3.21
- 26 In somuch, that the disciples were first called Christians in *Antiochia*. 3.2.6. & 4.16.31
- 29 Then the disciples euery man according to his abilitie, purposed to sende succour, &c. 3.2.6
- 12.15 Then said they, it is his Angell. 1.14.7
- 13.2 Separate me *Barnabas*, and *Saul*, for the worke wherunto I haue called them. 4.3.14
- 3 Then fasted they, and prayed, and laid their hands on them, & let the go. 4.3.15. & 4.12.14. & 4.12.16
- 36 Howbeit, *David* after he had serued his time, by the counsell of God he slept, and was laide with his father, and sawe corruption. 3.20.23
- 38 Be it knowen vnto you therefore men and brethren, that through this man is preached vnto you the forgiuenes of sinnes. 3.1.13. & 3.11.22
- 39 And from al things, from which ye could not be iustified by the lawe of *Moses*, by him euerie one that beleueth, is iustified. 2.17.5. & 3.11.3
- 43 Which spake to them, and exhorted them to continue in the grace of God. 2.5.8
- 48 And when the Gentiles heard it, they were glade, and glorified the word of the Lorde: and as many as were ordained vnto eternall life, beleued. 3.2.11. & 3.24.2.13
- 53 And the disciples were filled with ioy, and with the holy ghost. 3.2.6
- 14.16 Who in times past suffered all the Gentiles to walke in their own waies. 1.5.13. & 2.11.11
- 20 Howbeit, as the disciples stode rounde about him, he arose vp, and came into the citie, &c. 3.2.6
- 22 We must through many afflictions enter into the kingdome of God. 3.8.1. & 3.18.7. & 3.2.8
- 23 And when they had ordained them elders by election in euerie Church, and prayed, & fasted: they



- commended them to the Lorde, in  
whom they beleueed. 4.3.7.12.15.&  
4.12.16
- 15.7 And when there had beene  
great disputation, *Peter* rose vp, and  
saide vnto them: Ye me & brethren,  
ye knowe that a good while ago, a-  
mong vs, God chole out me, &c. 4.6.
- 9 And he put not difference betweene  
vs and them after that by faith hee  
had purged, &c. 3.14.8. & 4.14.4
- 10 Nowe therefore why tempt ye  
God, and lay a yoke on the disci-  
ples neckes? &c. 3.2.6
- 11 But we beleuee, through the grace  
of the lord Iesus Christ, to be saued,  
euen as they do. 3.5.4
- 20 But that we write vnto them, that  
they abstaine them selues from fil-  
thinesse of idols, and fornication,  
and that that is strangled, &c. 4.10.  
17.21
- 29 That is, that ye abstaine fro things  
offered to idols, &c. 4.10.17
- 16.1 Then came he to *Derben* and to  
*Lystra*: and behold, a certaine disci-  
ple was there, named *Timotheus*, a  
womans son, which was a Iewesse,  
and beleueed, &c. 3.2.6
- 3 Therefore *Paul* woulde that hee  
should goe forth with him, and hee  
roke and circumcised him, because  
of the Iewes which were in those  
quarters, &c. 3.19.12
- 14 And a certaine woman named *Ly-  
dia*, a seller of purple, of the citie of  
the Thyatirians, which worshipped  
God, &c. 3.24.13
- 15 And when shee was baptised, and  
her housholde, &c. 4.16.8
- 33 And was baptised with all that be-  
longed vnto him straight way. 4.16.  
8
- 37 Then saide *Paul* vnto them, after  
that they haue beate vs openly vn-  
condemned, which are Romanes,  
they haue cast vs into prison: & now  
would they put vs out priuily? nay  
verily: but let them come and bring  
vs out. 4.20.19
- 17.27 That they should seeke the lord,  
if so be they might haue groped af-  
ter him, & found him, though doubt-  
lesse he be not farre from euery one  
of vs. 1.5.3.8.13
- 28 For in him we liue, and moue, and  
haue our being, as also certaine of  
your owne poets haue saide, for we  
are also his generation. 1.15.5. & 1.  
16.14
- 29 Forasmuch then as we are the ge-  
neratio of god, we ought not think,  
that the Godhead is like vnto gold,  
or siluer, or stone, grauen by art and  
the inuention of man. 1.11.2
- 30 And the time of this ignorance  
God regarded not, but now hee ad-  
monisheth all men euery where to  
repent. 3.3.7
- 32 Nowe when they heard of the re-  
surrectiō from the dead, some moc-  
ked, &c. 3.25.7
- 18.18 After that hee had shorne his  
head in *Cenchrea* for he had a vowe.  
4.19.26
- 23 Strengthening all the disciples. 3.  
2.6
- 19.1 And found certaine disciples, and  
saide vnto them, &c. 3.2.6
- 3 Vnto what were ye baptised? and  
they saide vnto Iohns baptisme. 4.15  
8.18
- 4 *John* verily baptised with the bap-  
tisme of repentance, saying vnto the  
people, that they should beleue in  
him which should come after him,  
&c. 4.15.7
- 5 So when they hearde it, they were  
baptised in the name of the Lorde  
Iesus. 4.15.6.8.18
- 6 And *Paul* laid his hands vpon the,  
& the holy ghost came vpon them,  
and they spake with tongues, and  
prophecied

- prophecied. 4.3.15
- 12 So that fro his body were brought vnto the sick kerchises or handkerchises, & the diseases departed fro them, and the euil spirites went out of them. 4.19.18
- 13 Then certaine of the vacabonde Iewes, exorcistes, tooke in hand to name ouer them which had euil spirits, the name of the Lord Iesus, saying: we adiure you by Iesus, whome *Paul* preacheth. 4.19.24
- 201 Now after the tumult was ceased, *Paul* called the disciples vnto him, and imbraced them, &c. 3. 2.6
- 10 But *Paul* went downe, and layde himselte yppon him, and embraced him, saying: trouble not your selues, for his life is in him. 4.19.19
- 17 Wherefore from *Mileum* he sent to *Ephesus*, and called the elders of the Church. 4.3.8
- 18 Yeknow form the first daye that I came to *Asia*, after what manner I haue beene with you at all seasons. 4.3.7
- 20 And howe I kept backe nothing that was profitable, but haue shewed you, & taught you openly, and throughout euerie house. 4.1.22. & 4. 3.6. & 4.12.2
- 17 Witnessing both to the Iewes & to the Grecians, the repentaunce towards God, & faith towards our Lorde Iesus Christ. 3.2.1. & 3.3. 2.5
- 26 Wherefore I take you to recorde this day, that I am pure from the bloud of all men. 4.4.3. & 4.12.2
- 23 Take heede therefore vnto your selues, and to all the flocke, whereof the holy Ghost hath made you ouerseers, to feed the Church of god which he hath purchased with his owne blood. 2.1.4.2. & 3.5.2. & 3.11.8. & 3.13.11. & 4.3.8. & 4.5.8
- 29 For I knowe this, that after my departing, shall greuous wolues enter in amog you, not sparing the flocke. 4.9.4
- 30 Moreouer of your owne selues shall men arise, speaking peruerse thinges, to draw disciples after the. 4.9.4
- 31 Therefore watch, and remember that by the space of three yeeres I ceased not to warne euerie one night and day with teares. 4.3.6
- 36 And when hee had thus spoken, he kneeled down, and prayed with them al. 4.19.2
- 21.4 And when wee had sounde disciples, wee taried there seuen daies. 3.2.6
- 22.1 Yeemen, brethren, & fathers, heare my defence nowe towards you. 3.20.19
- 16 Arise and be baptised, and washe away thy sinnes, in calling on the name of the Lord. 4.15.15
- 18 And I sawe him saying vnto mee: make hast and gette thee quicklye out of *Jerusalem*, for they will not receiue thy witnesse concerning me. 4.17.17.29
- 25 And as they bounde him with thonges, *Paul* saide vnto the Centurion that stood by, is it lawfull for you to scourge one y is a Romane, and not condemned? 4.20.19
- 23.1 And *Paul* behelde earnestly the counsell, and said: Men & brethren, I haue in al good conscience serued God vntill this day. 3.17.14
- 8 For the Sadduces saide, that there is no resurrection, neither Angell, nor spirite, &c. 1.14.9. & 1.15.2.8. & 2. 10.23. & 3.25.5
- 12 And when the daye was come, certaine of the Iewes made an assëbly, and bound themselues with an oth, saying, that they would neither eate nor drinke, till they had kill'd

- Paul.* 4.13.3  
 24.12 And they neither found me in the temple disputing with any man neither making vtore among the people, neither in the synagogues, nor in the citie, 4.20.19  
 15 And haue hope towards God, y the resurrection of the dead whiche they themselves looke for also, shall be both of iust and vniust. 3.25.9  
 16 And herein I endeouour my selfe to haue alway a cleare conscience towards God, and towards men. 3.19.16.& 4.10.4  
 25.10 Then saide *Paul*. I stande at *Cesars* iudgement seate, where I ought to be iudged: To the Iewes I haue done no wrong, as thou verie well knowest. 4.20.19  
 11 For if I haue done wrong, or committed any thing worthy of death, I refuse not to die: but if ther be none of these things wherof they accuse me, no man can deliuer mee vnto them: I appeale vnto *Cesar*. 4.20.19  
 26.17 Deliuering thee from the people, & from the Gentiles, vnto who now I send thee. 3.2.1  
 18 To open their eies, y they may turne from darkenesse to light, and from the power of Satan vnto God that they may receiue forgiuenesse of finnes, and inheritance among them, which are sanctified by faith in me. 3.2.1  
 20 But shewed first vnto them of *Damascus*, and at *Jerusalem*, & through out all the coast of *Judea*, and then to the Gentiles, that they shoulde repent, and turne to God, and doe works worthie amendement of life. 3.3.5  
 28.15 And from thence, when the brethren hearde of vs they came to meete vs. 4.6.17  
 26 So when we came to *Rome*, the Centurion deliuered the prisoners

to the generall captaine, &c. 4.6.15  
 25 Wellspake the holie Ghost by *Esaiasthe* prophet, vnto our fathers. 1.13.15

ROMANES.

- 1.1 *Paula* seruauit of Iesus Christe, called to bee an Apostle, put apart to preach the Gospell of God. 2.14.6.& 4.3.10  
 2 Which hee had promised before by his prophets in the holie scriptures. 2.10.3  
 3 Concerning his sonne Iesus Christ our Lord which was made of y seed of *Dauid*, according to the fleshe. 2.13.1 3.& 2.14.6  
 4 And declared mightily to bee the sonne of God, touching the spirit of sanctification by the resurrection from the deade. 2.16.13.& 4.19.22  
 5 By whom we haue receiued grace and Apostleship, y obedience might be giuen vnto the faith in his name among all the Gentils. 3.2.6.& 3.2.8 & 3.2.29  
 7 Grace bee with you, & peace from God our father, and from the Lord Iesus Christ. 1.13.13  
 9 For God is my witnesse, whome I serue in my spirite in the Gospell of his sonne, that without ceassing I make mention of you. 2.8.27  
 16 For I am not ashamed of the gospel of Christ, for it is the power of God vnto saluation to euerie one y beleueth, to the Iewe first, & also to the Grecian. 2.9.4.& 2.10.3.& 3.2.29. & 4.1.5  
 17 For by it the righteousnesse of God is reuealed, from faith to faith: as it is written, the iust shall liue by faith. 3.2.29.32.& 3.11.19  
 19 Forasmuch as that, which may be knowne to God, is manifest in the: for



for God hath shewed it vnto them.

1.5.1.13.

21 Because that when they knewe God, they glorified him not as God neither were thankful, but became vaine in their imaginations, &c. 1.5.

12

22 When they professed themselves to bee wise, they became fooles. 1.4.

1

23 For as they regarded not to knowe God, euen so God deliuered them vp vnto a reprobate minde, to doe those things which are not conuenient. 1.18.2

26 Who will rewarde euerie man according to his workes. 3.16.3. & 3.18.1

11 For there is no respect of persons with God. 3.23.10

12 For as many as haue sinned without the lawe, shall perishe also without the lawe, & as many as haue sinned in the lawe, shall be iudged by the lawe. 2.2.22

13 For the hearers of the law are not righteous before God, but the dooers of the law shall be iustified. 3.11. 15. & 3.17.13

14 For when the Gentiles which haue not the law, do by nature the things contained in the lawe, they hauing not the lawe, &c. 2.2.22

15 Which shew the effect of the law written in their harts, their conscience also bearing them witnesse, & thoughtes accusing one another, &c. 3.19.15. & 4.10.3

25 If thou bee a wansgressour of the lawe, thy circumcision is made vncircumcision. 4.14.24

34 Yea, let God be true, & euerie mā a liar, &c. 4.15.17

9 What then are we more excellent? no, in no wise, for we haue already proued, that all, both Iewes & Gentiles are vnder sinne. 3.4.6

10 As it is written: there is none righteous, no not one. 2.1.9 & 2.3.2. & 2.5.3

12 There is none that doth good, no not one. 2.3.3

15 Their seete are swift to shedde bloud, &c. 2.3.3

19 Nowe we knowe, that whatsoeuer the lawe saith, it saith it to the that be vnder the lawe: that euerie mouth may be stopped, & all the world bee culpable before God. 2.7.8 & 2.10.3. & 3.4.6

20 Therefore by the workes of the lawe, shall no flesh be iustified in his sight: For by the lawe commeth the knowledge of sinne. 2.5.6. & 2.7.7. & 3.11.19

21 But now is the righteousness of God made manifest without the law, hauing witnesse of the lawe, & of the Prophetes. 2.9.4. & 2.10.3. & 3.11.18.19

24 And are iustified frely by his grace through the redemption that is in Christ Iesus. 1.5.3. & 2.16.5. & 2.17.5. & 3.4.30. & 3.11.4.19. & 3.15.6. & 3.20.45

25 Whom God hath set forth to be a reconciliation through faith in his bloude, to declare his righteousness, by the forgiuenesse of the sinnes that are passed through the patience of God. 4.15.3

26 To shew at this time his righteousness, that he might be iuste, and a iustifier of him which is of the faith of Iesus. 3.11.12. & 3.13.1. & 3.13.2. & 3.14.17

27 Where is then thy reioicing? It is excluded. By what lawe? of workes? nay: but by the law of faith. 3.11.13. & 3.13.2

4.2 For if Abraham were iustified by workes, hee hath wherein to reioyce, but not with God. 3.11.13. & 3.11.18

- 3<sup>o</sup> *Abraham* beleeued God, & it was counted to him for righteousness. 2.15. & 3.14.5  
3.17.8.10
- 4 Now to him that worketh, the wages is not counted by fauour, but by debt. 3.11.20
- 5 But to him that worketh not, but beleueth in him that iustificth y<sup>e</sup> vngodly, his faith is counted for righteousness. 3.11.3.6
- 6 Euen as *Dauid* declareth the blessednesse of the man, vnto whome God imputeth righteousness without workes, saying: 2.17.5. & 3.11.4.20.22
- 7 Blessed are they whose iniquities are forgiven, and whose finnes are couered, 3.11.11
- 10 Howe was it then imputed when he was circumcised, or vncircumcised? &c. 4.16.3
- 11 After he receiued the signe of circumcision, as the scale of the righteousness of the faith which he had, when he was vncircumcised, &c. 4.14.5.27.23. & 4.16.20
- 12 And the father of circumcision, not vnto them onely which are of the circumcision, &c. 4.16.12
- 13 For the promise y<sup>e</sup> he shoulde bee the heire of the world, was not giue to *Abraham*, or to his seed, through the lawe, but through the righteousness of faith. 3.14.11
- 14 For if they which are of the lawe, be heires, faith is made void, and the promise is made of none effect. 3.11.11. & 3.13.3
- 15 For the lawe causeth wrath: for where no lawe is, there is no transgression. 2.7.7. & 3.11.19
- 17 As it is written: I haue made thee a father of many nations, euen before God whome thee beleued, who quickeneth the dead, and calleth those things which be not as though they were. 2.10.11. & 3.21.5. & 3.14.5
- 21 And being fully certified that what he had promised he was able also to performe. 3.2.3.1
- 25 Who was deliuered to death for our finnes, and is risen againe for our iustification. 2.16.5. & 2.16.13. & 2.17.5
- 5.1 Then being iustified by faith, we haue peace towarde God through our Lorde Iesus Christ. 3.2.16. & 3.13.5
- 3 Knowing that tribulation bringeth forth patience, &c. 3.8.3
- 5 And hope maketh not ashamed, because the loue of God is shed abroad in our heartes by the holy Ghost, which is giuen vnto vs. 3.1.2. & 3.2.12
- 8 But God setteth out his loue toward vs, seeing that while we were yet sinners, Christ died for vs. 2.12.4. & 2.16.4. & 3.4.25
- 9 Much more then, being nowe iustified by his blood, wee shal be saved from wrath through him. 2.16.5
- 10 For if when we were enemies, we were reconciled to God by the death of his sonne, much more being reconciled, wee shal be saved by his life. 2.16.2.4.5. & 2.17.3.6. & 3.11.21. & 3.14.6
- 12 As by one man sinne entred into the worlde, and death by sinne, and so death went ouer all men, for as much as al men haue sinned. 2.1.6.8. & 2.13.4
- 15 But yet the gift is not so, as is the offence: for if through the offence of one many be deade, much more the grace of God, and the gift by grace, which by one man Iesus christ, &c. 3.5.4
- 16 Neither is the gift so, as y<sup>e</sup> which entred in by one that sinned: for the fault came of one offence vnto con-

- condemnation; but the gift is of many offences to iustification. 2.17.3
- 19 For as by one mans disobedience many were made sinners, so by the obedience of one shall many also be made righteous. 2.1.4.& 2.16.5.& 2.17.3. and 3. 11.4.9.12.23. and 4.14.21
- 20 Moreover, the law entred there-vpō, that y offence should abounde: neuerthelesse, where sinne abounded, there grace abounded muche more. 2.5.6.& 2.7.7
- 6.3 Knowe ye not, that all we which haue ben baptised into Iesus Christ haue bene baptised into his death? 4.15.5
- 4 Wee are buried then with him in baptisme into his death, that like as Christ was raised vp from the dead by the glorie of the father, so we also should walke in newnesse of life. 2.8.31.& 2.16.7.13.& 3.3.5.& 4.16.16.21. & 4.19.8
- 6 Knowing this, that our olde man is crucified with him, that the body of sinne might be destroyed, that hencefoorth we should not serue sin 3.3.9.11
- 12 Let not sinne therefore reigne in your mortal body, that yee shoulde obey it in the lustes thereof. 3.3.13
- 14 For sinne shal not haue dominion ouer you: for ye are not vnder the lawe, but vnder grace. 3.19.6.& 4.15.12
- 18 Being then made free frō sinne, ye are made the seruants of righteousness. 3.6.3.& 3.16.2
- 19 I speake after the maner of men, because of the infirmity of your flesh for as ye haue giuen your members seruants to vncleannesse, and to iniquitie, to commit iniquitie, &c. 3.24.10.& 3.25.8
- 23 For the wages of sinne is death: but the gift of God is eternall life through Iesus Christ our Lord. 2.8.58.59.& 3.4.28.& 3.14.21
- 7.1 Knowe ye not brethren, for I speake to them that knowe the lawe, that the lawe hath dominion ouer a man as long as hee liueth? 4.15.12
- 21 What shall we say then? is the law sinne? God forbid. Nay I knowe not sinne but by the lawe: &c. 2.5.6.& 2.7.6
- 12 Wherefore the lawe is holy, and the cōmaundement is holy, and iust and good. 2.9.4
- 14 For we knowe that the law is spirituall, &c. 2.8.6
- 15 For I allowe not that which I doe: for what I would that doe I not, but what I hate that doe I. 2.2.27
- 18 For I knowe, that in mee, that is, in my flesh, dwelleth no good thing: for to will is present with me, &c. 2.19
- 19 For I do not the good thing, which I woulde, but the euill, which I would not, that doe I. 2.2.27.& 3.3.11
- 20 Nowe if I doe that I would not, it is no more I that doe it, but the sin that dwelleth in me. 2.2.27
- 23 But I see an other law in my members, rebelling against the lawe of my minde, and leading me captiue into the law of sinne, which is in my members. 3.3.14
- 24 O wretched man that I am, who shal deliuer me frō the body of this death? 3.9.4.& 3.11.11.& 4.15.12
- 8.1 Nowe then there is no condemnation to them that are in Christe Iesus, which walke not after the flesh, but after the spirit. 3.4.28.& 4.15.12
- 3 For that that was impossible to the law, in as much as it was weake because of the fleshe, God sending his



- his owne sonne, in the similitude of  
 sinfull flesh; and for sinne, condem-  
 ned sinne in the flesh, 2.7.5. & 2.12.4.  
 & 2.13.1.4. & 2.16.6. & 3.2.32. & 3.4.  
 27. & 3.11.23
- 6 For the wisdom of the flesh is  
 death: but the wisdom of the spi-  
 rite is life and peace. 2.3.1
- 7 Because the wisdom of the flesh  
 is enmity against God: for it is not  
 subiect to the lawe of God, neither  
 in deed can be. 2.1.9. & 3.3.8. & 3.20.  
 24
- 9 Nowe ye are not in the flesh but  
 in the spirit, because the spirit of  
 God dwelleth in you: but if any mā  
 hath not the spirit of Christ, y same  
 is not his. 3.1.2. and 3.2.39. & 4.17.  
 12
- 10 And if Christ be in you, the bodye  
 is dead because of sinne: but the spi-  
 rit is life for righteousness sake. 2.1.6.  
 & 3.1.3. & 3.2.24. & 3.25.3. & 4.17.12.
- 11 But if the spirit of him that raised  
 vp Iesus from the dead, dwel in you,  
 hee that raised vp Christ from the  
 dead, shal also quicken your mortall  
 bodies, because that his spirit dwel-  
 leth in you. 1.13.18. & 3.1.2. & 3.2.39.  
 & 3.25.3.8. & 4.17.12
- 14 For as many as are led by the spi-  
 rite of God, they are the sonnes of  
 God. 3.2.39
- 15 For ye haue not receiued the spi-  
 rite of bondage, to feare againe: but  
 ye haue receiued the spirit of adop-  
 tion, &c. 2.11.9. & 2.14.5. & 3.1.3. & 3.  
 2.11. & 3.13.5. & 3.20.1. & 3.24.1. & 4.  
 19.22
- 16 The same spirit beareth witnesse  
 with our spirit, that wee are the  
 children of God. 3.2.39
- 17 If wee bee children, wee are also  
 heires, euen the heires of God, and  
 heires annexed with Christ, &c. 2.  
 12.2
- 19 For the seruent desire of the crea-  
 ture, waiteth when the sonnes of  
 God shal be reueiled. 3.9.5. & 3.25.  
 2
- 20 Because the creature is subiect to  
 vanitie, not of its owne will, &c. 2.1.  
 5
- 22 For we know that euerie creature  
 groweth with vs also, & traueileth in  
 paine together vnto this present.  
 2.1.5. & 3.25.2
- 23 And not onely the creature, but  
 we also which haue the first frutes  
 of the spirit, euen wee doe sigh in  
 our selues, waiting for the adoptiō,  
 euen the redemption of our bodie.  
 3.18.3. & 3.25.11
- 24 For we are saued by hope: but hope  
 that is seene, is no hope, &c. 2.9.  
 3
- 25 But if we hope for that we see not,  
 be doe with patience abide for it. 3.  
 2.41.42. & 3.25.1
- 26 Likewise the spirit also helpeth  
 our infirmities: for wee knowe not  
 what to pray as we ought, &c. 3.20.  
 5
- 27 But he that searcheth the hearts  
 knoweth what is the meaning of  
 the spirit, for he maketh request for  
 the saintes, &c. 3.20.5.34
- 29 For those which hee knewe be-  
 fore, he also predestinate to be made  
 like to the image of his sonne, that  
 he might bee the first borne among  
 many brethren. 2.13.2. & 3.11.3. &  
 3.8.1. and 3.15.8. and 3.18.7. and 3.  
 24.1
- 30 Moreover, whom he did predesti-  
 nate, them also he called: And who  
 he called, them also he iustified: And  
 whom he iustified, &c. 2.5.2. and 3.  
 14.27. and 3.18.4. and 3.24.6
- 32 Who spared not his owne sonne,  
 but gaue him for vs all to death,  
 howe shall hee not with him giue vs  
 all thinges also? 2.14.7. and 2.17.6. &  
 3.24.5

- 33 Who shall laye any thing to the charge of Gods chosen ? it is God that iustifieth. 3.11.3.6.11
- 34 Who shall condemne it is Christ that is dead, yea or rather which is risen againe, who is also at the right hand of God, &c. 2.16.13. & 2.16.16. & 2.16.18. & 3.20.20.
- 35 Who shall separate vs from the loue of Christ ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or peril, or sword? 3.13.5. & 3.2.28
- 36 For thy sake are we killed all the day long, wee are counted as sheepe for the slaughter. 3.9.6. & 3.25.3. & 3.14.19
- 38 For I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come 3.2.16. & 3.2.40. & 3.15.8. & 3.24.6
- 39 Nor height, nor depth, nor any other creature shalbe able to separate vs from the loue of god, which is in Christ Iesus our Lord. 3.2.16. 28.40
- 9.3 For I would with my selfe to bee separated from Christ, for my brethren that are my kinsmen according to the flesh. 3.20.35
- 5 Of whom are the fathers, and of whom concerning the flesh Christ came, who is God ouer all blessed for ever, Amen. 1.13.11. & 2.13.1.3. & 2.14.6
- 6 For al they are not Israelites, which are of *Israhel*. 3.22.4. & 4.2.3
- 7 Neither are they all children, because they are the seede of *Abraham*. But in *Isaac* shall thy seede bee called. 3.21.7. & 4.16.14
- 8 That is, they which are the children of the fleshe, are not the children of God, but the children of the promise are accounted for the

- seede. 3.21.7
- 11 For ere the children were borne. & whe they had done neither good nor euill, that the purpose of God might remaine according to election, not by works, but by him that calleth. 3.22.4
- 12 It was said vnto her, the elder shall serue the younger. 3.2.25
- 13 As it is written, I haue loued *Jacob*, and haue hated *Esan*. 3.21.7. & 3.22.11
- 14 What shall we say then ? is there vnrighteousnesse with God ? God forbid. 3.22.8
- 15 I will haue mercie on him to who I will shewe mercie: & I will haue compassion on him to whom I will haue compassion. 3.22.6
- 16 So then it is not in him that willeth, nor in him that runneth, but in God that sheweth mercie. 2.5.4. 17. & 3.24.1
- 17 For this same purpose haue I stirred thee vp, that I might shewe my power in thee, &c. 3.24.14
- 18 Therefore hee hath mercie on who he will, and whom hee wil he hardeneth. 1.18.2. and 3.22.11
- 20 But, O man, who art thou that pleadest against God? &c. 3.23.1.4. & 3.24.16
- 21 Hath not the potter power of the clay to make of the same lump, &c. 3.17.5
- 22 What and if God woulde, to shewe his wrath, and to make his power known, suffer with long patience the vessels of wrath? &c. 1.14. 18. and 3.23.1
- 24 Euen vs, whom he hath called, not of the Iewes onely, but also of the gentiles. 3.24.16
- 32 For they haue stumbled at the stumbling stone. 1.13.23
- 33 Behold, I lay in *Sion* a stumbling stone, and a rocke of offence. 1.10.11
- And

- And whosoever beleueeth on him, shall not be confounded. 1.13.13
- 10.3 For they being ignorant of the righteousness of God, and going about to establish their own righteousness, &c. 3.11.13
- 4 For Christ is the end of the law, for righteousness vnto euery one that beleueeth. 1.6.2. & 2.6.4. & 2.7.2. & 3.2.6. & 4.8.13
- 5 That the man that doth these things shall liue thereby. 3.11.14.17. & 3.17.3
- 6 But the righteousness of faith speaketh on this wise: Saye not in thy heart, who shall ascende into heauen? &c. 1.17.2
- 7 Or, who shall descende into the deepe? that is, to bring Christ againe from the deade. 1.17.2
- 8 This is the worde of faith whiche we preach. 2.5.12. & 3.2.29.30. & 4.14.14
- 9 For if thou shalt confesse with thy mouth the Lorde Iesus, and shalt beleue in, &c. 3.11.14
- 10 For with the heart man beleueeth vnto righteousness, and with the mouth man confesseth to saluation. 3.2.2.8
- 11 Whosoever beleueeth in him, shall not be ashamed. 1.13.13
- 14 But how shall they call on him, in whom they haue not beleued; &c. 3.20.1.11
- 17 Then faith is by hearing, and hearing, &c. 3.20.27. & 4.1.5. & 4.6.31. & 4.8.9. & 4.16.19
- 11.2 God hath not cast away his people which he knewe before, &c. 3.22.6
- 4 But what saith the answer of God to him? I haue reserued vnto my selfe seuen thousand men, which haue not bowed the knee to Baal, 4.1.2
- 5 Euen so then at this present time, is there a remnant, through the election of grace. 3.21.1
- 6 And if it be of grace, it is no more of workes: or else were grace no more grace, &c. 3.14.5
- 16 For if the first fruits be holy, so is the whole lump, and if the roote be holy, so are the branches. 4.16.15
- 17 And though some of the branches be broken off, & thou being a wilde Oliue tree, wast grafted in for them, and made partaker of the roote, & fatnesse of the Oliue tree. 3.1.1
- 20 Well, through whose lesse they are broken off, & thou standest by faith be not high minded, but feare. 2.3.22 & 3.24.6
- 26 And so all *Israel* shall be saued, as it is written: The deliuerer shall come out of *Sion*, and shall turne away the vngodlinesse from *Jacob*. 3.3.21
- 29 For the giftes and calling of God are without repentance. 4.16.14
- 32 For God hath shut vp all in vnbelleefe, that he might haue mercie on all 2.7.8. & 3.23.11. & 3.24.16
- 33 O the deepenes of the riches both of the wisdom and knowledge of God: howe vnsearchable are his iudgements, and his waies pastefinding out? 1.17.2. & 3.23.5
- 34 For who hath knowen the minde of the Lorde? or who was his counsellor? &c. 3.2.34. & 4.18.19. and 4.19.2
- 35 Or who hath giuen vnto him first and he shall be recompensed? 3.14.5. & 3.22.3. & 3.23.11
- 36 For of him, & through him, and for him, are all things, &c. 2.8.13
- 12.1 I beseech you therefore brethren, by the mercies of God, yee giue vp your bodies a liuing sacrifice, holy



- holy & acceptable vnto God which  
is your reafonable ferving of God. 4  
3.7.1.& 3.16.3.& 4.18.16
- 2 And falfion not your felues like  
vnto this worlde, but be ye changed  
by the renewing of your minde, that  
ye may prooue what is the will of  
God good, & acceptable, and per-  
fect. 2.1.9.& 4.16.4
- 3 As God hath delt to euerie man the  
meafure of faith. 4.13.3.& 4.16.4.&  
4.17.32
- 4 For as we haue many members in  
one body, and all members haue not  
one office. 3.16.2  
Whether we haue prophcie, let vs  
prophcie according to the propor-  
tion of our faith. 4.16.4. and 4.17.  
32
- 7 Or an office, let vs waite on the of-  
fice, or he y teacheth, on teaching.  
4.3.8
- 8 Or he that exhorteth on exhorta-  
tion: he that diftributeth, let him do  
it with fimplicitee: he y ruleth, with  
diligence: he that sheweth mercie,  
with cherefulneffe. 4.3.8. & 4.11.1.  
& 4.20.4
- 10 Be affectioned to loue one an other  
with brotherly loue: In giuing ho-  
nour, goe one before an other. 3.7.  
4
- 14 Blesse them that perfecute you:  
blesse, I fay, and curfe nor. 4.20.  
20
- 19 Derely beloved, auenge not your  
felues, but giue place vnto wrath:  
for it is written: Vengeance is mine  
I will repay, faith the Lorde. 4.20.  
19
- 21 Be not overcome of euil, but over-  
come euill with goodneffe. 4.10.  
20
- 23.1 Let euerie foule be fubieft vnto  
the higher powers: for there is no  
power but of God: and the powers  
that be, are ordained of God. 3.19.  
15.& 4.10.3.5.& 4.20.4.7.13
- 4 For he is the minifter of God for  
thy wealke: but if thou doe euill,  
feare: for he beareth not the fword  
for nought, for he is the minifter of  
God, to take vengeance on him that  
doth euil. 4.20.10.& 4.20.17.& 4.20.  
19
- 5 Wherefore ye must be fubieft, not  
because of wrath onely, but alfo for  
conscience fake. 3.19.15.& 4.10.3.&  
4.20.22
- 6 For, for this cause ye paye alfo tri-  
bute: for they are Gods minifters,  
applying themfelues for the fame  
thing. 4.20.13
- 8 Owe nothing to any man, but to  
loue one another: for hee y loueth  
another, hath fulfilled the lawe. 2.8.  
53
- 9 For this, thou shalt not committe  
adulterie, thou shalt not kill, thou  
shalt not steal, thou shalt not beare  
falle witneffe, thou shalt not couer:  
and if there be any other comman-  
dement, it is briefly comprehended  
in this faying, namely: Thou shalt  
loue thy neighbour as thy felfe. 2.8.  
57
- 14 But put ye on the Lord Iefus Christ,  
and take no thought for the flefh, to  
fulfil the luftes of it. 3.1.1.& 3.10.  
3
- 14.1 Him that is weake in the faith,  
receiue vnto you, but not for con-  
trouerfies of difputations. 3.19.  
11
- 5 This man esteemeth one day aboue  
an other day, & an other man cou-  
teth euerie day alike: let euerie man  
be fully perfwaded in his mind. 2.8.  
33
- 10 For we shall all appeare before the  
iudgement feate of Christ. 1.13.11.  
& 3.5.8
- 11 For it is written I liue, fayeth the  
Lorde: And euerie knee shall bow to  
me.

- me, & al tongues shall confesse vnto God. 1.13.11.23.& 3.25.7
- 13 Let vs not therefore iudge one an other any more: but vse your iudgement rather in this, that no man put an occasiō to fal, or a stumbling blocke before his brother. 3.19. 11
- 14 I know, and am perswaded through the Lorde Iesus, that there is nothing vncleane of it selfe: but vnto him that iudgeth any thing to bee vncleane, to him it is vncleane. 3.19. 8
- 17 For the kingdome of God is not meate and drinke: but righteousnes and peace, and ioye in the holye ghost. 2.15.4
- 22 Hast thou faith? haue it with thy selfe before God: blessed is hee that condemneth not himselfe in that thing which he alloweth. 3.19.8
- 23 For he that doubteth is condemned if he eate, because hee eateth not of faith: and whatsoeuer is not of faith is sinne. 3.5.10.& 3.15.6.& 4.13.17.& 4.15.22
- 15.1 We which are strong, ought to beare the infirmities of the weake and not to please our selues. 3.19. 11
- 5 Now the God of patience and conlation, graunt that you be like minded one towards an other, according to Christ Iesus. 4.2.5
- 6 That ye with one minde and with one mouth may praise God, euen the father of our Lord Iesus Christ. 3.20.29.31
- 8 Now I say, that Iesus Christ was a minister of the circumcision, for the truth of God, to confirme the promises made vnto the fathers. 3.2. 32.& 4.16.15
- 12 There shall be a roote of Iesse, & he that shall rise to reigne ouer the Gentiles, in him shall the Gentiles,
- trust. 1.13.13
- 19 So that from *Jerusalem*, & rounde about vnto *Illyricum*, I haue caused to abounde the Gospel of Christ. 4.3.4
- 20 Yea, so I enforced my selfe to preach the gospel, not where Christ was named, &c. 4.3.4
- 25 But now go I to *Jerusalem*, to minister vnto the Saintes. 4.6.14
- 30 Also brethren, I beseeche you for our Lorde Iesus Christes sake, and for the loue of the spirite that yee would striue with mee by prayers to God for me. 3.20.20
- 16.3 Greete *Priscilla* and *Aquila* my fellow helpers in Christ Iesus. 4.6. 14
- 7 Salute *Andronicus* & *Junia* my cousins and fellow prisoners which are notable among the Apostles, and were in Christ before me. 4.3.5
- 20 The God of peace shall tread Satan vnder your feete shortly. 1.14.18. & 3.15.5
- 25 By the reuelation of the mysterie, which was kept secrete since the world began. 2.9.4
- 26 But now is opened, & published among al nations by the scriptures of the prophets, &c. 2.9.4
- I. CORINTHJANS.
- 1.1 Paul called to be an Apostle of Iesus Christ, through the will of God, and our brother Sossenes. 4.3.10
- 3 Grace be with you and peace from God our father, and from the Lord Iesus Christ. 1.13.13
- 9 God is faithful by whome ye are called vnto the fellowshippe of his sonne Iesus Christ, &c. 3.5.5
- 11 For it hath ben declared vnto me my brethren, of you by them y are of the house of *Cloe*, that there are contentions among you. 4.1. 14
- 13 Nowe

12 Now this I say, that euerie one of  
you sayeth, I am *Paulus*, &c. 4.13.

14

13 Is Christ deuided? was *Paul* cruci-  
fied for you? either were ye baptised  
into the name of *Paul*: 3.5.2 & 4.15.

13

20 Where is the wise? where is the  
scribe? where is the disputer of this  
worlde? &c. 2.2.20

21 For seeing the world by wisdom  
knewe not God in the wisdom of  
God, it pleased God by the foolish-  
nes of preaching to saue them that  
beleue, 2.6.1

23 But wee preach Christ crucified:  
vnto the Iewes, euen a stombling  
blocke, and vnto the grecians, foo-  
lishness. 3.24.14

26 For brethren, you see your calling  
how that not many wise men after  
the flesh, not many mighty, not ma-  
ny noble are called. 3.23.10

30 But ye are of him in Christ Iesus  
who of God is made vnto vs wise-  
dome and righteousness, and sancti-  
ficatio, &c. 2.15.2. & 2.16.19. & 3.3.19.  
& 3.4.30. & 3.11.6.12. & 3.14.27. & 3.  
15.5. & 3.16.1

2.2 For I esteemed not to knowe any  
thing among you, saue Iesus Christ,  
and him crucified. 1.13.13. & 2.12.4.  
5. & 2.15.2. & 3.2.1

4 Neither stodee my worde and my  
preaching in the enrising speech of  
mans wisdom, but in playne e-  
uidence of the spirit. 1.8.1. & 4.1.6 &  
4.14.11

5 That your faith should not bee in  
the wisdom of men, but in the  
power of God. 3.2.35

8 Which none of the princes of this  
worlde hath knowen, for had they  
known: &c. 1.5.12. & 2.14.2. & 4.17.  
30

10 But God hath reuealed them vnto  
vs by the spirit: for the spirit scar-

cheth all things, yea the depe things  
of God. 1.13.14. & 3.2.34

11 For what man knoweth the things  
of a man, saue the spirit of a man  
which is in him; euen so the things  
of God knoweth no man, but the  
spirit of God. 3.2.34

12 Nowe wee haue receiued not the  
spirit of the worlde, but the spirit  
which is of God, that wee might  
knowe the things that are giuen to  
vs of God. 3.2.39. & 4.8.11

13 Comparing things spiritual with  
spirituall things. 4.16.31

14 But the naturall man perceiueth  
not the things of the spirit of God:  
for they are foolishnesse vnto him:  
neither can he know them, because  
they are spiritually discerned. 2.2.20.  
& 3.2.34

16 For who hath knowen the minde  
of the Lorde, that he might instruct  
him? but we haue the mind of christ  
1.13.14. & 3.13.4

3.2 I giue you milke to drinke, and  
not meate: for ye were not able to  
beare it: neither yet now are ye able  
3.19.13

3 For where as there is among you  
enuying, and strife, & diuisions, are  
ye not carnal, and walke as men? 2.  
5.4. & 4.1.14

4 For when one sayeth, I am *Paulus*,  
an other, I am *Appollos*, are ye not  
carnall? 4.4.2. & 4.13.14

6 I haue planted, *Appollo* watered,  
but God gaue the encrease. 4.14.  
11

7 So then neither is he that planteth  
any thing, neither he that watereth  
but God y giueth the encrease. 2.5.  
4.3.23.14. & 4.1.6

8 And euerie man shall receiue his  
wages according to his labour. 3.16.  
3 & 3.18.1

9 For we together are gods laborers  
ye are gods husbandrye, and Gods  
building



- building. 2.5.17.& 4.1.6
- 11 For other foundation can no man lay, than that which is laide, which is Iesus Christ. 3.15.5. & 4.6.6
- 12 And if any man build on this foundation, golde, siluer, or precious stones, timber, hay, or stubble. 3.5.9
- 13 Euerie mans worke shall be made manifest: for the day shall declare it because it shall be reueiled by the fire &c. 3.5.9
- 14 If any mans worke that he hath built vpon, abide, hee shall receyue wages. 3.5.9
- 15 If any mans worke burne, he shall lose, but he shall be safe himselfe: neuerthelesse yet as it were by the fire. 3.5.9
- 16 Knowe ye not that ye are the temple of God, & that the spirit of God dwelleth in you? 1.3.15. & 3.6.3. & 3.16.2. & 3.25.7. & 4.3.1
- 19 For the wisdome of this world is folishnesse with God: for it is writtē. He catcheth the wise in their owne craftinesse. 1.5.7. & 2.2.20
- 21 Therefore let no man reioyce in men: for all things are yours. 4.19.
- 4.1 Let a man so thinke of vs, as of the ministers of Christ, and disposers of the secretētes of God. 4.3.6. & 4.8.
- 4 For I know nothing by my selfe, yet am I not thereby iustificied: but hee y iudgeth me, is the Lorde. 3.12.2. & 3.17.14
- 5 Therefore iudge nothing before the time, vntill the Lord come, who will lighten things that are hid in darkenes, and make the counsels of the heart manifest: &c. 3.2.4
- 7 For who separateth thee? and what hast thou, that thou hast not receaued? if thou hast receiued it, why reioycest thou, as though thou hadst not receiued it? 2.5.2. & 3.7.4. & 3.24
- 1.5 For in Christ Iesus I haue begotte you through the Gospell. 4.1.6
- 5.1 It is heard certainly that there is fornication among you, & such fornication as is not once named among the Gentiles, &c. 4.1.14
- 2 And ye are puffed vp and haue not rather sorrowed, that hee which hath done this deece, might be put from among you. 4.1.15
- 4 When ye are gathered together, and my spirit, in the name of our Lorde Iesus Christ, that, such a one I say, by the power of our Lord Iesus Christ. 4.11.5. & 4.12.4
- 5 Be deliuered vnto Satan, for the destruction of the flesh, that the spirit may be saued in the day of the Lord Iesus. 4.12.5.6
- 6 Know ye not that a little leauen leaueneith the whole lump? 4.12.5.
- 7 For Christ our pascheouer is sacrificed for vs. 4.12.13. & 4.18.3
- 11 If any that is called a brother, be a fornicator, or couetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one eate nor. 4.1.15. & 4.12.5
- 12 For what haue I to doe, to iudge them also, which are without? doe ye not iudge them that are within? 4.11.5
- 6.6. But a brother goeth to law with a brother, & that vnder the infidels. 4.20.21
- 7 Nowe therefore there is vtterly a fault among you, because ye goe to lawe, one with an other. 4.1.14
- 9 Know ye not that the vnrighteous shall not inherite the kingdome of God? &c. 3.4.21. & 3.24.10
- 10 Be not deceiued, neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggerers, nor theeuēs, nor couetous, nor drunkardes, nor railers, nor extortioners shall

# The Table.

1. Shall inherite the kingdom of God. 3  
 4.21  
 11 But ye are iustified in the name of  
 the Lord Iesus, and by the spirite of  
 our God. 1.13.14 & 3.1.1. & 3.6.3. &  
 3.14.6. & 3.24.10  
 13 Meates are ordained for the belly,  
 & the belly for the meates: but God  
 shall destroy both it, and them, &c.  
 3.25.8. & 4.13.9. & 4.19.7  
 15 Know ye not, that your bodies are  
 members of Christ? &c. 3.6.3. & 3.25  
 8. & 4.17.9  
 19 Knowe ye not, that your bodie is  
 the temple of the holy Ghost which  
 is in you, whome you haue of God?  
 &c. 1.13.15. & 3.3.9. & 3.25.7. & 3.  
 25.8. & 4.3.1  
 20 For yee are bought for a price:  
 therefore glorifie God in your bodi-  
 dy, and in your spirite: for they are  
 Gods. 2.17.5. & 3.25.7  
 7.2 Neuer thelesse, to auoide forni-  
 cation, let euerie man haue his wife,  
 & let euerie woman haue her owne  
 husband. 2.8.43  
 3 Let the husband giue vnto the wife  
 due beneuolence, and likewise also  
 the wife vnto the husband: 4.12.  
 16  
 5 Defraud not one another, except  
 it be with consent for a time, that ye  
 may giue your selues to fasting, and  
 prayer: and againe come together  
 that Satan tempt you not for your  
 incontinencie. 4.12.16  
 7 I would that al men were euen as  
 I my selfe am: but euerie man hath  
 his proper gift of God, one after this  
 maner, and another after that. 2.8.  
 42  
 9 But if they can not abstaine, let  
 them marry: for it is better to marry  
 than to burne. 2.8.43. & 4.13.17  
 14 For the vnbeleeuing husbände is  
 sanctified by the wife, and the vnbe-  
 leeuing wife is sanctified by the hus-  
 bande, else were your children vn-  
 cleane: but nowe are they holy. 2.1.  
 7. & 4.16.6. & 4.16.15. & 4.16.31  
 19 Circumcision is nothing: and vn-  
 circumcision is nothing: but the  
 keeping of the commaundementes  
 of God. 4.14.24  
 21 Art thou called being a seruant?  
 care not for it: but if yet thou maist  
 be free, vse it rather. 4.20.1  
 23 Ye are bought with a price: be not  
 seruants of men. 4.20.32  
 31 And they that vse this worlde, as  
 though they vsed it not: for the fa-  
 shion of this worlde goeth away. 3.  
 10.1.4. & 4.19.7  
 34 The vnmarried womā careth for  
 the things of the Lorde, that thee  
 may be holy both in body & in spi-  
 rite, &c. 3.10.1.4. & 4.19.7  
 35 And this I speake, for your owne  
 commodities, not to tangle you in  
 a snare. 4.10.2  
 8.1 And as touching thinges sacri-  
 ficed vnto idols, wee knowe, that we  
 haue knowledge, &c. 4.10.22  
 4 For though there bee that are cal-  
 led Gods, whether in heauen, or in  
 earth, &c. 1.13.11  
 6 Yet vnto vs there is but one God,  
 which is the father, of whome are  
 all thinges, and we in him: and one  
 Lord Iesus Christ, &c. 1.13.11. & 2.3.  
 6. & 2.14.3. & 2.15.5  
 9 But take heed least by any meanes  
 this power of yours be an occasion  
 of falling to them that are weake. 3.  
 19.11. & 4.10.22  
 9.1 Am I not an Apostle? am I not  
 free? haue I not seene Iesus Christ  
 our Lorde? are yee not my worke in  
 the Lord? 3.14.15. & 4.1.14. & 4.17.  
 17. & 4.17.29  
 2 For ye are the seale of my Apostleship  
 in the Lorde. 4.1.6  
 5 Or haue we not power to leade a-  
 bout a wife being a sister, as well  
 as

# The Table.

- as the rest of the Apostles, and as the brethren of the Lorde, and Cephas? 4.12.25
- 12 Neuer thelesse, we haue not vsed this power but suffer all things, that we should not hinder the gospel of Christ. 3.14.15
- 16 And woe is vnto mee, If I preach not the gospel. 4.5.6
- 19 For though I be free from all men yet haue I made my selfe seruaunt vnto all men, that I might winne the more. 3.19.12
- 20 And vnto the Iewes I become as a Iewe, y I might winne the Iewes, &c. 4.19.26
- 22 To the weake I become as weake, that I may winne the weake: I am made all things to all men, that I might by all meanes saue some. 3.19.12
- 10.1 Moreouer, brethren I would not that ye should be ignorant, that all our fathers were vnder the cloude, and all passed through the sea. 2.10.5
- 2 And were all baptised vnto Moses in the cloude, and in the sea. 4.15.9
- 3 And did all eate the same spirituall meat. 4.14.23. & 4.18.20
- 4 And did all drinke the same spirituall drinke, for they dranke of the spirituall rocke that followed them: and the rocke was Christ. 1.13.10. & 2.9.1. & 4.14.26. & 4.17.15. 21.22.
- 5 But with many of them God was not pleased: for they were overthrown in the wilderness. 4.14.24
- 11 And all these things came vnto them for ensamples, and were written to admonish vs, vpon whom the endes of the world are come. 2.10.5. & 3.2.22
- 12 Wherefore let him that thinketh he standeth, take heed least he fall. 3.2.40. & 3.24.6
- 13 There hath no tentation taken you but such as appeareth to man, &c. 3.20.46
- 16 The cuppe of blessing which wee blesse, is it not the communion of the bloude of Christ? the breade which we breake, is it not the communion of the body of Christ? 4.17.10. & 4.17.15. & 4.17.22. & 4.17.38. & 4.18.8
- 17 Forwethat are many, are one breade and one body, because wee are partakers of one bread. 4.17.14
- 23 All things are lawfull for me, but all things are not expedient: all things are lawfull for mee, but all things edifie not. 3.19.12
- 25 Whatsoeuer is solde in the shambles, eate ye, and aske no question for conscience sake. 3.19.11
- 28 But if any man say vnto you, this is sacrificed vnto idols, eate it not because of him that shewed it, and for thy conscience, &c. 3.19.6. & 4.10.4
- 29 And the conscience I say not thine but of that other, &c. 3.19.11. & 4.10.4
- 31 Whether therefore yee eate or drinke, or whatsoeuer ye doe doe all to the glory of God. 3.20.44
- 32 Giue none offence, neither to the Iewes nor to the Grecians, nor to the Church of God. 3.19.11
- 11.4 Euerie man praying or prophesying hauing anything on his head dishonoureth his head. 4.19.26
- 5 But euerie woman that prayeth or prophesieth bareheaded, dishonoureth her head. 4.10.29
- 7 For a man ought not to couer his head: forasmuch as he is the image and glory of God: but the woman is the glory of the man, 1.15.4
- 16 But if any man lust to be contentious



# The Table.

- rious, wee haue no such custome,  
neither the Churches of God. 4.10.
- 31
- 20 When ye come together there-  
fore into one place, this is not to  
eate the Lords Supper. 4.18.12
- 22 Hueye not houses to eate and  
drinke in despise ye the Church of  
God &c. 4.10.29
- 23 For I haue receined of the Lorde  
that which I alio deliuered vnto  
you, &c. 4.17.35.50
- 24 And when he had giuen thankes  
he brake it, and saide, take, eate this  
is my body, which is broke for you:  
this doe you in remembrance of  
me, 4.17.1. & 4.17.20
- 25 After the same maner also he tooke  
the cup, when he had supped, saying  
this is the newe Testament in my  
blood, &c. 4.17.20
- 26 For as often as ye shall eate this  
bread and drinke this cup, ye shewe  
the Lords death vntill hee come. 4.  
16.30. & 4.17.37
- 28 Let a man therfore examine him  
selfe, & so let him eat of this breade,  
and drinke of this cup. 4.1.15. & 4.16  
30. & 4.17.40
- 29 For he that eateth and drinketh  
vnworthily, eateth and drinketh his  
owne damnation, because hee dis-  
cerneth not the Lords body. 4.1.15.  
& 4.16.30. & 4.17.33.34.40
- 31 For if we would iudge our selues  
we should not be iudged. 3.3.18
- 32 But when we are iudged, wee are  
chastened of the Lord, because wee  
should not be condemned with the  
worlde. 3.4.33. & 3.8.6
- 12.3 Wherefore, I declare vnto you,  
that no man speaking by the spirite  
of God calleth Iesus execrable, &c.  
2.2.20
- 6 And there are diuersities of opera-  
tions, but God is the same, which  
worketh all in all. 2.3.6.9
- 8 For to one is giuen by the spirite, the  
worde of wisdome, and to an other  
the word of knowledge, by the same  
spirite. 4.3.11
- 10 And to an other diuersities of  
tongues, and to an other the inter-  
pretatio of tongues. 1.13.14. & 3.2.9
11. And all these thinges worketh  
euen the selfe same spirite, distrib-  
uting to euey man severally as he wil.  
1.13.14. & 4.13.3
- 12 For as the body is one, and hath  
many members, & all the members  
of the body which is one, though  
they be many yet are but one body:  
euen so is Christ. 1.13.16. & 3.7.5. &  
3.16.2. & 4.17.12
- 13 For by one spirite are we all bapti-  
zed into one body, whether we are  
Iewes or Greccians, &c. 4.24.7. & 4.  
15.15. & 4.16.22
- 25 Least there should bee any diuisi-  
on in the body: but that the mem-  
bers should haue the same care one  
for an other. 4.16.20. & 3.20.20
- 28 And God hath ordeined some in  
the Church, as first Apostles, secd-  
ly prophets, thurdly teachers, then  
them that doe miracles: after that  
gifies of healing, helpers, &c. 4.3.8.  
& 4.11.1. & 4.20.4
- 31 But desire you the best gifies, &  
I will yet shewe you a more excel-  
lent way. 3.2.9
- 13.1 Though I speake with the tonges  
of men and Angels, and haue not  
loue, I am as sounding brasie, or a  
tincling Cymball. 2.5.4
- 2 If I had all faith, so that I coule  
remoue mountaines, and ha d not  
loue, I were nothing. 3.18.8
- 3 And though I feed the poore with  
all my goods, and though I giue my  
body that I be burned, and haue not  
loue, it profiteth me nothing. 4.13.  
13
- 4 Loue suffereth long: it is bounti-  
full

- full loue enuieth not: loue doth not  
boast it selfe it is not puffed vp. 3.7.  
5.6
- 9 For we knowe in part, and we pro-  
phetic in part. 3.2.20
- 10 But when that which is perfect, is  
come, then that which is in parte,  
shall be abolished. 3.2.13
- 12 For now wee see through a glasse  
darkely: but then shall wee see face  
to face, &c. 3.2.11. & 4.18.20
- 13 And now abideth faith: hope and  
loue, euen these three: but the chief-  
est of these is loue. 3.18.8
- 14.15 What is it then? I will praye  
with the spirite, but I will pray with  
the vnderstanding also, &c. 3.20.5. &  
3.20.32
- 16 Else, when thou blisseth with the  
spirite, howe shal hee that occupieth  
the roome of the vnlearned, say A-  
men at thy giuing of thanks, &c. 3.  
20.33
- 29 Let the Prophets speake two or  
three, and let the other iudge 4.8.9.  
& 4.9.13
- 30 And if any thing be reueiled to an  
other that stureth by, let the first  
holde his peace. 4.11.12
- 34 Let your women keepe silence in  
the Churches, for it is not permit-  
ted vnto them to speake, &c. 4.10.29
- 40 Let all thinges bee done honestly  
and by order. 2.8.32. & 3.20.29. & 4.3.  
10. & 4.10.27.30
- 15.6 After that, he was seene of moe  
than five hundred brethren at once,  
&c. 3.25.3
- 10 But I labored more abundantlye  
than they al, yet nor I, but the grace  
of God which is in mee. 2.3.12. & 4.  
1.6
- 12 Now if it be preached, that Christe  
is risen from the dead, how say some  
among you, that there is no resur-  
rection of the deade? 3.25.7. & 4.  
1.14
- 13 For if there be no resurrection of the  
dead, then is Christ not risen. 3.25.3
- 14 And if Christ be not risen, then is  
our preaching in vaine, & your faith  
is also in vaine. 3.25.3
- 16 For if the dead be not raised, then  
is Christ not raised. 2.13.2
- 17 And if Christ be not raised, your  
faith is vaine, &c. 2.13.2. & 2.16.13
- 19 If in this life onely we haue hope  
in Christ, we are of all men the most  
miserable. 3.9.6. & 3.18.4
- 20 But nowe is Christ risen from the  
deade, and was made the first fruits  
of them that slept. 2.16.13
- 21 For sith by man came death, by  
man came also the resurrection of  
the dead. 2.1.6
- 22 For, as in *Adam* all men dy euen so  
in Christ shall all bee made alue. 4.  
16.17
- 25 For he must reigne til he hath put  
all his enemies vnder his feete. 2.16.  
16
- 28 And when all thinges shal be sub-  
dued vnto him, then shall the sonne  
also himselfe be subiecte vnto him,  
&c. 1.13.26. & 2.8.30. & 2.14.3. & 2.15.  
5. and 3.20.42. and 3.25.12
- 36 Thou foole, that which thou sow-  
est is not quickned, except it die 3.  
25.4
- 39 All flesh, is not the same fleshe, but  
there is one flesh of men, &c. 3.25.8
- 41 There is an other glorie of the  
sunne, an other glory of the moone,  
an other glory of the starres: for one  
starre differeth from an other star  
in glorie. 4.19.34
- 45 The first man *Adam* was made  
a liuing soule: and the last *Adam* was  
made a quickning spirit. 1.15.4. and  
3.1.2
- 46 Howbeit that was not first made  
which is spirituall, but that which is  
naturall, and afterwarde that which  
is spirituall. 4.16.31
47. The

47. The first man is of the earth, earthly: the second man is the Lord from heauen. 2.12.7.& 2.13.2.& 2.13.4.& 4.17.25.
- 50 Flesh and bloode cannot inherite the kingdome of God,&c. 4.16.17
- 51 Beholde I shewe you a secrete thing, we shall not all sleepe, but we shall all be chaunged. 2.16.17.& 3. 25.8
- 52 In a moment, in the twinckling of an eye, at the last trumpet: for the trumpet shall blowe, and the deade shall be raised vp incorruptible, and we shall be chaunged. 2.16.17
- 53 For this corruption must put on incorruption,&c. 3.25.7
- 54 So when this corruptible hath put on incorruptible, and this mortal, hath put on immortality, &c 3.25.10
- 16.2 Euerie first day of the weeke, let euerie one of you put aside by himselfe, and lay vp as God hath prospered him, &c. 2.8.33
- 7 For I will not see you nowe in my passage: but I trust to abide a while with you, if the Lord permit. 1.17. 11
- simplicitie and godly purenesse, & not in fleshly wisdom, &c. 3.2.41 & 3.17.14
- 19 For the sonne of God Iesus Christ who was preached among you by vs,&c. 4.17.50
- 20 For all the promises of God in him are yea, and are in him Amen,&c. 2.9.2.& 3.2.32.& 3.30. 17. and 4.14. 20
- 22 Who hath also sealed vs, and hath giuen the earnest of the spirit in our heartes. 1.7.4.& 3.13.& 3.2. 36.& 3.24.1
- 23 Nowe, I call God for a record vnto my soule, that to spare you, I came not as yet to Corinthus. 2.8. 24.& 2.8.27
- 24 Not that we haue dominion ouer your faith, but that we are helpers of your ioy,&c. 4.8.9
- 2.6 It is sufficient vnto the same man that he was rebuked of many. 3.4. 13
- 7 So that nowe contrariwise, ye ought rather to forgie him, and comfort him, least the same shoulde bee swallowed vp with ouer much heauines. 4.1.29.& 4.12.8
- 8 Wherefore, I pray you, that you would confirme your loue towards him. 4.12.9

2 CORINTHIANS.

- 1.2 Grace bee with you, and peace from God our father, and from the Lorde Iesus Christ. 1.13.13
- 3 The father of mercy, and the God of al comfort. 3.20.37
- 6 And whether we be afflicted, it is for your consolation and saluation which is wrought in the induring of the same sufferings, which wee also suffer: or whether we be comforted, it is your consolation and saluation. 3.5.4
- 12 For our reioycing in this, the testimony of our conscience, that in
- 16 To the one wee are the sauour of death, vnto death: and to the other the sauour of life, vnto life, &c. 2.5. 5
- 3.3 In that ye are manifest, to be, the epistle of Christ, ministred by vs, & written not with ynke,&c. 2.8. 57
- 5 Not that we are sufficient of our selues, to thinke any thing, as of our selues,&c. 2.2.25.27.& 2.3.6
- 6 Who also hath made vs able ministers of the newe Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giueth
- HHHh3.



# The Table.

- giueth life. 1.9.3. & 2.7. 2. & 3.1.4 & 4.  
1.6. & 4.14.11.
7. If then the ministration of death  
written with letters and engrauen  
in stones, was glorious, so that the  
children of Israel could not behold  
the face &c. 2.7.7
8. How shall not the ministration of  
the spirit be more glorious? 1.9.3
- 9 For if the ministerie of condemna-  
tion was glorious, much more doth  
the ministration of righteousness  
exceede in glory. 4.3.3
- 14 Therefore their mindes are har-  
dened: for vntil this day remayneth  
the same couering vnaken away in  
the reading of the olde Testament,  
which vaile in Christ is put away. 2.  
10.13
- 15 But euen vnto this day when  
Moses is read, the vaile is layd ouer  
their hearts. 2.10.23
- 17 Now the Lord is the spirite, and  
where the spirit of the Lord is there  
is libertie. 2.2.8
- 18 But we all beholde as in a mirror,  
the glory of the Lorde, with open  
face, & are changed into the same  
Image, &c. 1.15.4. & 1.15.5. & 3.2.10.  
& 3.3.9
- 44 In whom the God of this worlde  
hath blinded the mindes, that is, of  
the Infidels, that the light of the  
glorious Gospel of Christ, which is  
the image of God, &c. 1.14.13. & 1.  
14.18. & 1.18.2. & 2.4.1
- 6 For God that commaunded the  
light to shine out of the darkenesse,  
is hee which hath shined in our  
hearts, &c. 2.9.1. & 3.2.1. & 4.1.5 & 4.  
5.3
- 7 But we haue this treasure in ear-  
then vessels, that the excellencie of  
that power might be of God, and  
not of vs. 4.1.5. & 4.3.1
- 8 We are afflicted on euery side, yet  
are we not in distresse: in pouertie,  
but not overcome of pouertie. 3.8.  
9. & 3.15.8
- 9 Wee are persecuted, but not for-  
saken: cast downe, but wee pearish  
not. 3.15.8
- 10 Euery where we beare about in  
our body, the dying of the Lorde Je-  
sus, that the life of Iesus also might  
bee made manifest in our mortall  
flesh. 3.15.5. & 3.15.8. & 3.18.7. & 3.  
25.3. & 3.25.7
- 13 And because wee haue the same  
spirite of faith, according as it is  
written, I beleecued, and therefore  
haue I spoken, &c. 3.2.35
- 5.1. For we know that if our earthly  
house of this tabernacle be destroy-  
ed, we haue a building giuen of god,  
&c. 3.25.6
- 2 For therefore we sigh, desiring to  
be clothed with our house, which is  
from heauen. 3.9.5
- 4 Because we woulde not be vnclou-  
thed, but would be clothed vpon,  
that immortalitie might bee swal-  
lowed vp of life. 1.15.2. & 3.9.5
- 5 Who also hath giuen vnto vs the  
earnest of the spirite 2.9.3. & 3.2.  
6
- 6 Therefore wee are alwaies bolde,  
though we know that whiles we are  
at home in this bodye., wee are  
absent from the Lord. 1.15.2. & 3.2.  
14. & 3.9.4. & 3.25.1. & 3.25.6
- 7 For we walke by faith and not by  
sight. 3.2.14
- 8 Neuerthelesse, we are bolde, and  
loue rather to remoue out of the  
body, and to dwel with the Lorde.  
1.15.2
- 10 For wee must all appeare before  
the iudgement seate of Christ, &c. 1.  
13.11. & 1.15.2. & 3.18.1. & 3.25.7
- 18 And all things are of God, which  
hath reconciled vs vnto himselfe by  
Iesus Christ, &c. 3.2.29. & 3.5.5. & 3.  
11.4. & 4.6.3  
1 Fe9

19 For God was in Christ, and reconciled the worlde to himseife, not imputing their sinnes vnto them, &c. 2.12.4.& 2.17.2.& 3.2.32.& 3.4.25. & 3.11.22.& 3.14.11. & 4.1.22

20 Now then are we ambassadors for Christ: as though God did beseech you through vs, &c. 3.4.27.& 4.1.22 & 4.3.1

21 For he hath made him to be sinne for vs, which knew no sinne, that we shoulde be made the righteousness of God in him. 2.16.5.& 2.16.6.& 2.17.2.& 3.5.2.& 3.11.11. & 3.11.22.& 3.11.23

6.8 By honour and dishonour, by euil report and good report, &c. 3.8.8

16 For yee are the temple of the liuing God, &c. 1.13.15.& 3.6.3. & 3.16.2

7.1 Seeing then that we haue these promises, dearly beloued, let vs cleanse our selues from all filthines of the flesh and the spirite, &c. 1.15.2.& 2.5.11.& 2.9.3. & 3.16.2. & 3.25.7

10 For godly sorrow causeth repentance vnto saluatiō, not to be repented of: but the worldly sorrow causeth death. 3.3.7.& 3.4.2

11 For beholde, this thing that yee haue beene godly sorie, what great care it hath wrought in you, &c. 3.3.15

8.11 Now therefore performe to doe it also, that as there was a readines to will, euen so yee may performe it of that which ye haue. 2.5.8

16 And thanks be vnto God, which hath put in the heart of Titus the same care for you. 2.5.8

17 Because we accepted the exhortation, &c. 2.5.8

9.6 That hee which soweth sparingly shall reape also sparingly, and hee

that soweth liberally, shall reape also liberally. 3.18.6

7 As euery man wiseth in his hearr, so let him giue, not grudgingly, or of necessitie: for God loueth a cheerefull giuer. 3.16.3

12 For the ministratiō of this seruice, not only supplyeth the necessitie of the saints, &c. 3.7.5

10 4 For the weapons of our warfare are not carnal, but mighty through God, to cast &c. 4.8.9.& 4.11.5. & 4.11.10

6 And hauing ready the vengeance against all disobedience, when your obedience is fulfill-d. 4.6.3

8 For though I shoulde boast somewhat more of our authoritie, which the Lord hath giuen vs for edificatiō, &c. 4.8.1

11.14 And no maruel: for Satan himselfe is transformed into an Angell of light, 1.9.2.& 4.12.12

12.2 I knowe a man in Christ aboue foureene yeeres agone (whether hee were in the body, I cannot tell, God knoweth) which was taken vp into the third heauen. 1.9.1.& 1.14.4.& 4.3.3

4 How that he was taken vp into paradise, and heard words which cannot be spoken, which are not possible for man to vtter. 1.14.4

7 And lest I shoulde be exalted out of measure, through the abundance of reuelations, there was giuen vnto me a pricke in the flesh, the messenger of Satan, &c. 1.14.18.& 3.3.14 & 4.17.34

8 For this thing I besought the Lord thrise, that it might depart from me. 1.13.20

9 And he said vnto me, my grace is sufficient for thee: &c. that the power of Christ may dwell in me. 1.3.13.& 1.13.20. & 3.3.14

21 I feare least when I come againe, HHHh 4. my

my God debase me among you, and  
I shall bewaile many, &c. 3. 18. & 4.

1. 27

13. 4 For though hee was crucified  
concerning his infirmities, yet liueth  
he through the power of God. And  
we no doub, are weake in him, &c.

2. 13. 2. & 2. 14. 6. & 2. 16. 13

5 Proue your selues whether ye are in  
the faith: examine your selues: know  
ye not your own selues, howe that  
Iesus Christ is in you, except ye bee  
reprobates?

3. 2. 39

10 According to the power which  
the Lord hath given me, to edifica-  
tion, & not to destruction.

4. 8. 1

13 The grace of our Lorde Iesus  
Christ, and the loue of God, & the  
communion of the holyc Ghoste  
&c.

3. 1. 2

### GALATHIANS.

1. 1 Paul an Apostle not of me, neither  
by man, but of Iesus Christe,  
&c.

4. 3. 13. & 4. 3. 14

2 And all the brethren that are with  
me, vnto the Churches of Galatia.

4. 1. 14

3 Grace be with you, & peace from  
God the father, and from the Lorde  
Iesus Christ.

1. 13. 13

6 I marueile that ye are so soone re-  
moued away vnto an other gospell,  
from him that hath called you in  
the grace of Christ.

4. 1. 27

8 But though that we, or an Angell  
from heauen, preach vnto you o-  
therwise than that which wee haue  
preached vnto you, let him bee ac-  
cursed.

4. 9. 12

16 To reueale his sonne in me, that I  
should preach him among the Gen-  
tiles, &c.

3. 22. 7

18 Then after three yeares, I came  
again to *Ierusalem* to visite *Peter*,  
and abode with him fiftene dayes.

4. 6. 7. & 4. 6. 14

2. 1 Then fourteene yeres after, I

went vp againe to *Ierusalem* with  
*Barnabas*, and tooke with me *Titus*  
also.

4. 6. 14

3 But neither yet *Titus* which was  
with me, though he were a Grecian,  
was compelled to be circumcised.

19. 12

6 God accepteth no mans person,  
&c.

3. 23. 10

7 When they saw the gospell of the  
vncircumcisiō was committed vn-  
to me, as the gospell of the circum-  
cisiō was vnto *Peter*.

4. 6. 7

8 For he that was mightie by *Peter*  
in the Apostleship ouer the circum-  
cisiō, was also mighty by mee to-  
wards the Gentiles.

4. 1. 6. & 4. 6. 7

9 And when *James*, and *Cephas*, and  
*John* knew of the grace that was gi-  
uen vnto me, &c.

4. 6. 13

14 But when I sawe, that they went  
not the right waye to the trueth of  
the gospell, I said vnto *Peter* before  
all men, if thou, &c.

4. 12. 3

16 Knowe that a man is not iustified  
by the works of the lawe, but by the  
faith of Iesus Christ, &c.

3. 17. 2

19 For I through the law am dead to  
the lawe, & that I might liue vnto  
God, &c.

2. 16. 7

20 Thus I liue yet, not I nowe, but  
Christ liueth in me, &c.

4. 19. 35

3. 1 O foolish Galathians, who hath be-  
witched you, that ye should not o-  
bey the trueth, &c. 1. 11. 7. & 4. 1. 27. &c.

4. 18. 11

2 Receiued ye the spirit by the works  
of the law, or by the hearing of the  
faith preached?

3. 2. 33. & 4. 1. 6

6 Yea rather as *Abraham* beleued  
God, and it was imputed to him for  
righteousnes.

3. 17. 8

8 For the scriptures foreseeing, that  
God would iustifie the Gentiles  
through faith, preached before  
the Gospell vnto *Abraham*, &c.

3. 11. 3

10 For



# The Table.

- 10 For as many as are of the workes  
of the lawe, are vnder the curse: for  
it is written, cursed is euerie man  
that continueth not in all thinges,  
&c. 2.7.5. & 2.7.17. & 2.16.2. & 3.11.  
19
- 12 And the law is not of faith: but  
the man that shall doe those things  
shall liue in them. 3.11.18. & 3.11.  
19
- 13 Christ hath redeemed vs from the  
curse for vs, &c. 2.7.15. & 2.8.57. and  
2.16.2. & 2.16.6. & 2.16.19. & 2.17.4. &  
3.4.27. & 3.11.12. & 3.19.3. & 4.13.  
21
- 16 Now to *Abraham*, and to his seede  
were the promises made, &c. 2.6.2. &  
2.13.3. & 4.14.21
- 17 And this I say, that the law which  
was foure hundreth and thirtie  
yeares after, can not disannull the  
covenant that was confirmed afore  
of God in respect of Christ, that it  
should make the promises of no ef-  
fect. 3.11.20
- 18 For if the inheritance be of the law,  
it is no more by the promise, but  
God gaue it vnto *Abraham* by pro-  
mise. 3.11.17
- 19 Wherefore then serueth the law?  
it was added because of the trans-  
gression, &c. 1.14.9. & 2.5.6. & 2.  
7.2
- 21 Is the lawe then against the pro-  
mises of God? God forbid, &c. 3.11.  
19. & 3.4.6
- 22 But the Scripture hath concluded  
all vnder sinne, that the promise by  
the faith of Iesus Christ should bee  
giuen to them that beleue. 3.4.6
- 24 Wherefore the lawe was schoole  
master to bring vs to Christ, that we  
might bee made righteous by faith.  
2.7.2. & 2.7.11. & 2.11.5
- 27 For all yee that are baptised into  
Christ, haue put on Christ 2.1.3. & 3.  
1.3. & 4.14.7. & 4.15.6. & 4.16.21. & 4.  
19.8
- 28 There is neither Iew nor grecian;  
there is neither bond nor free; there  
is neither male nor female: for yee  
are all one in Christ Iesus. 2.11.11. &  
4.20.1
- 4.1 Then this I say, that the heire as  
long as he is a childe, differeth no-  
thing from a seruant, though he bee  
Lorde of all. 2.11.2. & 2.11.5. & 2.11.  
13
- 2 But is vnder tutors & gouernour,  
vntill the time appointed of the fa-  
ther. 4.10.14
- 3 Euen so we, when wee were chil-  
dren, were in bondage vnder the ru-  
dimentes of the world. 4.10.14
- 4 But when the fulnesse of time was  
come, God sent forth his son, borne  
of a woman, &c. 2.16.5. & 2.7.15. & 2.  
11.11. & 2.12.7. & 2.13.1. & 2.13.3. & 2.  
17.5. & 4.20.15
- 5 That he might redeeme the which  
were vnder the law, y<sup>e</sup> we might re-  
ceiue the adoption, &c. 2.7.15. & 3.  
19.2
- 6 And because ye are the sonnes, God  
hath sent forth the spirite of his son  
into your heartes, which crieth, *Ab-*  
*ba*, that is, father. 2.14.5. & 3.1.3. & 3.  
2.11. and 3.13.5. & 3.20.37
- 7 But euen then, when ye knowe not  
God, ye did seruiue vnto the which  
by nature are not Gods. 1.4.3. and 1.  
12.3
- 8 But nowe, seeing yee knowe God,  
ye are rather knowne of God, &c. 4.  
1.27. & 4.10.10. and 4.19.7
- 10 Ye obserue daies, & monethes, and  
times, and yeares. 2.8.33
- 11 I am in feare of you, least I haue  
bestowed on you labour in vayne. 2.  
8.33
- 22 For it is written that *Abraham* had  
two sonnes, one by a seruant, an o-  
ther by a free woman. 2.11.9. & 4.  
2.3
24. By

# The Table.

- 24 By the which thinges, another thing is meant: for these mothers, are the two Testaments, &c. 2.11.9
- 25 For Agar or Sina is a mountain in Arabia, and it answereth to Ierusalem that now is, &c. 3.2.6
- 26 But Ierusalem, which is aboue, is free: and is the mother of vs all. 4.1.1
- 28 We are after the manner of Isaac, children of the promise. 4.16.12
- 30 Put out the seruant and her sonne, &c. 3.18.2
- 31 Stande fast in the libertie therfore wherwith Christ hath made vs free &c. 3.19.2. & 3.19.14. & 4.10.8. & 4.10.9. & 4.20.1
- 4 Who so euer are iustified by the law, ye are fallen from grace. 3.19.14
- 5 For we through the spirite, wayte for hope of righteousness through fayth. 3.2.43
- 6 In Christ Iesus neither circumcision auayleth any thing, nor vncircumcision, &c. 3.11.20
- 13 For brethren, ye haue beene called vnto liberty: only vse not your libertie, &c. 3.19.11
- 34 For all the lawe is fulfilled in one word, which is, Thou shalt loue thy neighbor as thy selfe, 2.8.53
- 17 For the flesh lusteth against the spirit, and the spirit against the flesh, &c. 2.7.5. & 2.2.27
- 19 Moreouer the workes of the flesh are manifest, which are adultery, fornication, vncleannesse, wantonnes, 2.1.8. & 3.14.1. & 4.15.10
- 6.10 While wee haue therefore time, let vs doe good vnto all men, &c. 3.7.6. & 3.20.38
- 14 But God forbid that I should reioyce, but in the crosse of our Lorde Iesus Christ, whereby the worlde is crucified vnto mee, and I vnto the world. 2.16.7

- 15 For in Christ Iesus, neither circumcision auayleth any thing, nor vncircumcision, &c. 4.14.24
- 17 From hencefoorth let no man put me to businesse: for I beare in my body the markes, &c. 3.18.7. & 3.15.8

## EPHESIANS.

- 1.2 Grace be with you, and peace from God our father, and from the Lord Iesus Christ. 1.13.13
- 3 Which hath blessed vs with all spirituall blessing in heavenly thinges in Christ. 3.2.10
- 4 As hee hath chosen vs in him before the foundation of the worlde, that we should be holy, &c. 2.3.8. & 2.8.53. and 2.12.5. and 2.16.4. and 3.15.5. and 3.17.15. and 3.19.2. and 3.21.1. and 3.23.12. and 3.14.3. and 3.24.5
- 5 Who hath predestinate vs to bee adopted through Iesus Christ vnto himselfe, &c. 2.12.5. and 3.11.4. and 3.18.2
- 6 To the praise of the glory of his grace, wherewith he hath made vs accepted in his beloued, 2.17.2. & 3.2.3. & 3.11.4
- 7 By whome wee haue redemption through his blood, &c. 3.4.30
- 9 And hath opened vnto vs the myserie of his will, according to his good pleasure, &c. 4.14.2. and 4.19.36
- 10 That in the dispensation of the fulnesse of the times, he might gather together in one all thinges, both which are in heauen, and which are in earth, euen in Christ. 2.12.5. and 3.20.21
- 13 In whome also ye haue trusted, after that ye heard the word of truth, euen the gospel of our saluation, &c. 1.7.4. & 2.9.3. & 2.10.3. & 3.1.4. & 3.2.36. & 3.24.1. & 3.24.8
- 14 Which is the earnest of our inheritance

- herizance, vntil the redemptiō, &c. 3.24.8
- 17 That the God of our Lorde Iesus Christ, the Father of glory, might giue vnto you the spirit of wisdom, &c. 2.2.21
- 18 That ye may know, what the hope of his calling, and what the riches of his glorious inheritance is in the saints. 3.2.16. & 4.8.11
- 20 Which hee wrought in Christ, when he rayfed him from the dead &c. 2.16.15
- 21 Farre above all principallie and power, and might, & domination, & euery name that is named, &c. 1.14.5. & 2.15.5. & 2.16.15
- 22 And he hath appointed him ouer all things to bee the head to the Church. 2.15.5. & 4.6.9
- 23 Which is his body, euen the fullnesse of him that filleth all in all things. 2.15.5. & 3.20.38. & 4.1.10. & 4.17.9
- 24 That were dead in trespasses, and finnes, &c. 3.24.10
- 2 Wherein in time past yee walked, according to the course of this worlde, & after the Prince that ruleth in the ayre, &c. 1.14.13. & 1.14.18. & 2.4.1. & 3.24.10
- 3 Among whom we also had our conuersation in time past, in the lustes of our flesh, in fulfilling the will of the flesh, & of the mind, &c. 2.1.6. & 2.1.11. & 4.16.17
- 4 But God which is riche in loue, through his great loue wherewith he loued vs 3.14.5
- 5 Euen when we were dead by finnes he quickned vs, &c. 2.5.19
- 6 And hath rayfed vs vp together, & made vs to sit together in the heauenly places in Christ Iesus. 2.16.16. & 3.15.6. & 3.25.1
- 8 For by grace are ye sau'd through faith, & that not of your selues: it is the gift of God. 3.13.2. & 3.14.31
- 9 Not of works, least any man should boast himselfe. 3.13.2
- 10 For we are his workmanship created in Christ Iesus vnto good works &c. 2.3.6. & 3.3.21. & 3.14.5. & 3.15.7 & 3.23.13
- 11 Wherefore remember that ye being in time past Gentiles in the flesh, and called vncircumcision, &c. 4.14.12. & 4.16.15
- 12 That ye were, I say, at that time without Christ, and were alienates from the common wealth of Israel, &c. 1.4.3. & 1.5.12. & 2.6.1. & 3.24.10. and 4.14.12. and 4.16.3. and 4.16.24
- 14 For he is our peace, which hath made of both one, &c. 2.7.17. and 2.11.11. & 3.2.28. & 3.2.32. & 3.13.4. & 4.16.13
- 16 And that he might reconcile both vnto God in one body by the crosse, &c. 3.17.2
- 19 Nowe therefore, ye are no more strangers & foreiners: but Citizens &c. 3.25.1
- 20 And are built vpon the foundation of the Apostles and Prophets, &c. 1.7.2. & 4.2.1. & 4.2.4. & 4.6.5
- 21 In whom all the building coupled together, groweth vnto an holy Temple in the Lord. 3.15.5. and 3.16.2
- 3.2 If ye haue heard of the dispensation of the grace of God, which is giuen me to youward. 4.14.2
- 7 Whereof I am made a minister by the gift of the grace of God, &c. 3.22.7
- 10 To the intent, that now vnto principalities, and powers in heauenly places, &c. 1.18.3. and 2.11.12. and 3.24.16
- 12 By whom we haue boldnesse & entrance by confidence, &c. 3.2.15. and 3.13.5. & 3.20.12. 14 For



- 14 For this cause, I bowe my knees  
vnto the father of our Lorde Iesus  
Christ. 3.2.15
- 15 Of whome is named the whole  
family in heauen & in earth. 2.14.7
- 16 That he might graunt you accord-  
ing to the riches of his glorie, that  
ye may be strengthened, &c. 2.  
12.5
- 17 That Christ maye dwell in your  
heartes by faith, &c. 2.9.3. and 2.12.5.  
and 4.17.5
- 18 That ye being rooted and ground-  
ed in loue, may bee able to com-  
prehend with all saincts, &c. 2.12.5.  
& 3.2.14 & 3.14.19
- 19 And to know the loue of Christe,  
which passeth knowledge, &c. 2.  
12.5
- 4.2 With long suffering supporting  
one another through loue. 4.12.11.  
& 4.12.13
- 3 Indeuoring to keepe the vnitie of  
the spirite in the bond of peace. 4.  
12.11. and 4.12.13
- 4 There is one body, and one spirite,  
&c. 4.1.3. and 4.3.1. and 4.6.10
- 5 There is one Lord, one faith, and one  
baptisme. 1.13.16. and 4.2.5
- 7 But vnto euery one of vs is giuen  
grace, &c. 2.15.5. and 3.1.2. and 4.  
6.10
- 8 When he ascended vp on high, he  
ledde captiuitie captiue, &c. 1.13.11.  
and 2.16.16
- 10 He y descended, is euen the same  
that ascended far aboue al heauens,  
&c. 2.16.14. & 4.3.2. & 4.6.10
- 11 Hee therefore gaue some to bee  
Apostles, and some to bee prophetes,  
&c. 4.1.1.5. & 4.3.4. & 4.6.10. & 4.  
8.12
- 12 For the gathering together of the  
sainctes, that for the workes of the  
ministerie, &c. 4.1.5
- 13 Till we al meete together, in the  
vnitie of faith, &c. 4.14.8

- 14 That we be no more henceforth  
children, wauering & caried awaye  
with euerie winde of doctrine, &c.  
4.3.1
- 15 But let vs followe the truth in  
loue, and in all thinges growe vp in-  
to him, &c. 2.16.15. & 3.1.1. & 3.1.3. &  
4.3.2. & 4.6.9 & 4.17.9
- 16 By whom all the body being cou-  
pled and knitte together by euerie  
ioynt, &c. 2.13.1. & 4.6.9
- 17 This I say therefore, & testifie in  
the Lord, that ye henceforth walke  
not, &c. 2.13.1. & 2.3.1
- 18 Hauing their cogitation darkened,  
and being strangers, &c. 2.3.1
- 20 But you haue not so learned  
Christ. 3.2.6. & 3.6.4
- 22 That is, that ye cast of, concerning  
the conuersation in time past, the  
olde man, &c. 3.3.8. & 3.6.4
- 23 And be renewed in the spirite of  
your minde. 2.1.9. & 2.3.1. & 3.3.8.  
and 3.7.1
- 24 And put on the newe man, which  
after God is created, &c. 1.15.4
- 23 Neither giue place to the diuel.  
14.18
- 28 Let him that stole, steale no more,  
but let him rather labour, &c. 3.24.  
10
- 30 And grieue not the holly spirit of  
God by whome, &c. 2.5.8
- 5.1 Be ye therefore followers of God  
as deere children. 3.6.3
- 2 And walke in loue, euen as Christ  
hath loued vs, and hath giuen him-  
selfe, &c. 2.17.5. & 4.19.23
- 6 Let no man deceiue you with  
vaine wordes, for such thinges, &c.  
3.2.27.
- 8 For yewere once darkenesse, but  
Are now light in the Lord, &c. 3.16.  
2. & 3.24.10
- 14 Awake thou that sleepest, & stand  
vp from the dead, and Christ shall  
giue thee light. 2.5.19

- 23 For the husbnde is the wiues  
head, euen as Christ is the head of  
the Church, &c. 3.6.3. and 4.6.9
- 25 And gaue himselfe for it, 4.1.17. and  
4.8.12
- 26 That he might sanctifie it, and  
clense, &c. 3.11. and 3.6.3. and 4.1.  
13. and 4.15.2. and 4.16.22
- 27 That hee might make it vnto him-  
selfe a glorions Church, not hauing  
&c. 3.3.11. and 4.1.10
- 28 So ought men to loue their wiues  
as their owne bodies, &c. 4.19.
- 29 For no man euer yet hated his  
owne flesh, but nourisheth: & che-  
risheth it, euen as the Lorde doeth  
the Church. 4.19.35
- 30 For we are members of his body.  
of his flesh, &c. 2.12.2. & 2.12.7. & 3.  
13. and 4.17.9
- 32 This is a great mystery, but I speake  
concerning Christ, and concerning  
the Church. 4.12.24
- 6.1 Children obey your parentes in  
the Lord, &c. 2.8.36. and 2.8.38. and  
4.20.29
- 4 And ye fathers, prouoke not your  
children to wrath, &c. 4.20.19
- 9 Neither is there respect of persons  
with him. 3.23.10
- 10 Finally my brethren be strong in  
the Lord, &c. 2.5.8
- 12 For we wrestle not against fleshe  
and bloud, &c. 1.14.13. & 1.17.8
- 13 For this cause, take vnto you the  
whole armour of God, &c. 1.14.13.  
& 2.5.11
- 16 Aboue all take the shield of faith,  
wherewith ye may quench all, &c.  
3.2.21. & 3.20.21
- 18 And pray alway with all manner  
of prayer and supplication in the  
spirite, &c. 3.20.5. & 3.20.7. & 3.20.  
12
- 19 And for mee, that vtterance may  
be giuen vnto me: that I may open  
my mouth boldly, &c. 3.20.20
- PHILIPPJANS.
- 1.1 Paul & Timothe the seruantes  
of Iesus Christ, &c. 4.3.7  
& 4.3.8.
- 4 Alwaies in all my prayers for all  
you, &c. 2.2.25
- 6 I am perswaded of this same thing,  
that he that hath begon this same  
good worke in you, &c. 2.3.6. & 3.18.  
1.8. & 3.24.6
- 20 As I hartily looke for, and hope  
that in nothing I shalbe ashamed,  
but that with all confidence, &c. 3.  
2.43
- 23 For I am greatly in doubt on both  
sides, desiring to be loosed & to bee  
with Christ, &c. 3.9.4
- 29 For vnto you it is giuen for Christ,  
that not onely ye should beleue in  
him, &c. 2.17.5
- 2.1 Fulfill my ioy, that yee be like  
minded, hauing the same loue, &c.  
4.2.5
- 3 That nothing be don through cō-  
tention, or vaine glory: but that in  
meekenes, &c. 3.7.4
- 5 Let the same minde be in you, that  
was euen in Christ Iesus. 4.2.5
- 6 Who being in the forme of God,  
thought it no robbery, &c. 1.13.11.  
and 1.13.24
- 7 But he made himselfe of no repu-  
tation, & toke on him the forme of  
a seruant, and was made like vnto  
men, &c. 1.13.24. and 2.13.2. and 2.  
16.5. and 4.17.25
- 8 He humbled himselfe, and became  
obedient vnto the death, &c. 2.  
13.2. and 2.14.3. and 3.15.8. and 4.  
14.12
- 9 Wherefore God hath also highly  
exalted him, & giuen him a name,  
&c. 2.11.12. & 2.13.2. & 2.15.5. and 7.  
16.15. & 2.17.6
- 10 That

- 10 That at the name of Iesus should  
euerie knee bow, &c. 1.13.24. & 2.11.  
12. & 2.14.3. & 3.5.8
- 11 Wherefore my beloued, as you  
haue alwaies obeyed, not as in my  
presence, &c. 2.5.11. & 3.2.23. & 3.18.  
1
- 13 For it is God that wo. keth in you  
both the will, and the deede, &c. 2. 2.  
27. and 2.3.6. & 2.3.11. & 2.5.11. & 3.  
2.23. & 3.11.12
- 15 That ye may be blamelesse, and  
pure, and the sonnes of God with-  
out rebuke, &c. 3.17.15
- 17 Yea and though I be offered vp v-  
pon the sacrifice, and seruice of our  
faith, I am glad & reioyce with you  
all. 3.2.6
- 20 For I haue no man like minded,  
who will faithfully care for your  
matters. 4.6.15
- 21 For aske their own, & not that  
which is Iesus Christes. 4.6.15
- 3.5 An Ebrewe of the Ebrewes, by  
the lawe a Pharisee. 3.34.10
- 6 Concerning zeale, I persecuted  
the Church, &c. 3.24.10
- 8 Yea doubtlesse I thinke all things  
but losse, for the excellent knowe-  
ledge sake of Christ Iesus my Lord,  
&c. 3.11.13. & 3.25.2
- 10 That I may know him, & the ver-  
tue of his resurrection, &c. 2.16.13. &  
3.8.2. & 3.15.8. & 3.25.2
- 12 Not as though I had already at-  
tained to it, either were already  
perfect but, &c. 4.8.11
- 13 But one thing I doe: I forget that  
which is behind, &c. 3.14.13. & 3.3.  
25.1
- 15 Let vs therefore as many as bee  
perfect, bee thus minded: and if yee  
be otherwise minded: &c. 3.2.4. and  
4.1.12
- 20 But our conuersation is in hea-  
uen, from whence also we looke for  
the sauiour, &c. 3.25.2. & 4.17.27
- 21 Who shall change our vile body,  
&c. 3.25.4. & 3.25.8. & 4.17.29
- 4.3 Yea, and I beseech thee, faithfull  
yokefellow, help those women that  
laboured with mee in the Gospell,  
&c. 3.24.9
- 6 Be nothing careful, but in all things  
let your requestes bee shewed to  
God in prayer and supplication, &c.  
3.20.28. and 3.20.40
- 12 And I can be abased: and I can a-  
bunde euerie where in all things  
I am instructed, &c. 3.10.5. & 3  
19.9
- 18 I was euen filled, after that I had  
receiued of *Epiphodius*, &c. 4.18.  
16

COLOSSIANS.

- 1.4 Since we hearde of your faith in  
Christ Iesus, and of your loue  
towards all saintes. 2.10.3. and  
3.18.3
- 5 For the hopes sake, which is laide  
vp for you in heauen, &c. 3.18.3.  
and 3.25.1
- 9 For this cause wee also, since the  
day we hearde of it, cease not to  
pray for you, &c. 2.2.25
- 10 And increasing in the knowledge  
of God. 2.2.25
- 12 Giuing thanks vnto the father  
which hath made vs, &c. 3.2.2.1
- 13 Who hath deliuered vs from the  
power of darkenes, &c. 3.15.6
- 14 In whome wee haue redemption  
through his blood, &c. 2.17.5. & 3.4.  
30. and 3.15.5
- 15 Who is the image of the inuisible  
God, the first borne of euerie crea-  
ture. 2.2.20. and 2.6.4. and 2.12.4. and  
2.12.7. and 2.14.2. and 2.14.5
- 16 For by him were all things crea-  
ted, which are in heauen, & which  
are in earth, things visible and inui-  
sible, &c. 1.14.10. and 2.12.7
- 18 And he is the head of the body of  
the



- the Church,&c. 2.12.7.& 4.6.9
- 20 And by him to reconcile all things vnto himselfe,&c. 1.14.10. and 2.17.2. and 3.4.27. and 3.15.5
- 21 And you which were in times past strangers & enemies, because your mindes,&c. 2.16.2. and 3.14.6
- 22 Hath he nowe also reconciled, in the body of his flesh,&c. 2.16.2
- 24 Now reioyce I in my sufferings for you,&c. 3.5.2. and 3.5.4. and 4.12.5
- 26 Which is the myserie hid since the world began: and from all ages, but now is made manifest vnto his saints, 2.7.17. and 2.11.12. and 3.2. 14. and 4.14.2
- 22 That their hearts might be comforted,& they knit together in loue, &c. 3.2.14
- 3 In whome are hid all the treasures of wisdom and knowledge. 2.12.4. and 2.15.2. and 3.2.13. and 2.11.5.& 3.11.12. and 4.8.7. and 4.10.8.& 4.18.20
- 8 Beware lest there be any man that spoyle you through philosophy,&c. 4.10.8. and 4.10.24
- 9 For in him dwelleth all the fulnes of the Godhead bodily. 1.13.13. and 3.11.5
- 10 And ye are complete in him, which is the head of all principallie, and power. 1.14.5. and 4.6.9
- 11 In whome also ye are circumcised with circumcision made without handes, &c. 4.14.24. and 4.16.11
- 12 In that ye are buried with him in baptisme,&c. 3.25.8. and 4.15.5. and 4.16.21
- 13 And ye which were dead in sinnes, and in the vncircumcision of your flesh,&c. 2.7.17
- 14 And putting out the handewriting of ordinances that was against vs:&c. 2.7.17. and 2.17.5. and 3.4. 25
- 35 And hath spoyled the principalities and powers, and hath made a shewe of them openly, &c. 2.16.6
- 16 Let no man therefore condemne you of meat and drink or in respect of an holy day,&c. 2.8.33
- 17 Which are but a shadow of things to come: but the bodye is in Christ. 2.7.16. and 2.8.31. and 4.14.22. and 4.14.25
- 19 And holdeth not the head, where of all the body is furnished, and knit together by ioyntes,&c. 2.15.1
- 20 Wherefore if you bee dead with Christ from the ordinances of the worlde,&c. 4.10.9. and 4.10.13. and 4.19.7
- 21 Touch nor, nor tast not,&c. 4.10. 13
- 23 Which thinges haue in deede a shew of wisdom, in voluntary religion,&c. 4.10.11. and 4.10.24. and 4.13.2
- 31 If then ye bee risen with Christ, seeke those thinges which are aboue &c. 3.6.3. and 4.17.36
- 2 Set your affections on thinges which are aboue and not on thinges which are on the earth. 4. 17.36
- 3 For ye are dead, and your life is hid with Christ in God. 2.16.7. and 2.16. 13. and 3.25.1
- 5 Mortifie therefore your members which are on the earth, fornication vncircumcision,&c. 2.16.13.6
- 6 For the which thinges sake y<sup>e</sup> wrath of God cometh on the children of disobedience. 3.2.27
- 9 Lie not one to an other seeing that ye haue put off the olde man, &c. 3. 3.8
- 10 And haue put on the new, which is renewed,&c. 1.15.4. and 2.12.9. & 3.3.9
- 11 Where is neither Grecian nor Iew circumcision nor vncircumcision, Barbarian,&c. 4.20.1
- 14 And aboue all these thinges, put on

- on loue, &c. 2.8.53. and 3.18.8. and 4.  
13.13  
16 Teaching, and admonishing your  
owne selues, in psalms, and hymnes  
&c. 3.20.32  
20 Children, obey your parents, &c.  
2.8.36  
24 Knowing that of the Lorde, ye  
shall receiue the rewarde of the in-  
heritance, &c. 3.18.2  
25 Neither is there no respect of per-  
sons. 3.23.10  
43 Praying also for vs, that God may  
open vnto vs the dore of viterance,  
&c. 3.20.29  
17 And say to *Archippus*, take heede to  
the ministerie, that thou hast recei-  
ued: &c. 4.3.7

I. THESSALONIANS.

- 2.18 Therefore wee woulde haue  
come vnto you (*I Paul*) &c.  
1.17.11  
19 For what is our hope, or ioye, or  
crowne of reioycing? 3.25.10  
3.5 Euen for this cause, when I coulde  
no longer forbear, I sent him that I  
might know of your faith, &c. 3.20.  
46. and 4.1.6.  
12 And the Lorde increase you, and  
make you abounde in loue one to-  
ward another, &c. 2.5.6  
13 To make your heartes stable, and  
vnblamable in holines before God,  
&c. 3.17.15  
4.3 For this is the will of God, euen  
your sanctification, &c. 3.16.2  
7 For God hath not called vs vnto  
vncleanes, but vnto holines. 3.16.2.  
& 3.19.2. & 3.23.13  
15 For this saye we vnto you by the  
word of the Lorde, that wee which  
liue, and are remaining in the com-  
ming of the Lord, shall not preuent  
those which sleepe. 3.25.8  
16 For the Lorde himselte shall desc-  
end from heauen with a shout, and

- with the voice of the Archangell, &  
with the trompet of God: and the  
deade in Christ shall first rise. 1.14.8.  
and 2.16.17  
17 Then shall we which liue and re-  
maine, be caught vp with them also  
in the cloudes, to meete the Lord in  
the ayre: & so shall we be euer with  
the Lord. 2.16.17  
5.2 For you your selues knowe perfect-  
ly, that the day of the Lorde shall  
come, euen as a theefe in the night.  
4.9.34  
9 For God hath not appointed vs vnto  
wrath, but to obtaine saluation by  
the meanes of our Lord Iesus christ  
3.16.2  
17 Pray continually. 3.20.7. & 3.20.  
28

- 18 In all thinges, giue thanks, for this  
is the will of God in Christ Iesus to-  
warde you, &c. 3.20.18  
19 Quench not the spirite. 1.9.3. & 2.5.  
11  
20 Despise not prophecyng. 1.9.3  
23 Nowe the verie God of peace san-  
ctifie you throughout: & I pray God  
that your whole spirit and soule and  
body, may bee kept blameles vnto  
the comming of our Lorde Iesus  
Christ. 3.6.3. & 3.17.15. & 3.25.7

II. THESSALONIANS.

- 1.4 SO that wee our selues reioyce of  
you in the Churches of God be-  
cause of your patience & faith in all  
your persecutions and tribulations  
that ye suffer. 3.2.11  
5 Which is a token of the righteous  
iudgement of God, that ye may bee  
counted worthy of the kingdome  
of God, for the which ye also suffer.  
3.2.11. & 3.18.7  
8 For it is a righteous thing with  
God, to recompense tribulation to  
them that trouble you. 3.9.6. & 3.18.  
7. & 3.25.4  
7. And

7 And to you which are troubled, rest with vs when the Lorde Iesus shall shewe himselfe from heauen with his mighty Angels. 3.18 7

9 Which shalbe punished with euertlasting perdition, from the presence of the Lord, and from the glory of his power, 3.25.12

10 When he shal come to be glorified in his sainres, and to bee made merueilous in all them that beleuee (because our testimonie towarde you was beleueed) in that day. 3.25. 10

11 Wherefore, wee also pray alwaies for you, your God may make you worthie of his calling, and fulfill all the good pleasure of his goodnes, & the worke of faith with power. 2.5. 8. & 3.2.35

2.3 Let no man deceiue you by anye meanes, for that day shall not come except there come a departing first, and that that man of sinne bee disclosed, euen the sonne of perdition. 4.9.7

4 And exalteth himselfe against all that is called God, or that is worshipped so that he doeth sit as God in the temple of God, &c. 4.2.12. & 4.7.25. & 4.7.29. & 4.9.4

9 Euen him whose comming is by the working of Satan with all power and signes, and lying wonders. 1.14. 17

11 And therefore God shal send the strong delusion, that they shoulde beleue lyes. 1.14.17. & 1.18.2. & 2.4.5

12 That all they might bee damned, which beleuee not the trueth, but had pleasure in vnrighousefnesse. 1. 18.2. & 2.4.5

23 But wee ought alwaies to giue thanks to God for you, brethren beloued of the Lorde, because hee hath chose you from the beginning

to saluation, through sanctification of the spirit, & beleeve of the truth. 3.1.2

14 Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Iesu Christ. 2.10.3

3.6 Wee doe commaunde you brethren, in the name of our Lord Iesus Christ that ye withdraw your selues fro euerie brother that walketh inordinately, &c. 4.1.26

10 For euen when we were with you this we warned you of, that if there were any that woulde not worke, that he should not eate. 4.16.29

12 Those that be such maner of persons, we commaunde, and beseeche for our Lord Iesus Christ, that they worke with quietnes, and eate their owne breade. 3.1.26

14 And if there be any that followe not our counsel, note by a letter, & haue no company with him, that he may be ashamed. 4.12.5

15 Yet count him not as an enemy, but admonish him as a brother. 4. 12.10

# 1. TJMOTHE

1.5 THE ende of the lawe, is loue out of a pure heart, and good conscience, and of faith vnfayned 2.5.6. & 2.8.5.1. & 3.2.12. & 3.19.16 & 4.10. 4

9 Knowing that the lawe is not put for iust men, but for the lawles and disobedient, and for those that will not be ruled, for the wicked, &c. 2.7. 10

13 I, Ifay which was first a blasphemmer, and a persecuter, and a doer of wrong: but he had mercie of mee, for I did it ignorantly, not beleuing. 3.3.12

15 Christ Iesus came into the world to saue sinners, of the which I am chiefest.



- chiefeft. 2.12.5
- 17 To the king eternall, immortal, in-  
visible, the onely wife God, bee ho-  
nour and glorie, &c. 1.13.11.24
- 19 Having faith & a good conscience  
the which being put away, some  
haue made shipwracke of faith. 3.2.  
12
- 21 I exhort therefore, that first of all  
prayer, supplications, intercessions,  
& giuing of thanks be made for all  
men. 3.20.19. & 4.20.23
- 2 For kings & for all that are in au-  
thoritie, that we may lead a quiet &  
peaceable life in all holinesse & ho-  
nestie. 4.20.5.27
- 4 Who woulde haue all men to bee  
saued, & come to the knowledge of  
the truth. 3.24.15
- 5 One God and one Mediaror be-  
tweene God & man, the man Christ  
Iesus, 2.12.1. & 2.17.5. & 3.20.17.20.  
& 4.12.25
- 6 Who gaue himselfe a raunfom for  
all men, I say Christ that testimony  
ordained in due time. 2.17.5. & 3.4.  
30
- 8 I will therefore that the men pray  
euerie where lifting vp pure hands  
withour wrath or doubting. 3.20.19.  
& 3.25.7. & 4.19.2
- 3.2 A Bishop ought to be vnblamea-  
ble, the husband of one wife, watch-  
full, sober, seiled, harborous, apt to  
teach. 4.3.12. & 4.4.7.10. & 4.5.2. & 4.  
2.23.24
- 9 Holding the myserie of the faith  
with a pure conscience. 3.2.13. & 4.  
19.36
- 15 Which is the church of the liuing  
God, the pillar and ground of all  
truth. 4.1.10. & 4.2.1.10. & 4.8.  
21
- 16 And without controuersie great  
is the myserie of godlinesse, God  
was made manifest in fleshe. 1.13.  
11. & 4.14.2
- 4.1 The spirite speaketh evidently,  
that in the latter times some shall  
depart from the faith, and shal giue  
heede to spirites of errour, and to  
doctrine of diuels. 4.19.4
- 2 Teaching lies through hypocrisie,  
whose conscience is marked with a  
hote iron. 4.9.14
- 3 Forbidding mariage, & commaun-  
ding to abstaine from meats which  
God hath created to bee receiued  
with thanks giuing of the faithfull  
and of them that haue knowen the  
truth. 4.9.14. & 4.12.23
- 4 For whatsoeuer God hath created  
is good, nor nothing is to be refused  
if it be taken with thanks giuing.  
3.19.8
- 5 For it is sanctified by the worde of  
God and prayer. 3.19.8. & 3.20.28
- 6 Being nourished vp in the wordes  
of faith, & in good doctrine, which  
thou hast conunually followed. 3.  
2.13
- 8 But godlinesse is profitable which  
hath promise of this life, and of the  
life to come. 2.9.3. & 3.2.28. & 3.20.  
44
- 10 Therefore we labour and are re-  
proched, because wee hope in the  
liuing God, which is the sauour of  
all men, but most chiefly of the  
faithfull. 3.8.8
- 13 Attend vnto reading, exhortation  
and doctrine vntill I come. 1.9.1
- 14 Neglect not the gift that is in thee  
which was giuen thee to prophesie  
with laying on of the handes of the  
Elders. 4.3.16. & 4.19.28
- 5.9 Let not a widowe bee taken into  
the number y<sup>e</sup> is younger than 60.  
yeares olde, that hath ben the wife  
of one husband. 4.3.9
- 12 Therefore to be condemed, because  
they haue forsaken their first faith.  
4.13.18
- 17 The elders that rule well, are wor-  
thy

- thy double honor, but most chiefly those that doe labour in the wordes and doctrine. 2.8.35.& 4.11.1
- 20 Those that offend, reprove openly, that the rest may feare. 4.12.3
- 21 I charge thee before God & our Lorde Iesus Christ, & the elect Angels, that thou keepe these things without preferring one before another, & do nothing partially. 1.14.9.16.& 3.13.4
- 22 Lay hands suddenly vpon no man, neither be partaker of other mens sinnes. 4.3.12.15
- 6.4 Hee is puffed vp and knoweth nothing, but doteth about questions and strife of wordes, of which there riseth enuie, strife, railings, & euill surmising. 1.13.3
- 10 For the roote of al euill is the loue of money, the which whilest some lusted after, they haue erred frō the faith, & pearced thē selues through with many sorrowes. 3.2.13
- 16 Who onely hath immortalitie dwelling in the light that none can attaine vnto, whom neuer man saw, neither yet can see, vnto whome be honor & power euerlasting. Amen. 1.6.3.& 1.18.3.& 3.2.1
- 27 Charge those that be rich in this world, y they bee not high minded, & that they put not trust in vncertaine riches, but in the liuing God, who giueth all thinges abundantly to enioy. 3.18.6
- 20 O Timothee, keepe that that is committed vnto thee, & auoid prophane and vaine babblings, & oppositions of science falsely so called. 1.16.8
- II. TIMOTHE.

- 1.1 Paul the apostle of Iesus Christe, by the will of God, according to the promise of life which is in Christ Iesus. 2.9.3
- 6 I do put thee in remembrance that thou stirre vp the gift of God which

is in thee; by the laying on of my hands. 4.3.16

- 9 Who hath saued you and hath called you with an holy calling, nor according to our workes, but according to his owne purpose & grace, &c. 2.12.5.& 3.14.5.& 3.21.3.& 4.7.26
- 10 But now is made manifest by the appearing of our Lord Iesus Christ, who hath abolished death, and hath brought life & immortalitie to light through the gospell. 2.9.2.& 3.25.1
- 12 For the which cause also I suffer these things, neither am I ashamed: I know whome I haue beleueed, & I am perswaded, hee is able to keepe that I haue committed vnto him against that day. 3.2.31.& 3.25.4
- 14 That worthy thing that was committed vnto thee, kepe through the holy Ghost which is in vs. 3.2.33
- 18 The Lord grant him that he may finde mercy with the Lorde in that day. 3.25.10
- 2.10 Therefore I suffer all thinges for the elect sake, that they might also obtaine the saluation y is in Christ Iesu, with eternall glorie. 3.5.4
- 12 If we be dead with him, wee shall also liue with him: and if we suffer, we shall also reigne with him. 3.15.8
- 13 If we beleuee not, yet abideth he faithfull, he can not deny himselfe. 1.4.2 & 3.20.36
- 16 Stay prophane babbling about vaine thinges, for they will proceede to more vngodlines. 3.2.13
- 19 The foundation of God standeth sure, hauing this seale, The Lorde knoweth who be his, &c. 3.22.6.& 4.1.2.8
- 20 In a great house there be not onely golden and silver vessels, but also of wood and of earth, and some of them be to honor, and some to dishonor,

- Honour. 3.15.8
- 25 Instruct them with mekenes that are contrary minded, if y God will giue them at any time repentance that they may know the truth 1.14. 18.& 3.3.21.& 3.24.15
- 26 And that they which be taken in the snare of the diuell, in the which they be held captiue, may, &c. 1.14. 18.& 3.3.21
- 3.7 Euer learning, but they can neuer come to the knowledge of the truth 3.2.5.
- 8 And as *Jannes* and *Jambres* withstood *Moses*, so they withstand the truth, men corrupt in minde, & reprobate touching the faith. 3.2.13
- 16 The whole Scripture is giuen by inspiration of God, and is profitable to teach, to reprove, and to correct, &c. 1.9.1.& 2.7.14
- 17 That the man of God may be perfect, being perfectly instructed to euery good worke. 1.9.1
- 4.1 I charge thee therefore before God, & before the lord Iesus Christ, who shall iudge the quicke and the dead at his glorious coming in his kingdome. 2.16.17
- 8 It remaineth, that there is a crowne laid vp for me, which the Lord that righteous iudge shal giue vnto mee in that day. 3.18.5.& 3.25.4
- 16 At my first answering no man assisted me, but all forsooke me. 4.6.15
- T F T V S.
- 1.1 *Paul* a seruant of God, and an Apostle of Iesus Christ according to the faith of the elect of God, and knowledge of the trueth, which is according to holines. 3.2.12.& 3.22. 10
- 5 For this cause I left thee in *Creta*, that thou shouldest goe forwards to amend those things that remaine, and y thou shouldest appoint euery where Elders, as I haue commaunded thee. 4.3.7.8.15
- 6 If any bee blamelesse, let it bee the husbände of one wife, hauing children that be faithfull, &c. 4.3.12.& 4.12.23
- 7 A bishoppe must be blamelesse, as the steward of God, &c. not greedy of filthy luke. 4.5.19
- 9 A holder of that faithfull worde which serueth to teach, that he may exhort by sound doctrine, and confute them that speake there against 4.3.6
- 13 This wittnes is true: wherefore reprove the earnestly, that they may be sound in faith. 3.2.13
- 15 All things is pure to the pure: but to the defiled and faithles, nothing is pure, &c. 3.19.9.& 4.13.9.& 4.17. 40
- 2.2 That olde men be sober, shewing themselves worthy to bee reuerenced, and temperate, sound in faith, loue, and pacience. 3.2.13
- 11 For the grace of God that bringeth saluation to all men hath appeared. 2.12.4.& 3.7.3.& 3.16.2.& 4.1.2.6
- 12 Teaching vs, that wickednes being forsaken and worldly lustes, wee should liue soberly, righteously, and holily, in this present life. 3.16.2.& 3.25.1
- 13 Looking for that blessed hope, and for that glorious comming of the glory of that great God & sauour euen Christ Iesus. 3.9.5.& 3.16.2
- 3.1 Put them in minde that they be subiect to principalities, and obey powers, that they be prepared to euery good worke. 4.20.23
- 4 But when the bountifulnes & loue of God our Sauour towards man appeared. 2.5.17.& 3.14.5.& 4.1.26
- 5 Not by the workes of righteousness that we had done, but according to his



his mercy hee saued vs, by the wa-  
shing of regeneration, &c. 1.13.14.  
& 2.5.17. & 3.4.25. & 4.15.2.5. & 4.16.  
20. & 4.17.22

7 That being iustified by his grace,  
we shold be made heires according  
to the hope of eternall life. 3.15.6

9 But stay foolish questions & genea-  
logies, & contentions, & brawlings  
about the law, for they are vnprofi-  
table and vaine. 2.12.5

# HEBREWES.

1.1 G O d many times and diuerslye  
spake to the fathers by the pro-  
phets. 2.9.1. & 2.15.1. & 4.8.7

2 In these later daies hee spake to vs  
by his sonne. 1.13.7. & 4.8.7. & 4.18.  
20

3 Who being the brightnesse of his  
glorie, and the engraued forme of  
his person, & beareth vp all thinges  
by his mighty worde, hath by him-  
selfe purged our sinnes, &c. 1.13.2.  
12. & 1.16.4. & 2.2.10. & 2.14.3

4 Being made so much more excel-  
lent than Angels, by howe much he  
hath obtained a more excellent  
name. 1.14.9

6 Let all the Angels of God worship  
him. 1.13.11.23

10 And thou O Lorde. in the begin-  
ning hast laid the foundations of the  
earth: & the heauens be the workes  
of thy handes. 1.13.11.23.26

14 Be they not all ministering spirites  
sent forth to minister for their  
sakes that shalbe heires of saluation  
1.14.9. & 3.20.23

2.5 He hath not put in subiection to  
the Angels, the worlde to come, of  
which we speake. 1.14.9

9 But wee see Iesus crowned with  
glorie and honor, which was made  
a litle while inferiour to Angels, by  
reason of suffering death, that by  
Gods grace he might tast of death  
for all men. 1.13.26. & 2.16.7

11 For he that sanctifieth, and those  
that are sanctified, are all of one:  
wherefore he is not ashamed to cal  
them brethren. 2.13.2

14 That hee might destroy through  
death, him that had the empire and  
power of death, that is the deuill,  
&c. 1.14.18. and 2.13.1.2. and 3.11.  
12

15 And y he might deliuer all them,  
which for feare of death were all  
their life time subiect to bondage. 2.  
16.7

16 For in no wise hee tooke the An-  
gels, but he tooke the seede of A-  
braham. 1.14.9. & 2.13.1.2

17 In all thinges it became him to  
be made like to his brethren, that  
he might be mercifull, and a faith-  
full high priest in thinges concer-  
ning God. 2.13.1. & 2.16.2.19

3.14 We be made partakers of Christ,  
if we keepe sure vnto the ende that  
beginning wherewith wee are vp-  
holden. 3.2.16

4.9 There remaineth therefore a rest  
to the people of God. 2.8.29

14 Hauing therefore a great highe  
priest, that hath entred into heauen,  
euen Iesus the sonne of God, let vs  
holde this profession. 2.7.2. & 4.14.  
21

15 We haue not a high priest that can  
not bee touched with the infirmities  
of our fleshe, but was in all thinges  
tempted in like sorte, yet without  
sin. 2.12.1.7. & 2.13.4. & 2.16.12. & 4.  
17.24

16 Let vs approach therefore with  
boldnes vnto the throne of grace,  
that we may receiue mercy, & finde  
grace to helpe at time of neede. 3.  
20.12.17

3.1 Euerie high priest is taken from  
amongst men, & is ordained for me  
in thinges pertaining to God, that he  
may offer both gifts & sacrifice for  
III i3. sinnes

- sinnes. 2.12.4
- 4 Neither doth any man take this honor to himselfe, but he that is called of God, as was Aaron. 4.3.10.& 4.15.22.& 4.18.9.14
- 5 And so Christ tooke not to himselfe this honor, to be made high priest, &c. 4.14.21.& 4.18.2.
- 6 Thou art a priest for euer, after the order of Melchisedec. 4.19.28
- 7 Which in the daies of his flesh did offer vp prayers and supplications with strong crying and teares vnto him, that was able to saue him from death, and was also hearde in that which he feared. 2.16.11
- 8 Although he were the sonne, notwithstanding he learned obedience by those things that he suffered 3.8.1
- 10 And called of God an high priest, after y order of Melchisedec. 4.18.2
- 6.4 For it cannot be that those which were once lightened, and haue tasted of the heavenly giftes, & were made partakers of the holy Ghost. 3.2.11.& 3.3.21.23
- 6 If they fall, that they should be renewed againe by repentance, &c. 3.3. 21
- 10 For God is not vnjust, that hee shoulde forget your workes and labour of loue, which yee shewed towards his name, &c. 3.18.7
- 13 For when God made the promise to Abraham, when as he could sweare by none greater, he swore by himselfe. 2.8.25
- 16 For men verily sweare by him that is greater than themselves, and an oth for confirmation is an ende of strife amongst them. 2.8.27
- 7.3 Without father, without mother, without kinned, and hauing neither beginning of his daies, nor ende of his life, but is likened to the sonne of God, and continueth a priest for euer. 4.19.28
- 7 But without all controuersie, that which is the least is blessed of him that is greater. 4.18.2
- 11 If there had ben a full perfection by the Leuiticall priesthoode, &c. 2.11.4
- 12 The priesthoode therefore being chaunged, it must needes bee, that there be a change of the lawe. 3.4.4. & 4.6.2
- 17 Thou art a priest for euer after the order of Melchisedec. 4.18.2
- 19 The lawe sanctified nothing, but the bringing in of a better hope did it by the which wee come nere to God. 2.7.17.& 2.11.4
- 21 But this, he is made with an othe by him that saide vnto him, The Lord hath sworne and will not repent, thou art a priest for euer, &c. 4.18.2
- 22 Iesus is made so much greater surety of a better testament. 4.18.2
- 24 And he, because he abideth for euer, hath an euerlasting priesthoode. 2.15.6
- 25 Whereby he is able to saue those which come vnto god by him. 2.16.16
- 8.1 But this is the sum of that which we haue spoken: that wee haue such an high priest, that sitteth on the right hand of the throne of maiesty in heaven. 2.16.15
- 5 See, quoth he y thou make all things according to the paterne that was shewed thee in the mountaine. 2.7.1
- 6 But now our high priest hath obtained a more excellent office, in as much as he is the mediator of a better Testament, &c. 2.16.12
- 9.1 The first Testament had also ordinances of religion, and a worldly sanctuarie. 4.14.21
- 7 But into the seconde went the high priest alone once euerie yere, not without blood which he offered for himselfe and for the people. 2.7.17. and

- 8 Whereby the holy Ghost this signified, that the way into the holiest of all, was not yet opened, whilst as yet the first tabernacle was standing. 2.7.17.& 2.15.6
- 9 Wherein were offered giftes and sacrifices, that could not make holye, concerning the conscience of him that did seruice. 2.7.17.& 2.11.4 and 4.14.25
- 11 But Christ being come a hie priest of good thinges to come, &c. 2.16. 16.& 4.14.21.& 4.18.2
- 12 Neither by the blood of goates & calues, but by his owne blood entered he once into the holy place. 2. 17.4.& 4.18.3
- 13 For if the blood of bulles & goats, and the ashes of an heifer sprinkling them that are vncleane, sanctifieth as touching the purification of the flesh: 2.17.4
- 14 How much more shall the blood of Christ, which through the eternall spirit offered himselfe without spot to God, &c. 2.16.6.& 3.16.2. and 4.14.11
- 15 And for this cause hee is the mediator of a newe Testament, that through death, &c. 2.7.17.& 4.17.4
- 16 For where a testament is, there must be the death of him that made the testament. 4.18.5
- 22 And all thinges almost according to the lawe, was purified by bloude, & without theading of blood there was no remission. 2.15.6.& 2.17.4
- 25 But nowe once in the ende of the worlde hath hee appeared to put away sinne by the sacrifice of himselfe. 4.18.3
- 27 And as it is ordained for men that they shall once die, and after that cometh the iudgement. 2. 16.17.& 3.25.8
- 28 So Christ was once offered to take

- away the sinnes of many, and vnto the that looke for him, shall he appeare the seconde time without sin vnto saluation. 3.25.2
- 10.1 For the lawe hauing the shadowe of good thinges to come, & not the verie image of the thinges; can neuer with those sacrifices which they offer yearly, sanctifie the commers thereto. 2.7.16.17.& 2.11.4.& 4.14. 23
- 2 For would they not then haue ceased to haue ben offered because that the offerers once purged, shoulde haue had no more conscience of sinne. 3.19.15.& 4.10.3.& 4.14.25
- 4 For the blood of bulles and goates cannot take away sinne. 4.14.25
- 7 Then I saide, lo, I come (in the beginning of the booke it is written of mee) that I shoulde doe, O God, thy will, 2.16.5
- 8 Aboue, when he said, sacrifice, and offerings, & burnt offerings, & sinne offerings, thou wouldest not haue, neither hast thou pleasure therein which are offered by the lawe, &c. 2.16.5
- 10 By the which will wee are sanctified, euen by the offering of the bodie of Christ once made. 3.6.3.& 4. 18.3
- 14 For with once offering hee hath consecrated for euer, those that are sanctified. 3.5.2.& 4.18.3
- 19 Wherefore brethren, seeing wee haue liberie to enter the holie place through the blood of Iesus. 3. 20.20
- 20 By the newe & liuing way which hee hath prepared for vs through the vaile, that is, his flesh. 3.20.18
- 26 If we sinne willingly after that we haue receiued the knowldege of the trueth, there remaineth no more sacrifice for sinne. 3.3. 21.23.& 4.18.3



- 27 But a fearful looking for of iudgement, and violent fire which shall deuoure the aduersaries. 3.25.12
- 29 Of how much more soer punishment thinke ye, shall he be worthy, which treadeth vnder foote the son of God, and counteth the bloude of the testament as an vnholly thing, wherewith he was sanctified, and doth despise the spirit of grace. 3.3.21
- 36 Ye haue neede of patience, that after ye haue done the will of God, ye might receiue the promises. 3.2.37
- 11.1. Nowe faith is the grounde of thinges that are hoped for, and the euidence of thinges y are not seene. 3.2.41.& 3.25.1
- 3 By faith we vnderstande, that the worlde was made by the worde of God, in such sorte, that the thinges that we see, were not made of thinges that did appeare. 1.5.13.& 1.6.1.& 1.16.1
- 6 Without faith it is vnpossible to please him, for he that commeth to God must beleue that God is, and that he doth reward the that seeke him. 3.11.15.& 3.14.4. and 3.20.40
- 7 By faith we being warned of God of the thinges which were as yet not seene, &c. 3.2.30
- 9 By faith he abode in the land of promise as a stranger, &c. 2.10.13
- 17 By faith Abraham offered vp Isaac when he was tried, and he that had receaued the promises, offered his onely begotten sonne. 3.19.6
- 21 He worshipped God leaning vpon his staffe. 1.11.15
- 12.3 Consider him therfore that induced such speaking against of sinners least ye should be wearied and faint in your mindes. 3.3.15
- 5 And you haue forgotten the exhortation, which speaketh vnto you as vnto childre: My sonne, despise not the chastening of the Lord, neither faint in thy minde when thou art reprov'd of him. 3.4.32
- 8 For if yon be without correction, whereof all are partakers, then are ye bastards and not sonnes. 3.8.6
- 9 Moreouer, we haue had the fathers of our bodies, which corrected vs, and we gaue them reuerence, shold we not much rather be in subiectiō vnto the father of spirites, that wee might liue? 1.15.2
- 17 For ye knowe how that afterward when he would haue inherited the blessing, he was reiectēd, for he foud no place to repent, although he sought the blessing with teares. 3.3.24
- 18 For ye came not to the mount that might be touched, nor vnto burning fire, nor to blacknesse, & darknesse, &c. 2.11.2
- 22 But yee came to the mount Sion, and to the Citie of the liuing God, the celestial Ierusalem, and to the company of innumerable Angels. 14.9
- 23 To the congregation of the first borne which are written in heauen, and to God the iudge of all. 3.15.6
- 13.4 Mariage is honorable amongst all men, and the bed vndefiled: but whoremongers and adulterers God will iudge. 4.9.14.& 4.12.25.& 4.13.3
- 8 Iesus Christ the same yesterday, & to day, and also for euer. 2.10.4
- 15 By him therefore let vs daily offer vp to God the sacrifice of prayse, that is, the fruite of the lipes, which confesse his name. 3.20.28.& 4.18.16.17
- 16 To doe good, and to distribute for-  
get

get not for with such sacrifices God  
is pleased. 3.4.36.&3.7.5.&3.15.4.  
&4.18.17  
17 Obey your guides & be ruled by  
them, for they watch for the health  
of your soules, as such y<sup>e</sup> shall giue  
account therefore. 1.15.2

IAMES

1.2 MY brethren, count it for an ex-  
ceeding ioye, so often as you  
fall into diuers temptations. 3.20.  
46  
12 Blessed is the man that suffereth  
temptation, for when hee shall bee  
tried, hee shall receiue the crowne  
of life. 3.17.10  
13 Let no man when hee is tempted  
say, that he is tempted of God, for  
God cannot be tempted with euils.  
neither doth he tempt any man. 3.  
20.46  
14 But eche one is tempted when  
he is drawen awaye by his owne  
concupiscence, and is entised. 3.20.  
46  
15 Then when lust hath conceiued,  
it bringeth forth sinne, and sinne  
when it is finished, bringeth forth  
death. 3.3.13  
17 Euery good gift and euerie perfect  
gift commeth from aboue from the  
father of lightes, with whome there  
is no variablenesse, neither shadow  
by turning. 1.13.8.&2.2.21.&4.  
14.10  
21 Wherefore lay aparte all malici-  
ousnesse and superfluitie of malici-  
ousnesse, and receiue with meeke-  
nesse the worde that is ingrafted in  
you, which is able to saue your  
soules. 4.17.25  
2.5 Hath not God chosen the poore  
of this worlde, that they should bee  
rich in faith, & heires of the king-  
dome which he promised to those

of whome he is beloued. 3.23.10  
10 For whosoever shall keepe the  
whole lawe, and yet faileth in one  
point, he is guiltie of all. 3.14.10.&  
3.18.10  
14 What auaieth it him my brethre,  
though a man saye hee hath faith,  
when he hath no workes, can the  
faith saue him? 3.2.9.17  
19 Thou belceuest there is one God,  
thou doest wel, & the diuels belieue  
and tremble. 3.2.10  
21 Was not Abraham our father iu-  
stified thorowe workes, when hee  
offered vp Isaac his sonne vpon the  
altar? 3.17.12  
4.3 You aske & you receiue not, be-  
cause you aske amisse y<sup>e</sup> might  
consume it on your lusts. 3.20.7  
6 But the Scripture offereth more  
grace, and therefore faith, God re-  
sisteth the proude, & giueth grace  
to the humble. 2.2.10.&3.12.8  
8 Drawe nigh to God, and hee will  
draw ny to you: cleanse your handes  
ye sinners, and purge your heartes  
ye wauering minded. 3.3.16  
11 He that speaketh euill of his bro-  
ther, speaketh against the lawe, and  
cōdemneth it, but if thou cōdemne  
the lawe, &c. 4.10.7  
12 There is one lawe giuer that is  
able to saue and to destroy. 4.10.7  
14 Who can not tell what shal be the  
next day, for what is your life? It is  
euen a vapor, &c. 3.10.28  
15 For that ye ought to say, if the lord  
will, & if we liue, we will doethis or  
that. 3.20.28  
5.12 Before all thinges, my brethren,  
swear not, neyther by heauen,  
neither by earth, neither any other  
oath, but let your yea be yea, & your  
nay nay, &c. 2.8.26  
13. Is any man afflicted amongst you?  
let him pray: is anie man merry? let  
him sing Psalmes. 3.20.7  
14 15

- 14 Is any sicke amongst you? let him  
send for the Elders of the Church,  
and let them pray for him, &c. 4.19  
18, 21
- 15 And the praier for faith shall saue  
the sicke, & the Lord shall raise him  
vp, and if he haue cōmited sinne, it  
shall be forgiven him. 3. 20, 21
- 16 Acknowledge your faultes one to  
another, & pray one for an other, &  
ye may be healed: for the prayer of  
a righteous man auaileth much if it  
be seruent. 3. 4. 6, 12. & 3. 20, 27
- 17 Elias was a man subiect to those  
thinges that we be, and he prayed  
earnestly that it might not raine, &  
it rained not on the earth for the  
space of three yeare and sixe mo-  
nethes. 3. 20, 26

I. PETER.

1. 2 TO the elect according to the  
foreknowledge of God the  
father vnto sanctification of ſpirit  
through obedience & sprinkling of  
the blood of Iesus Christ, grace and  
peace be multiplied vnto you. 3. 1. 1.  
& 3. 14. 6. & 3. 21. 6. & 4. 15. 2
- 3 Blessed be God the father of our  
Lord Iesu Christ, who of his greate  
mercy hath begot vs againe into a  
liuely hope, by the resurrection of  
Christ Iesu from death. 2. 16. 13
- 5 Who are kept by the power of God  
through faith to saluation, which is  
prepared to be declared in the last  
time 3. 2. 42. & 3. 18. 3
- 7 That the triall of your faith, being  
much more faithfuller then the triall  
of golde which perisheth, although  
it be tried by fire. 3. 8. 4
- 9 Receiuing the ende of your faith,  
euen the saluation of your soules. 1.  
15. 2. & 3. 18. 3. & 3. 25. 1
- 11 Searching when or what time the  
spirit which testified before of  
Christ which was in them, shoulde  
declare the suffering that shoulde

- come vnto Christ, &c. 1. 13. 18. & 2.  
9. 1
- 12 Vnto whom it was reuiled, that  
they should not minister vnto them  
selues, but vnto vs the things which  
are now shewed vnto you by them.  
2. 9. 1. & 2. 11. 6
- 15 But as hee which hath called you  
is hoily, so be you hoily in all maner  
of conuersation. 3. 6. 3
- 16 Be you hoily, for I am hoily. 3. 6. 2
- 18 Knowing that ye were not redee-  
med with corruptible things, as sil-  
uer and golde from your vaine con-  
uersatio, receiued by the tradition  
of the fathers. 2. 17. 5.
- 19 But with the precious bloude of  
Christ, as of a lambe vndefiled and  
without spot. 2. 17. 5 & 3. 6. 3
- 20 Which was ordained before the  
foundation of the worlde, but was  
declared in the last times for your  
sakes. 3. 22. 6. & 4. 18. 20
- 21 Which by his meanes doe beleue  
in God that raised him vp from the  
dead and gaue him glory, that your  
faith and hope might bee in God. 2.  
16. 13. & 3. 2. 1, 43
- 22 Seeing your soules are purified by  
obeying the trueth through the spi-  
rit with brotherly loue without fai-  
ning. 1. 15. 2. & 2. 5. 11
- 23 Being borne againe, not of mortall  
seede, but of immortall, by the word  
of the living God, who liueth and  
endureth for euer. 2. 10. 7. & 4. 1. 6. &  
4. 16. 18, 31
- 25 And ye as liuely stones, be made  
a spirituall house, &c. 4. 6. 5. & 4. 18. 1. 6
- 9 But ye are a chosen generation, a  
kingly priesthoo, a holy nation, a  
people that God hath chalenged to  
himselfe, that you shoulde shewe  
forth ſ vertues of him which hath  
called you from darkenes into his  
wonderfull light. 2. 7. 1. & 3. 13. 2. & 4.  
18. 17. & 4. 19. 25



- 11 Beholde, I pray you as pilgrimes  
and strangers, that you abstaine fro  
the lusses of the flesh, which strue  
against the soule. 1.15.2
- 13 Be you subiect vnto euerie ordi-  
nance of man for the Lordes sake,  
whether it be to the King, as to the  
superiour. 4.20.23
- 17 Honor a men, loue brotheil nes,  
feare God, honor the king. 4.20.7
- 21 Christ hath suffred for vs, leaning  
vs an exampl: that wee shoulde fol-  
low his steps. 3.16.2
- 24 Who bore our sinnes. vpon his  
body on the Crosse, that wee being  
dead to sin, might liue to righteous-  
nes: by whose stripes ye are healed.  
2.16.6. & 2.17.4. & 3.4.26. & 3.4.27. &  
3.4.30. & 4.14.21
- 25 You were as straid theepe, but  
now ye be turned to your shepherd  
and bishop of your soules. 1.15.2. &  
3.25.5
- 3.7 Likewise ye husbendes, vse your  
selues, as it becommeth men of  
knowledge, giuing honor to y woman  
as to the weaker vessel, &c. 4.20.29
- 18 For Christ suffered once for sins,  
the iust for the vniust, y hee might  
bring vs to God, and was put to  
death concerning the fleshe, but li-  
ued according to the spirit. 2.13.2
- 19 By the which he also went, and  
preached to the spirits that were in  
prison. 2.16.9
- 21 To the which also the figure that  
now saucth vs, euen baptism agree-  
eth (not the putting away of the  
filth of the flesh, but in that a good  
conscience maketh request to god)  
by the resurrection of Iesus Christ.  
3.19.15. & 4.10.3. & 4.14.4. & 4.14.24.  
& 4.15.2. & 4.16.21
- 43 It is enough for vs y in the fore-  
part of our life, wee haue liued ac-  
cording to the lust of the Gentiles,  
when we walked in, &c. 3.15.8. & 3.

- 34.11
- 8 Before all things haue feruent loue  
amongst you, for loue couereth the  
multitude of sinne. 3.4.31. & 3.4.36
- 10 Let euerie man as he hath recea-  
ued the gift, minister the same one  
to an other, as good disposers of the  
manifold graces of God. 3.7.5
- 11 If any man speake, let him speake  
as the words of God. 3.8.8. & 4.8.9
- 17 For time is come, that iudgement  
must beginne at the house of God, if  
so be it begin first with vs, what shall  
be the end: &c. 3.4.34
- 5.1 The elders which bee amongst  
you, I beseech also that am an elder  
&c. 4.6.7
- 2 Feed the flocke of God which de-  
pendeth vpon you. 4.6.3. & 4.10.17
- 3 Not as though ye were lords ouer  
Gods heritage. 4.4.9. & 4.10.7
- 5 God resisteth the proude, and gi-  
ueth grace vnto the humble. 3.12.5
- 6 Humble your selues vnder the miggi-  
tie hand of God, that hee may ex-  
alt you in due time. 3.2.40
- 7 Hauing all your care cast vpon him,  
he careth for you. 1.17.6
- 8 Be ye sober, and watch, for your  
aduersarie the Deuill, as a roaring  
Lion walking about, seeketh whom  
he may deuoure. 1.4.18. & 1.14.13. &  
3.20.46
- 10 And the God of all grace, which  
hath called vs vnto his eternal glo-  
rie in Christ Iesus, after ye haue suf-  
fered a litle, make ye perfect, &c. 3.  
20.46

## II. PETER.

- 1.4 VV hereby most great and pre-  
tious promises bee giuen vs,  
that by them wee shoulde  
be partakers of the godly nature,  
&c. 3.11.10. & 3.25.10,
- 5 Therefore giue euen all diligence  
thereunto: thereunto ioyne more co-  
uer vertue to your faith, and with

- vertue, knowledge. 2.5.11
- 10 Wherefore brethren, giue rather diligence to make your calling and election sure: for if you doe these thinges, you shall neuer fall. 3.13.8
- 14 Seeing I knowe the time is at hande, that I must lay downe this my tabernacle, as the Lord Iesus declared vnto me. 3.25.6
- 19 We haue also a most sure word of the prophetes, to the which you do well that you take heede, as vnto a light that shineth in a darke place vntill the day dawne, &c. 1.9.2
- 21 For the prophecie came not in olde time by the wil of man, but holy men of God spake as they were moued by the holy Ghost. 1.13.7. & 1.13.18
- 2.1 There were false prophets amongst the people, as amongst you there shalbe false teachers, &c. 4.9.4
- 4 If God spared not the Angels that sinned, but cast them downe into hell, and deliuered them into the chaines of darkenes, &c. 1.14.16. & 1.14.19
- 9 The Lorde knoweth howe to deliuer the godly out of temptation. 3. 20.46
- 19 Of whomsoever a man is overcome, euē of the same he is brough into bondage. 2.2.8
- 3.4 Where is the promise of his coming? for since the fathers dyed, all thinges continue alike from the beginning, &c. 3.2.42
- 8 Dearely beloued, be not ignorant of this one thing, y one day is with the Lorde as a thousande yeares, & a thousand yeres as one day. 3.2.42
- 9 And would haue no man to perish, but would haue all men to come to repentance. 3.24.15
- I. IOHN.
- 1.1 That which was from the beginning, that wee haue hearde,
- that wee haue seene with our eyes, that we haue behelde, and that our hands haue handled of the word of life. 2.14.2. & 2.14.7. & 4.17.8
- 7 That if we walke in the light as he is in the light, we haue mutuall fellowship & the blood of his sonne Iesu Christ purgeth vs from all sinne. 2.17.4. & 3.5.2. & 4.14.21
- 9 If we confesse our sinnes, he is faithful and iust, so that he will forgieue vs our sinnes, &c. 3.4.9. & 3.20.9
- 10 If we say we haue no sin, we make him a lier, &c. 3.20.45
- 2.1 If any man haue sinne, we haue an aduocat with the father Iesus christ the righteous. 3.4.26. & 3.20.17
- 2 He is the propitiation for our sins and not for ours onely, but for the sinnes of the whole worlde. 2.17.2. & 3.4.26 & 3.20.20
- 12 I write vnto you little children, because your sinnes bee forgiven you for his name sake. 2.17.5. & 3.4.26
- 18 Little children, is is the last time: & as you haue heard, Antichrist shall come. 4.18.20
- 19 They went out from vs, but they were not of vs, for if they had ben of vs, they would haue continued with vs, &c. 3.3.23. & 3.24.6.7
- 20 But yee haue an ointment from him that is holy, and you knowe all thinges. 3.1.3
- 23 Whosoever denieth the sonne, the same hath not the father. 2.6.4
- 17 But the ointment that you haue receiued of him, abideth in you, neither neede you that any man teach you, but as the same ointment teacheth you, &c. 3.1.3
- 3.1 Beholde, what loue the father hath shewed on vs, that wee shoulde be called the sons of God, for this cause the worlde knoweth you not because it knoweth not him. 3.6.3. & 3.20.36
- 2 Deare-



2 Dearly beloved, we are now the  
sonnes of God, but yet it doeth not  
appeare what wee shall be: and wee  
know, that when he shall appeare,  
we shall be like him: for we shall see  
him as he is, &c. 2.8.3. & 3.2.14. & 3.  
11.10. & 3.25.10 & 4.18.20

3 And euerie man hath this hope  
in him, purgeth himselfe euen as he  
is pure. 3.16.2

8 He that committeth sinne is of the  
diuell, for the diuell sinneth from  
beginning, but the son of God, &c.  
1.14.15.18.19. & 3.15.8

9 Whosoever is borne of God sinneth  
not, for his seede remaineth in him  
neither can he sinne, because hee is  
borne of God. 2.3.10. & 2.5.11

10 In this are the children of God  
known, and the children of the di-  
uell, &c. 1.14.19. & 3.16.2

15 Who so hateth his brother, is a  
mankiller, and yee knowe that no  
mankiller hath eternall life abiding  
in him. 2.8.39

16 Hereby haue we perceiued loue,  
that he laide downe his life for vs,  
therefore we ought also to lay down  
our liues for the brethren. 2.14.2

20 For if our harts condemne vs, god  
is mightier than our hart, & know-  
eth all things. 3.4.18

22 And whatsoeuer we aske, we re-  
ceiue of him, because we keepe his  
commandements, &c. 3.20.7.10

24 He that keepeth his commande-  
mentes, dwelleth in him, and hee in  
him: and by this we knowe, that hee  
dwelleth in vs, euen by the spirit  
he hath giuen vs. 3.1.4. & 3.2.39

4.1 Dearly beloved, beleue not e-  
uery spirit, but proue the spirit  
whether they be of God, &c. 4.9.12

3 What spirit soeuer confesseth not  
that christ Iesus is come in the flesh  
is not of God. 4.17.32

10 Herein is loue, not that we loued

God, but that he loued vs, &c. 2.17.

2. & 3.14.6

11 Dearly beloved, if God so loued vs  
we ought to loue one another. 3.16.

13 By this wee knowe that we dwell  
in him and he in vs, because he hath  
giuen vs of his spirit. 3.1.4. & 3.2.4.2

18 There is no feare in loue, but per-  
fect loue casteth out feare, for feare  
hath painefulnes, & he that feareth,  
&c. 3.2.27

19 We loue him, because hee loued  
vs first. 2.16.3

5.4 Whatsoeuer is borne of God,  
ouercommeth the worlde, and this  
is the victorie y<sup>e</sup> ouercommeth the  
worlde, euen your faith. 1.18.3. & 2.5.

11. & 3.2.21

6 This is that Christ Iesus which  
came by water and blood, &c. 4.14.

22

7 There be three which beare wit-  
nes in heauen, the father, the word,  
and the holy ghost, and those three  
be one. 3.1.3

8 And there be three that beare wit-  
nes in earth, the spirit, the water, &  
the blood: and these three agree in  
one. 3.1.1

12 He which hath the son, hath life,  
but hee that hath not the sonne of  
God hath not life in him. 3.14.4. &

3.15.6

14 And this is the assurance that we  
haue in him, that if wee aske any  
thing according to his will, he hea-  
reth vs, &c. 3.20.5

15 And if we know that he heareth  
vs, whatsoeuer wee aske, wee knowe  
that we haue the petition that wee  
haue desired of him. 3.20.52

18 He that is borne of God, keepeth  
himselfe. 2.5.11

19 We knowe we be of God, and the  
whole worlde lieth in wickednesse.

3.2.14

20 The



20 The same is verie God and life eternall. 1.13.11.26

21 Babes, keepe your selues from Idols, Amen. 1.11.13

# II. IOHN.

1.7 **M**Any deceiuers are entred into the world, which cōfesse not that Iesus christ is come in the flesh 4.17.32

## The generall Epistle of Jude.

1.6 **T**He Angels also which kept not their first estate but left their owne habitation, hee hath reserued in euerlasting chaines vnder darkenes, vnto the iudgement of the great day, &c. 1.14.16. & 1.14.19. & 3.25.6

9 Yet Michael the Archangel, when he stroue against the deuill, and disputed about the body of Moses, durst not blame him with curst speaking, but said, the Lord rebuke thee. 1.14.8. & 1.14.19

## The Reuelation of S. Iohn.

1.5 **T**O him that loued vs, and washed vs from our sinnes by his blood. 4.14.21

6 And made vs kings and priestes to God his father. 2.13.6. & 4.18.17

5.13 And al the Creatures that are in heauen, & on the earth, and vnder the earth, and in the sea, and all that are in them, heard I saying, &c. 3.5.8

7.14 These be they that came out of great affliction, and haue washed their long robes, and haue made them white in the blood of the Lambe. 3.5.2

13.5 And a mouth was giuen him that spake great things & blasphemies. 4.7.25

14.13 Blessed are the dead hereafter, those I say, that die for the Lordes sake. Euen so saith the spirite: for

they rest from their labours. 3.5.10

18.6 Reward her as she hath rewarded you, & double vnto her double according vnto her workes. 3.9.6

19.10 And I fell before his feete, & I might worship him: but hee sayde vnto me, see thou doe it not, I am thy fellow seruant & one of thy brethren which hath the testimonie of Iesus: worshippe God. 1.12.3. & 1.14.10

20.4 And I sawe seates: and they sat vpon the, & iudgement was giuen vnto them, and I sawe the soules of them that were beheaded for the witnesse of Iesus, & for the worde of God, and which did not worshippe the beast neither his image, neither had taken his marke vpo their foreheades, or on their handes, & they liued, and rained with Christ a thousand yeares. 3.25.5

21.27 And there shall enter into it no vnclean thing, neither whatsoeuer worketh abomination or lies: but they that are written in the Lambes booke of life. 4.6.17

21.8 But I, when I had heard & secne these things, I fell downe to worship before the seate of the Angell which shewed me these things. 1.12.3. & 1.14.10

9 But he saide vnto mee, see thou doe it not, for I am thy fellow seruant, and one of thy brethren the Prophets, &c. 1.14.10

18 If any man shall adde vnto these things, god shal adde vnto him the plagues that are writen in this booke. 4.9.2

19 And if any man shall diminish of the words of the booke of this propheticke, God shal take away his part out of the booke of life, &c. 4.9.2

